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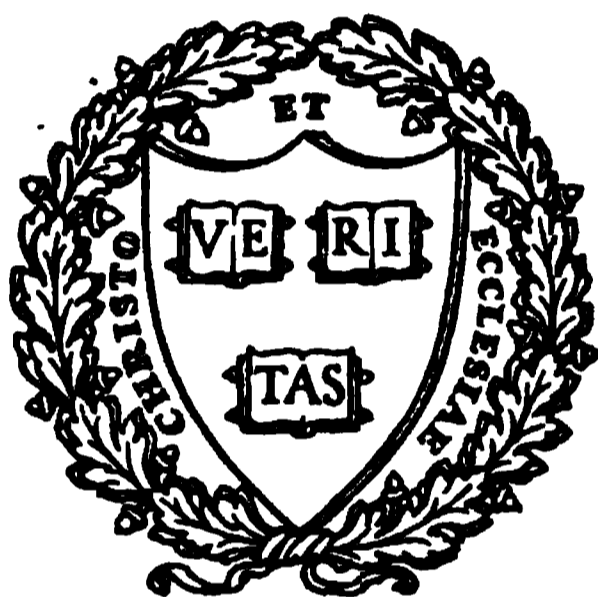
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RABELAIS

RABELAIS

THE FIVE BOOKS AND MINOR WRITINGS

TOGETHER WITH

LETTERS & DOCUMENTS ILLUSTRATING
HIS LIFE

A NEW TRANSLATION WITH NOTES

BY

W. F. SMITH

FELLOW OF ST JOHN'S COLLEGE CAMBRIDGE

MEMBER OF THE RABELAIS CLUB

VOLUME II

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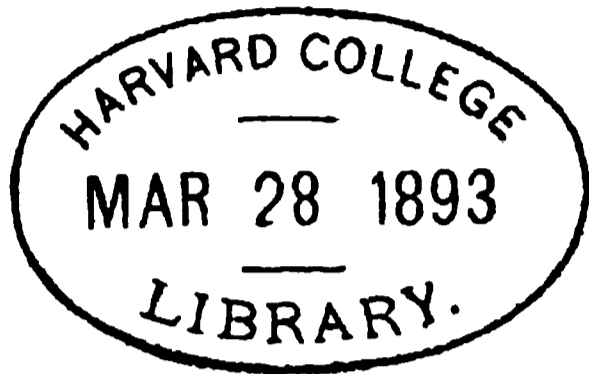
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BIBLIOGRAPHY OF THE FOURTH BOOK

Of the Fourth Book there were two editions issued by Rabelais :

1548. A. At Lyons, without the printer's name, but probably printed by P. de Tours. This imperfect edition contains the Old Prologue only, not the Epistle to the Cardinal of Châtillon or the New Prologue.

1552. B. Published by Michael Fezandat, Paris.

In addition to what is contained in A, B contains chapters xxv-lxvii.

The first 25 chapters of B are represented by 11 only in A. To the 11 chapters of A are added in B the purchases at the Fair of Medamothi, the arrival of Malicorne, the letters of Gargantua and Pantagruel, and the whole story of the Lord of Basché and the Catch-pole. There are also in B additions to the story of Dindenault and the Tempest.

In the nine last leaves of B are a number of explanatory notes, entitled *Briefue déclaration d'aulcunes dictions plus obscures contenues on quatriesme livre des faicts et dictz heroïques de Pantagruel*. It is almost certain that these notes were written by Rabelais. They are now and then serviceable in explaining the text.

The edition of the first four Books, together with the *Pantagrueline Prognostication*, published in 1553, deserves mention as being very fairly correct. Without name of place or printer.

There is an important variant pointed out in the New Prologue, note 11, which is explained by the following *Extract from the Registers of the Parliament of Tuesday, March 1st, 1551* :

"On the remonstrance and request made to the court this day by the King's procurator, as to that which is for the good of faith and religion, and in view of the censure passed by the Faculty of Theology against a certain bad book exposed for sale, under the title of *The*

Fourth book of Pantagruel WITH THE KING'S PRIVILEGE; the matter having been deliberated, and after having seen the aforesaid censure, the aforesaid court hath ordered that the bookseller, having caused the said book to be printed, shall be promptly cited before the court, and that he shall be forbidden to sell and expose for sale the said book for two weeks: during which time the court orders the said procurator-general of the King to advise the aforesaid Lord the King of the censure passed on the aforesaid book by the aforesaid Faculty of Theology, and to send him a copy, in order to follow his good will and pleasure: it being understood that the order was made in what was reasonable. And the aforesaid bookseller having been summoned, the aforesaid prohibition was imposed under pain of corporal punishment."

The date above given is Old Style (1st of March 1551), whereas the date of the letter of dedication to the Cardinal of Châtillon is the 28th of January 1552 (New Style), so that they both refer to the same year.

Here it may be well to examine the question of the authorship of *Le Voyage et Navigation que fist Panurge, Disciple de Pantagruel, aux isles incogneues, etc.*

The genuineness of this little book, as being by Rabelais, is strongly maintained by Paul Lacroix (le Bibliophile Jacob), who tries to prove that *Le Disciple de Pantagruel* is the third of the popular books written by Rabelais to amuse his patients.

He insists on the fact that it is appended to the edition by Juste (1537-8) of *Gargantua and Pantagruel*, and of Dolet's edition 1542, and the Valence edition 1547. The writer is evidently a *libertin*, i.e. a believer in the principles of the Reformation, because Panurge styles himself an investigator of the Truth, and because, having at different times lost a good part of his ears for listening to sermons, and not willingly going to confession, he cautions his readers to take heed to themselves.

The Interpreter he gets from Basse Bretagne speaks 72 languages; this possibly refers to the Septuagint.

In cc. iv-ix. there is a long account of Bringuenarilles, which in one or two points corresponds to the Bringuenarilles of *Pant.* iv. 44. He swallows windmills, and also is troubled by fowls inside him, and swallows a fox.

In cc. x. xi. *Les Farouches* and their subtlety are spoken of. This corresponds somewhat to *L'Isle Farouche* in *Pant.* iv. 35.

In c. xii. Les Andouilles are cut into two and healed by mustard, as in *Pant.* iv. 35-42.

In c. xxi. L'Isle de Papillons is made to correspond to L'Isle des Papimanes, *Pant.* iv. 48-54.

The Island of Tools (c. xxiv.) occurs in v. 9.

The Island of the Lanternois occurs in v. 33.

The List of Dances in c. xvi. corresponds to a great extent with those given in the MS. of *Pant.* v. 33*.

In the edition of Rouen (1545), Panurge is pictorially represented holding a bottle. This is regarded as an anticipation of the journey to the Bottle, which begins at the end of Rabelais' Third Book.

One or two other points of resemblance Lacroix does not mention. In c. vi. Bringuenarilles throws back the cannon-balls of the Portuguese; this is something like a feat of Gargantua in i. 36.

There are also a few phrases that correspond:

Il mourut le jour mesme qu'il trespasa (c. viii.) This occurs in the epitaph of Badebec, *Pant.* ii. 3.

Ils se cachent au fond de la mer de peur d'estre mouillés quand il pleut en hyver (c. x.; cf. *Garg.* i. 11).

Plus dru que mousches (c. x.) Menu comme mousches (*Pant.* iv. 41).

N'eussiez pas ouy le ciel tonner (c. xiv.) Cf. *Sciomachie ad fin.*

Four à ban (c. xvii.; *Pant.* iv. 32, n. 9).

Une grande nuée . . . de laquelle . . . les alouettes en chéent toustes rosties (c. xix.; cf. *Garg.* i. 11).

In all these cases it is impossible to deny that there are points of resemblance, but it by no means necessarily follows that Rabelais did not merely adopt, curtail, enlarge, or otherwise alter, what he may have found in this pamphlet, as he did in so many cases from many other sources, and that without the charge of plagiarism being raised against him. To me the book seems to be of inferior merit to *La Grande Chronique Gargantuine*, although it was published at least five years later, with *Gargantua and Pantagruel* coming between them. Reasons for accepting *La Grande Chronique* have already been given. Also it seems important in this matter to notice that Panurge the Navigator is a totally different personage from the Panurge of *Pantagruel*—utterly colourless and bloodless, instead of one of the most versatile and amusing characters ever represented. The point of the Bottle in the hand of Panurge goes for something, but of all others it would be the one that Rabelais would most readily adopt and work up, as being thoroughly in keeping with what he had written in his *Gargantua and Pantagruel*.

The chapter containing the Dances has, I think with justice, been looked upon as an interpolation in the MS. of the Fifth Book.

The fact that Panurge shews himself to be a *libertin* can hardly go for much ; if anything, it would make against the authorship of Rabelais, who in 1537 would surely know that it was dangerous to provoke the Sorbonne further.

The interpreter of the 72 languages, and its reference to the Septuagint, need hardly be seriously examined.

BIBLIOGRAPHY OF THE FIFTH BOOK

IN an elaborate monograph, dated June 1, 1871, the late Bibliophile Jacob (Paul Lacroix) examined very fully the evidence for the genuineness of the Fifth Book, coming to the conclusion that it was entirely Rabelais' work, but unfinished and disarranged. He assigns great importance to the MS. which he discovered in the Bibliothèque Nationale at Paris and published in 1840, pointing out that it was undoubtedly written about 1550-1560, and possibly by Nicolas Le Roy, one of Cardinal du Bellay's *domestiques*, from the fact that at the head of the MS. is written *Regius 3665*, and an unintelligible word, *Godembo. 16*, and perhaps belonged to Charles Ronsard, brother of P. de Ronsard the poet. (The parchment binding of the MS. is made of an *appel* in which Ch. Ronsard is *pro-cureur*.) He hints that Eustache du Bellay might have wished to destroy anything in the papers of the Curé de Meudon that might be compromising to his uncle Jean du Bellay, and that Ronsard the poet was no friend to our satirist. His papers probably remained in the *maison curiale* at Meudon.

In 1562 appeared the partial edition, *L'Isle Sonnante*, in 16 chapters. No copy is known to survive.

In 1564 there was published *The Fifth and last Book of the heroic deeds and sayings of the good Pantagruel*, in 47 chapters, without name of the place or publisher.

In 1565 was published an edition on the same lines—printer Jean Martin at Lyons.

The correspondences and differences between the printed editions and the MS. are as follows :

Edd.	i-xii.	xiii.	xiv.	xv.	xvi.	(1562),	xvii.	xviii.	xix.	xx.	xxi.
MS.	1-12			38	Λ		39	50	51	52	53
Edd.	xxii.	xxiii.	xxiv.	xxv.	xxvi.	xxvii.	xxviii-xxxiii.		Λ		
MS.		Λ	Λ				58			xxxiii*.	
Edd.	xxxiv-xlvi.			Λ							
MS.							ending to xlvi.				

Where no number or sign is placed, the chapters occur in the MS. *unnumbered*. A marks a lacuna either in the Edd. or the MS.

The objections raised against the Fifth Book are principally :

1. The chapters on the Apedefts (xvi.) and the *Tournoi de la Quinte* (xxiv. xxv.) are rejected by some critics who accept the rest.
2. Others find strong Calvinistic leanings, and refuse to allow that Rabelais was a Lutheran in any sense, although he attacked the abuses of the Romish Church.
3. He cites in c. xix. Scaliger, Bigot, Chambrier, and Fleury as among the Entelechists, whereas Scaliger's book referring to Entelechy was not published till 1557, four years after Rabelais' death.
4. There are many repetitions from other Books.

The *first* objection only invalidates the claim of the parts objected to.

The *second* is answered by Lacroix to the effect that when Rabelais was composing the Fifth Book he was in exile at Metz, 1546-8, or in Rome, 1548-1550, with Cardinal du Bellay, and that he had been in correspondence with the leaders of Protestantism. The last supposition seems unnecessary. He was exiled and treated rigorously by the Papists, and he replied with bitterness. It may reasonably be alleged that he kept the book back unfinished when he was appointed Curé of Meudon.

The *third*, at first sight, presents some difficulty ; but it is proved by a letter of Rabelais to Salignac, now with great probability supposed to be addressed to Erasmus, that there was a feud between him and Scaliger. Again, Scaliger's book in answer to Cardan was not *printed* till seven years after Cardan's book, and it would most probably be offered to Gryphius, who had printed an earlier book for Scaliger, and from Gryphius Rabelais would certainly learn the attack made upon him contained in it.

The repetitions from previous Books cannot count for much. They are such as would not unnaturally occur. On the other hand, Rabelais mentions with commendation several of his friends and patrons : Margaret of Navarre, Marot, Heroet, Saint-Gelais, Salel, and Massuau, and recurs to Chinon and its environs and to Touraine several times. This is eminently characteristic of his manner.

Thus it may be seen that c. xvi. (the account of the Apedefts) is neither in the later printed editions nor in the MS., only in *L'Isle Sonnante* (1562). In style also it has little to commend it.

Chapters xxiv. and xxv., known as the *Tournoi de la Quinte* (the Chess-game), are contained in the Edd. but not in the MS. I am very much inclined to believe they are by Rabelais, as being good work,

and also as derived from the *Hypnerotomachia Poliphili*, which he mentions in his First Book, and also in a note in the *Briefve déclaration*. On the other hand, it may be noticed that, without them, the notation in the MS. might be continuous from xxi. to xxviii. (53-58), though the intermediate chapters are not numbered in the MS. With regard to the chapter marked xxxiii * in this translation, "Comment furent les Dames Lanternes servies à Soupper," I believe the only genuine part is the note about the supper to be served at Panurge's wedding, and perhaps a little piece containing an allusion to Rabelais' old friend P. L'Amy (cf. iii. 10 *fin.*) The list of dances, and most of the chapter, I believe to be foisted in from the *Disciple de Panurge*, which Lacroix is charitable enough to ascribe to Rabelais. That he borrowed an incident or two and a phrase or two from it, I allow, but that he wrote it in 1537 I cannot believe.

Upon the whole, I would accept the Fifth Book as Rabelais' unfinished work, with the exception of chapters xvi. and xxxiii*.

The numbers of the chapters in the MS. must remain a matter for conjecture. It is not unreasonable to suppose that many more chapters in this Book were planned and not written, or written and lost, but beyond this conjecture it is unsafe to venture.

Besides this, the MS. adds a couple of pages to complete the last chapter of the Book in a masterly style. There can be little doubt that this is Rabelais' work.

Lacroix points out that the Fifth Book has been accepted by De Thou and Cardinal du Perron, by Duchat, La Monnoie, le Père Nicéron, and enthusiastically acknowledged by Motteux and Huet. De Marsy (1752) looks upon it as genuine, but unfinished, put together as best could be done with the materials at hand. L'Abbé Pereau is more doubtful. During the last half of the 18th and the beginning of the 19th century Rabelais was neglected, owing to the attacks of Voltaire.

In 1820 and 1823 appeared editions by de l'Aulnaye, who includes the Fifth Book.

The *variorum* edition of Esmangart and Johanneau (1823) is content to repeat the favourable judgment of Duchat and De Marsy; in 1830 the Brussels edition is favourable; and in his handy edition of 1840 Lacroix maintains that the whole of the Book is by Rabelais without interpolation.

The strongest dissentient is M. Burgaud des Marets, who denies the authorship of Rabelais altogether.

M. A.-L. Sandou thinks it has been retouched up by Jean Turquet or Henri Etienne, to account for the Calvinistic tendencies. His

verdict is *ni tout admettre, ni tout rejeter*, and in this he is followed by M. L. Moland.

All this, however, would go for nothing if the style were not that of Rabelais, but the large majority of editors and commentators do not call this in question.

M. Marty-Laveaux (Paris 1881), after attaching credence to the statements of Antoine du Verdier and Louis Guyon (Rabelais' later contemporaries), on whom Lacroix showers discredit and ridicule, and after bringing forward M. Paulin Paris and M. Damien as opposed to the views of Lacroix, concludes his summary thus: "Rabelais left behind him various fragments, some perhaps destined for earlier books, but suppressed as being too bold, and others merely drafts; the great writer had not yet 'licked his bear into shape.' Out of all this some very inferior imitator set about putting it together as a whole. It is evident that in many places there are clumsy completions, as well as passages, under very poor disguises, borrowed from previous books."

Herr Birch-Hirschfeld in his excellent *Geschichte der Französischen Litteratur seit Anfang des xvi Jahrhunderts* (vol. i. Stuttgart 1889) follows on the same lines, but does not allow Rabelais any share in the Fifth Book.

THE FOURTH BOOK
OF THE
HEROIC DEEDS AND SAYINGS
OF THE GOOD
PANTAGRUEL

COMPOSED BY
M. FRAN. RABELAIS
DOCTOR IN MEDICINE

PARIS
FROM THE PRESS OF MICHAEL FEZANDAT
MONT S. HILAIRE A L'HOSTEL D'ALBRET
1552
WITH THE KING'S PRIVILEGE

VOL. II

B

THE FOURTH BOOK
OF THE
HEROIC DEEDS AND SAYINGS
OF THE NOBLE
P A N T A G R U E L

COMPOSED BY
MASTER FRANCIS RABELAIS

DOCTOR IN MEDICINE
AND CALLOIER OF THE ISLES OF HYÈRES

ANCIENT PROLOGUE¹

DRINKERS very illustrious, and you gouty Tasters² very precious, I have seen, received, heard and understood the Ambassador³ whom the Lordship of your Lordships hath despatched towards my Paternity, and he has appeared to me a very good and eloquent Orator.

The Summary of his Proposition I reduce to three Words, which are of so great Importance that formerly among the Romans, by these three Words⁴ the Praetor made Answer to all Requests set before

¹ This Prologue was published at Lyons in 1548, together with an earlier edition of a part (11 chapters) of the Fourth Book. It was afterwards suppressed in the Paris edition of 1552, and in its stead appeared the "Epistle dedicatory" to the Cardinal of Châtillon and the New Prologue, which contained parts of this. With them also was published the Fourth Book as we have it.

² Fr. *goutteurs*, an equivoque between *goûter* and *goutteux*.

³ *the Ambassador* refers to the gentle-

man who was sent by several courtiers to present to Rabelais a silver wine-flask in the form of a breviary, addressed possibly with some phrase like *au très révérend Père, etc. . . . d. d. d. etc.*, accompanied by some appreciative remarks on his former writings; so I explain *Paternité* and the three words *do, dico, addico*. The priestess Bacbuc makes Panurge drink out of a similar *book* (v. 46).

⁴ *do, dico, addico*. *Do* (actionem), *dico* (tutorem pupillo), *addico* (bonorum possessionem).

him in Judgment ; by these three Words he decided all Controversies, all Complaints, Processes and Differences ; and those Days were styled unlucky and *nefasti*,⁵ on which the Praetor did not use those three Words ; *fasti* and lucky, on which he was wont to use them.

You *give*, you *say*, you *adjudge*. O good People, I cannot see you ;⁶ may the worthy Powers of God be for you, and not less for me, eternally as a Help. So then, from God be it ; never let us do anything, that His most holy Name be not first praised.

You *give* me. What? A fine and ample Breviary. In very Sooth,⁷ I thank you for it ; this will be the least of my greatest Efforts.⁸ What kind of Breviary it was, certainly I did not think, as I looked upon the Book-marks, the Rose, the Clasps, the Binding and the Covering, in which I have not omitted to consider the Hooks and Pies⁹ painted thereupon and placed in mighty fine Array ; by which, as though they were hieroglyphic¹⁰ Letters, you tell me plainly that there is no Work but that of Masters, nor Courage but that of Lick-spigots.

To lick the Spigot signifieth a certain Jollity, metaphorically extracted from the Prodigy which happened in Brittany a short time before the Battle that was fought near St. Aubin du Cormier.¹¹ Our Fathers have told it us ; it is right that our Successors should not be ignorant of it. It was the Year of the good Vintage ;¹² a Quart of good and dainty Wine was sold for a one-tagged Point.¹³

From the Countries of the East flew thither a great Number of Jays on one side, and a great Number of Pies¹⁴ on the other, making

⁵ Ille nefastus erit per quem tria verba silentur :
Fastus erit per quem lege licebit agi.
Ovid, *Fast.* i. 47.

⁶ *I cannot see you.* Cf. ii. 3, n. 5 ; iv. New Prol. n. 1. M. Heulhard, who interprets the "Lordship of your Lordships" to be the King himself, takes the expression "I cannot see you" here quite literally, to the effect that Rabelais, being at Metz in 1548, could not see the courtiers who were in Paris.

⁷ *Vray bis*, Gascon for *Vray Dieu*.

⁸ Fr. *le moins de mon plus* (iii. 5°). Cotgrave translates this : "The most I can, the least I should." Duchat explains it as a small vessel making part of the great tun, and as an allusion to the phrase of Valentine, grandmother of Louis XII. : "Rien ne m'est plus, plus ne m'est rien."

⁹ Fr. *crocs et pies* = hooks and magpies, so forming *crocquer pie* by a rebus.

¹⁰ *hieroglyphic*, that is, by a rebus.

¹¹ *St. Aubin du Cormier*. A battle took place here, July 28, 1488, between King Charles VIII. and the Duke of Orleans, afterwards Louis XII., who was taken prisoner. Cf. i. 50.

¹² We learn from the *Contes d'Eutrapel*, c. 23, that there was a great vintage in Anjou about this time, when wine was practically given away.

¹³ Fr. *aiguillette borgne*.

¹⁴ A combat between jays and pies is recorded by Poggio in his *Facetiae* (No. 234) under the title *Pugna Picarum et Graculorum*, on the confines of Brittany in April 1451. This one has been placed in 1488 just before St. Aubin du Cormier.

for the West ; and they went alongside one of the other in such Order, that towards the Evening the Jays retreated to the left—understand here the ^a lucky Side in Augury—and the Pies on the right, near enough to one another. Through whatever Region they passed, there remained no Pie which did not ally itself to the Pies, nor Jay that did not join the Camp of the Jays. So they went on and on flying, till they passed over Angers, a Town in France that bordered on Brittany, in Numbers so much multiplied, that in their Flight they put out the Brightness of the Sun from the Lands subjacent.

* Cic. *de Div.*
ii. 39, § 82; Serv.
ad Virg. *Aen.* ii.
693.

In Angers at that time was an old Gaffer,¹⁵ Lord of Saint-George, named Frapin ; he it was who made and composed the fair and joyous Carols in Poitevin Language. He had a Jay, a great Favourite by reason of his Chatter, by whose means he invited all Visitors to drink ; he never sang of anything but Drink, and he called him his Chatterbox ; this Jay in martial Fury broke out of his Cage, and joined the other Jays as they went by. A neighbouring Barber, named Gapechat, had a female Pie of his own, a very gay Bird ; she by her Presence increased the Number of the Pies, and followed them to the Combat. Here be Matters mighty and paradoxical, yet true, witnessed and avouched. Note well everything. What came of it ? What was the End ?

What came of it, good People ? A marvellous Result. Near the Cross of Malchara¹⁶ took place the Battle, so furious that it is horrible only to think of it. The End was that the Pies lost the Battle and on the Field were cruelly slain to the number of 2,589,362,109, besides Women and little Children, that is, besides Females and little Pies ; that you understand. The Jays remained Victors, not however without Loss of several of their good Soldiers, whereby there was very great Damage throughout the Country.

The Bretons are a brave Folk,¹⁷ as you know ; but if they had understood the Prodigy, they would easily have recognised that Ill-luck would be on their side ; for the Tails of the Pies resemble in

¹⁵ Fr. *oncle*, perhaps = our bachelor. Cf. Lat. *patruus*. "Cum sapimus patruos" (Pers. i. 11).

Frapin. M. des Marets acutely suggests that this may mean Lucas *Le Moyne*, the author of some *Noëls* in 1520 (reprinted 1860), Frapin and Frappart being sobriquets of monks.

¹⁶ *Malchara*. This allusion has not been explained fully. There is a Hosanna

Cross at St. Maixent in Poitou mentioned in iv. 13, n. 12 ; and in the *Contes d'Eutrapel*, c. 19 (*ad fin.*), there is mention of "la journée de *Marhara* . . . une brave composition entre les pies et les geais, qui s'y pelauderent tant brusquement."

¹⁷ Fr. *gens*, with an equivoque on *gents*.

Form their Ermines,¹⁸ while the Jays have in their Plumage some Resemblance to the Arms of France.¹⁹

To our Subject. Chatterbox returned three Days later, quite woebegone and wearied out with these Wars, having one Eye knocked out; however, a few Hours after he had fed at his old Commons he recovered his good Spirits. The fashionable Folk and the Scholars of Angers ran together in Crowds,²⁰ to see Chatterbox the one-eyed thus accoutred. Chatterbox invited them to drink, as was his wont, adding at the End of each Invitatorium:²¹ "Eat Pie." I take it for granted that that was the Watchword on the Day of the Battle; all did their Duty therein. The Pie of Gapechat never returned; she had been eaten. From this arose the proverbial Saying that to "*Drink Healths and with great Draughts*" is to be a very *Eater of Pie*.²² With such Figures, for a perpetual Memorial, Frapin had his Dining-Hall²³ and lower Hall painted; you may see them at Angers on the Terrace²⁴ of Saint-Lawrence.

This Figure engraved on your Breviary made me think that there was somewhat more than a Breviary. Moreover with what Purpose should you make me a Present of a Breviary? I have, thanks to God and you, some old ones, aye and new ones too. Upon this Doubt, on opening the said Breviary I perceived that it was a Breviary made by a mirific Invention, and the Book-marks all in order with appropriate Inscriptions.

Therefore your Wish is that at Prime I should drink white²⁵ Wine, and also at Tierce, Sext and Nones; at Vespers and Compline Claret (red) Wine. That you call *Eat the Pie*; verily never were you
 b v. 6. ^b hatched by an evil Pie. I will therein *grant* your Request.

You say. What? That in no Respect have I galled you in all my

¹⁸ *Ermines*, the arms of Brittany.

¹⁹ *Arms of France*. Jays have in their plumage blue and white, the azure and argent of the French arms.

²⁰ Fr. *tourbes* (Lat. *turba*).

²¹ *Invitatorium*, an expression taken from the Breviary; especially used of the *Venite exultemus*.

²² Fr. *crocquer la pie* has been variously explained. *Pie* seems to be akin to *piot*, and connected with *πλεω*. Duchat explains it as drinking a draught in as short a time as a painter can "sketch a magpie" (*crocquer une pie*), which is done in a stroke or two. Morellet refers *pie* to

its meaning of a devilled mutton-bone, a well-known provocative of thirst. The expression itself occurs in the *Nef de santé* (Paris 1507):

Galans, allons *crocquer la pie*;
 Je n'en puis plus si je ne *pie*
 Quelque planche bonne et freche.

²³ Fr. *tinel* = Ital. *tinella*, servants' hall.

²⁴ Fr. *tartre* = modern *tertre*.

²⁵ *white Wine*, etc., with reference to the proverb:

Rouge le soir, blanc le matin
 C'est la journée du pèlerin.

Books heretofore printed. If on this Subject I quote for you the Sentence of an old Pantagruelist, still less shall I gall you :

It is (he says) no common Praise
To have the Art the Court to please.²⁶

Moreover, you say that the Wine of the Third Book hath been to your Taste, and that it is good. True it is that there was but little of it, but let it not please you what is commonly said : "*A little and good.*" Rather take Pleasure in what the good Evispan of Verron²⁷ used to say : "*Much and good.*" Over and above this, you invite me to the Continuation of the Pantagrueline History, alleging the Utility and Enjoyment derived from the Reading of it by all good People, and excusing yourselves for not having been obedient to my Prayer,²⁸ containing the Request that you should reserve your Laughter till the seventy-eighth Book.

This I pardon you with all my Heart : I am not so churlish or implacable as you would think ; what I was saying to you was not for your Hurt ; and by way of Answer, I speak to you in the Vein of Hector's Speech put forth by Naevius, that '*Tis a fine Thing to be praised by praiseworthy Folk.*'²⁹

By a reciprocal Declaration I say and maintain, as far as to the Fire exclusively³⁰—understand this and for a Reason—that you are fine honest People, all descended from good Fathers and good Mothers ; at the same time promising you on the Word of a Foot-traveller,³¹ that if ever I meet you in Mesopotamia, I will use my Influence with the little Count George³² of Lower Egypt that he shall make a Present to each of you of a fine Nile Crocodile and a Nightmare³³ from the Euphrates.

²⁶ Principibus placuisse viris non ultima laus est.
Hor. *Epp.* i. 17, 35.

²⁷ *Evispan of Verron.* Verron was a tract of land near Chinon. Cf. i. 13, n. 14.

²⁸ *Prayer*, in allusion to the request at the foot of the title-page of the Third Book : *L'auteur susdict supplie les lecteurs benevoles soy reserver à rire au soixante et dishuitième livre.*

²⁹ The line is from the *Hector Pro-ficiscens* of Naevius :

Laetus sum laudari me abs te, pater, a laudato viro,

and it is quoted three times by Cicero (*Tusc. Disp.* iv. § 67, *ad Fam.* v. 12, § 7 ; xv. 6).

³⁰ Fr. *jusqu'au feu exclusivement.* Cf. ii. Prol. n. 9.

³¹ Fr. *foy de piéton*, a parody of *foy de chevalier.*

³² *Count George* probably refers to a visit of some "Bohemians" to Paris, mentioned by Pasquier in his *Recherches*, iv. 19. He speaks of "douze pénitenciers qui vinrent à Paris le 17 août 1427, c'est à savoir, un duc, un comte et dix hommes, lesquels étaient de la Basse Égypte, et qui devaient par pénitence aller sept ans parmi le monde."

³³ Fr. *Cauquemare*, properly nightmare ; here and in iv. 64 it is used of a fabulous animal. *Pant. Prog.* 6.

You *adjudge*. What? To whom? All the old Quarters of the Moon to the Cowl-pates, Vermin, Ape-faces, Booted Monks, Hypocrites, Frieze Coats, Hairy-paws, Mumping Pardoners, Sham-saints. These be fear-inspiring Names,⁸⁴ when one only hears the Sound of them; at the pronouncing thereof I have seen the Hair of your noble Ambassador stand on End on his Head. I have only heard the High Dutch of this, and I know not what sort of Beasts you comprise in these Denominations. Having made diligent Research in divers Countries, I have found no one who acknowledged them, or who endured to be thus named or designated. I take for granted that it was some monstrous Kind of barbarous Animal in the time of the tall Bonnets;⁸⁵ now it has died out in Nature, just as all sublunary Things have their End and Period, and we know not what is the Definition thereof; for you know that when the Subject is lost, its Denomination also is easily lost.

If by these Terms you understand the Calumniators of my Writings, more aptly you may call them Devils, for in Greek Calumny is called *diabolè*. See how detestable before God and before the Angels is this Vice Calumny—that is, when a man impugns good Action, when he speaks ill of good Things—in that it is after this and not after any other Vice (though several might seem more enormous) that the Devils of Hell are named and called. These Persons are not, properly speaking, Devils of Hell; they are their Apparitors and Ministers; I style them Devils, black and white, Devils private, Devils domestic; and what they have done towards my Books, they will do, if they are permitted, towards all others. But it is none of their Invention. I say this, to the end that they may not hereafter glorify themselves with the Surname of the old Cato the Censor.

Have you ever heard what is meant by “spitting in a Bason”?⁸⁶

Formerly the Predecessors of these private Devils, who were Architects of Sensuality, Overturers of Honesty, like a Philoxenus⁸⁷

⁸⁴ *Cowl-pates*, etc. These names of abuse for the monks may be found in i. 54, ii. 34, iv. 32 and 64. *Pant. Prog.* 5.

Nomina sunt ipso paene timenda sono.

Ovid, *Her.* xiii. 54.

⁸⁵ Fr. *les Hauts Bonnets*. Cf. i. 9, n. 6.

⁸⁶ Fr. *cracher au bassin* (i. 11), a proverbial expression of those who contribute unwillingly under stress of public opinion, etc. Rabelais here takes it literally.

⁸⁷ *Philoxenus* is the glutton mentioned

by Athenaeus (viii. 26, p. 341 A) and Aristotle (*Eth. Nic.* iii. 10, 10; *End.* iii. 2, 12) as wishing for a neck longer than a crane, so as to get more taste from his food.

Gnatho is the parasite in Terence's *Eunuchus*, whence the name is used for all parasites.

Rabelais has in his mind the passage in Plutarch, *Mor.* 1128 A, where he relates that Philoxenus and Gnatho were so greedy that they thrust their noses

or a Gnatho and others of a like Kidney, when in the Wine-shops and Taverns, in which Places they ordinarily kept their Schools, seeing the Guests served with some good Meats and delicate Morsels, they would villainously spit in the Dishes, so that the Guests, disgusted at their infamous Spittings and Snivellings, might desist from eating the Meats set before them, and the Whole should be left to these villainous Spitters and Snivellers.

Almost like, not however so abominable, is the Story³⁸ we are told of the fresh-water Physician, Nephew of the Advocate, the late Amer, who said that the Wing of a fat Capon was bad, the Rump doubtful, the Neck good enough, provided the Skin had been taken away; all in order that the Patients should not eat of it, but that all should be reserved for his own Mouth.

Thus have done these new Devils in Frocks. Seeing all this World in eager Appetite to see and read my Writings, on account of the preceding Books, they have spit in the Bason, that is to say, they have by their Handling, bewrayed, decried and calumniated them all, with this Intention, that no one should heed them, no one should read them,³⁹ save their own Poltroonities. I have seen this with my own Eyes—it was not with my Ears—nay, they go so far as to preserve them religiously during their Offices at Night, and employ them like Breviaries for Use by Day; they have taken them from the Sick, the Gouty and the Unfortunate, for whom, in their sore Discomfort, I had made and composed them.

If I could take under my Care all those who fall into Infirmary and Sickness, there would now be no Need to make public and to print such Books. Hippocrates has made a Book for this Purpose, which he has entitled, *On the State of the Perfect Physician*⁴⁰—Galen

into dishes, that they might eat the whole themselves, by disgusting other guests. Sir T. Browne, in a grave discussion on Philoxenus, quaintly puts it that this second Philoxenus "was so uncivilly greedy, that to engross the mess, he would preventively deliver his nostrils in the dish" (*Pseud. Ep.* vii. 15).

³⁸ This story, as well as the preceding one, is told in the Prologue to the Fifth Book, the doctor's precept being given in a mock hexameter:

Ala mala, cropion dubium, collum bonum pelle remota.

Amer, physician of sweet water. Confusion is purposely introduced in this

passage in order to contrast *amer* (bitter) with *douce* (sweet), *eau douce* with *urine*, which was much regarded as a test by physicians, and in order to bring in the allusion from *Patelin* (745):

Je retourneray, qui qu'en groussé
Chez cest avocat d'eau douce (i.e. briefless).

³⁹ Fr. *ne les eust, ne les leust, fors leurs Poiltronitez*, used in contradistinction to *ma Paternité* above.

⁴⁰ There are two such treatises, which have been attributed to Hippocrates and which practically form one, *Περὶ Ἰντροῦ* and *Περὶ Εὐσχημοσύνης*. The passage, however, occurs in Hipp. *Epidem.* vi. (Kühn, vol. iii. pp. 603, 624; Foes, ii. 1180).

has illustrated it with learned Commentaries—in which he orders that there be nothing in the Physician (he even goes so far as to particularise the Nails) which can offend the Patient. Everything that is in the Physician, Gestures, Face, Clothing, Words, Looks, Touch, is to please and delight the Sick man.

For my Part and in my homely Fashion, I do strain and strive to do this as regards those whom I take under my Care. So do also my Companions on their side; wherefore, perchance, we are called Parabolani,⁴¹ with the long Sleeve⁴² and the long Elbow,⁴³ according to the Opinion of two Scavengers, as foolish in Interpretation as it was dull in Invention.

There is a further Point. On a Passage of the Sixth Book of the Epidemics of the said Father Hippocrates, we labour in Disputation, not if the Countenance of the Physician when moping, sour, morose, disagreeable, down-hearted, depresses the Patient, and the Countenance of the Physician when joyful, serene, pleasant, smiling, open, elates the Patient—that is proved and certain—but whether such Depressions and Elations proceed from Apprehension of the Sick man, on contemplating these Qualities, or whether it is by Transfusion of the Spirits, serene or gloomy, joyous or sad, from the Physician to the Patient, as is the Opinion of the Platonists and the Averroists. Since, then, it is not possible that I can be called in by all the Patients, that I can take all Sick folk in my Charge, how envious it is to take from those who are languishing and sick the Pleasure and joyous Pastime—without Offence be it said to God, the King, or any other—which they find in my Absence in listening to the Reading of these joyous Books!

So then, since by your Adjudication and Decree these Slanderers and Calumniators are seised and possessed of the old Quarters of the Moon, I forgive them.

There will be no laughing hereafter for all, when we shall see these

⁴¹ *Parabolani* were a kind of nurse-doctors, so called from their practice of recklessly (like *enfants perdus*, *παράβολοι*) tending patients afflicted with all and every kind of disease. They are mentioned in the law xviii. in Justinian's Code i. tit. 3, *de episc. et cleric.*, as numbering more than 600 in Alexandria in Egypt. Accursius in his Gloss, following some grammarian, seems to have given a definition *parabolani sunt medici* which gives

great offence to our Doctor (from Duchat). Cf. Cael. Rhod. xxix. 11 (p. 1626 E).

⁴² Fr. *focile*, the greater of the two bones between the elbow and the wrist.

⁴³ Fr. *code*, with a poor pun on *code* and *coude*, the elbow. Rabelais is alluding to the ancient robe of the physicians. It had four sleeves, two of which reached to the hands, and the other two hung from below the elbow (M.)

lunatic Fools, some Lepers, others Bulgarians, others a Cross between Lepers and Bulgarians,

Dashing and smashing and gnashing their Teeth,
Breaking the Windows all about Town,
Hang themselves, drown themselves, fling themselves down,

and speeding full Gallop to all the Devils, according to the Energy, Faculty and Virtue of the Quarters which they shall have in their Noddles, be they waxing, beginning, gibbous,⁴⁴ horned⁴⁵ or waning. Only, towards their Malignities and Impostures I will employ the Offer which Timon the Misanthrope did to his ungrateful Athenians.

^c Timon, angered at the Ingratitude of the Athenians towards him, came one day into the Public Assembly of the City, requesting an Audience to be given him for a certain Business concerning the public Good. At his Request, Silence was made, in expectation of hearing things of Importance, seeing that he had come to the Assembly, who so many Years before had absented himself from all Company and lived in his own Privacy. Then he said to them :

^c Plut. *Anton.*
c. 70; Shakesp.
Timon, v. 1, 208.

"Outside my private Garden, under the Wall, is a spreading, fine and remarkable Fig-tree, on which you Gentlemen of Athens when in Despair, Men and Women, Young men and Maidens, are accustomed to go aside and hang and strangle yourselves. I give you Notice that, for the Convenience of my House, I am purposed within a Week to destroy the said Fig-tree. Wherefore, whoever of you and of all the City wishes to hang himself, let him make all Haste to do so. When the aforesaid Term has expired, they will have no Place so fitting, and no Tree so convenient."

Following his Example, I announce to these diabolical Calumniators that they have to hang themselves within the last Quarter⁴⁶ of this Moon; I will furnish them with Halters; I assign to them for a Hanging-ground the Place between Mid-day and Faverolles.⁴⁷ After the New Moon they will not be taken in there so cheaply, and will be obliged, themselves, at their own Expense to buy Cords, and to

⁴⁴ Fr. *amphicyrces* should be *amphicyrtes* (*ἀμφικυρτος*). This refers to the shape of the moon on her 11th and 19th day.

⁴⁵ Fr. *brisants*. According to Ménage, this is the shape of the moon on her 4th and her 26th day.

⁴⁶ Fr. *chanteau*, Lat. *cantellus*, dimin. *échantillon*, a pattern.

See how this river comes me cranking in,
And cuts me from the best of all my land
A huge half-moon, a monstrous cantle out.

Shakesp. *1 Hen. IV.* iii. 1, 98.

⁴⁷ *Mid-day*, etc. A grotesque jumbling of time and place. There are several places in France named Fevrolles (cf. v. 26, n. 2).

choose a Tree for their Hanging, as did Mistress Leontium, the Calumniator of the most learned and eloquent Theophrastus.⁴⁸

⁴⁸ "Adversus Theophrastum, hominem in eloquentia tantum ut nomen divinum inde invenerit, scripsisse etiam feminam, et proverbium inde natum suspendio arborem eligendi." Plin. *Praefat.* § 29 (Sillig). Cf. Cic. *de Nat. Deor.* i. 33, § 93.

Rabelais is in error explaining the

somewhat confused statement of Pliny. Erasmus puts it correctly: "In re vehementer indigna neque ullo pacto toleranda, veteres arborem suspendio deligendam esse dicebant" (*Adag.* i. 10, 21). Cf. ταῦτα δὲ γὰρ οὐκ ἀγχόνη; (Arist. *Ach.* 125).

TO THE MOST ILLUSTRIOUS PRINCE

AND

MOST REVEREND LORD ODET

CARDINAL OF CHÂTILLON¹

You are duly informed, most illustrious Prince,² by how many great Personages I have been and am daily pressed, required and importuned for the Continuation of the Pantagrueline Mythologies ; they allege that many Persons who were languishing, sick, or otherwise moping and in the Dumps, had by the Reading thereof beguiled their Weariness, passed their Time merrily, and recovered Mirth and fresh Comfort. To them it is my Custom to answer, that in composing them for my Recreation, I pretended to no Glory or Praise of any kind ; I only had Regard and Purpose to give by my Writings the little Relief which I could to the afflicted Sick folk in my Absence, which I do willingly, when Need is, to those, when present, who seek the Help of my Art and Service.

Sometimes I set forth to them in Discourse at length, how ^a Hippocrates in several Places—particularly in the Sixth Book on Epidemics—in speaking of the Institution of the Physician, his Disciple, how Soranus ^b of Ephesus, Oribasius,⁴ Cl. Galen, Hali Abbas⁵ and other later Writers,

^a Hipp. iii. p. 603 (Kühn).

¹ *Odet*, Cardinal of Châtillon, was the eldest of the three brothers Coligny, the others being Gaspar the Admiral and François de Châtillon, better known as the Sire d'Andelot. Odet became a Protestant, and married about the time when Rabelais addressed this letter to him. He was made Cardinal in 1533 by Clement VII., and became Archbishop of Toulouse and Bishop of Beauvais. He was excommunicated and deprived by Pius IV., whereupon he retired to England, where he was poisoned by his servants.

² *Prince* of the Church, as Cardinal.

³ *Soranus* practised at Alexandria and afterwards at Rome in the time of Trajan and Hadrian.

⁴ *Oribasius*, a celebrated physician of Pergamum, friend of the Emperor Julian.

⁵ *Hali Abbas* practised medicine in Persia in the 10th century, and left a celebrated work in Arabic, which was translated under the title of *Thesaurus artis medicae*, and printed at Venice in 1492 and London in 1523.

have likewise fitted him in Gestures, Bearing, Look, Movement, Countenance, Grace, Comeliness, Cleanliness of Face, Clothes, Beard, Hair, Hands, Mouth, nay even so far as to particularise his Nails; as though he had to play the Part of a Lover or Suitor⁶ in some celebrated Comedy, or to enter the Lists⁷ to fight against some powerful Enemy.

^b Macrob. Sat.
ii. 5, § 5.

Indeed, the Practice of Medicine is most properly compared by Hippocrates to a Fight, and also to a Farce played between three Characters, the Patient, the Physician and the Disease; and, as I read that Passage, I have sometimes thought of a Saying^b of Julia to Octavian Augustus her Father.

One day she had appeared before him in a Dress that was gorgeous, loose and lascivious, and had greatly displeased him, though he said never a Word thereat. The next day she changed her Raiment, and clad herself in a modest Garb, as was then the Custom with chaste Roman Ladies; thus clothed, she appeared before him. He, who the day before had not in Words declared the Displeasure he felt at seeing her in immodest Raiment, could not conceal the Pleasure he took in seeing her thus changed, and said to her: "How much more becoming and commendable is this Dress in the Daughter of Augustus!" She had her Excuse ready, and answered him: "To-day I dressed myself for my Father's Eyes; yesterday I was dressed to please my Husband."

In like manner might our Physician, thus disguised in Looks and Clothes, especially when arrayed in a rich and quaint Robe with four Sleeves, as formerly was the Fashion—and it was called *philonium*,⁸ as Petrus⁹ Alexandrinus asserts in *6 Epid.*—make Answer to those who should find the Personification strange: "I have accoutred myself in this Guise, not to bedizen and parade myself, but for the Liking of the Sick man whom I am visiting, whom alone I wish to please in all Things, and in nothing to offend or annoy."

Furthermore,¹⁰ on a Passage of Father Hippocrates in the Book quoted above, we do sweat in disputing and investigating, not whether

⁶ *Suitor*, Fr. *poursuivant*.

⁷ *enter the Lists*. According to the law of the Lombards concerning duels, champions before entering the lists had to have their nails pared close.

⁸ The *Philonium* is evidently a physician's state robes (cf. Anc. Prol. n. 43). The word is probably a diminutive of *φαιλόνης* or *φελόνης*, used in the N.T.: "The cloak which I left at Troas" (2 Tim.

iv. 13). Balescon of Tarante (Valescus) wrote a treatise in 1418 under the title, *Philonium pharmaceuticum et chirurgicum*.

⁹ *Petrus* should be *Joannes*. He wrote a Commentary on the *Epidemia* of Hippocrates (Venice 1483).

¹⁰ *Furthermore*, etc. The whole of this passage is taken with some slight alterations from the Ancient Prologue, which was published in 1548.

the Visage of the Physician, when moping, sour, morose,¹¹ Catonian, disagreeable, down-hearted, severe and frowning, depresses the Patient, and the Countenance of the Physician, when joyous, serene, gracious, open and pleasant, elates the Patient, for that is fully proved and very certain; but whether such Depressions and Elations proceed from the Apprehension of the Patient, as he contemplates these Qualities in his Physician, and from them conjectures the Issue and Catastrophe¹² of his Malady that is to ensue; that is, from the joyful ones a joyous and desired Issue, from the distressing ones a distressing and repulsive End:—or whether it is by the Transfusion of the Spirits—serene or gloomy, aërial or terrestrial, joyous or melancholic—of the Physician into the Person of the Patient, which is the Opinion of Plato¹³ and Averroës.¹⁴

Above all Things, the aforesaid Authors have given to the Physician particular Directions about the Words, Subjects, Conference and Converse which he ought to hold with the Patients on whose behalf he may be summoned; all which ought to aim at one Point, and be directed to one End, that is, to rejoice him without offending God, and not to depress him in any way whatever. In this Matter great Blame is imputed by Herophilus¹⁵ to Callianax the Physician, who, when a Patient questioned and asked him: “Shall I die?” shamelessly answered:

c “ Patroclus also died, I trow,
A better Man by far than thou.”

c Hom. *Il.* xxi.
107.

And to another who wished to know the State of his Disease and asked him, in the manner of the noble Patelin,^d

d “ . . . and my Water,
Doth it not tell you I must die?”

d *Patelin*, l. 657.

he answered foolishly: “Not so, if only Latona, Mother of those fair Twins, Phoebus and Diana, bare thee.”¹⁶

Likewise Cl. Galen, *Lib. 4 Comment. in 6 Epidem.*, doth greatly cen-

¹¹ *morose*, Fr. *reubarbatif* for *rebarbatif* (*barbe*), with a pun on *rhubarbe*, which, we learn (iii. 50), gets its name from the barbarous river *Rha*.

¹² This his good melancholy oft began
On the *catastrophe* and heel of pastime.
All's Well that Ends Well, i. 2, 56.

¹³ *Plato*. *Gorg.* 452.

¹⁴ *Averroës* of Cordova, a celebrated Arabian physician and philosopher of the 12th century, opponent of Avicenna and commentator on Aristotle.

Averrois, che 'l gran comento feo.

Dante, *Inf.* iv. 144.

¹⁵ *Herophilus*. These stories are told in Galen as cited below (*Comment. Hippocr. Epid.* vi. ix. 482, 483, ed. Chart. vol. xvii. pt. 2, p. 145, Kühn), but they are told of Zeuxis censuring Callianax, who was a follower of Herophilus.

¹⁶ The line runs:

ὃ μή σι Λητὸ παλλίπαις ἰγίναντο.

Trag. Incert.

sure Quintus, his Preceptor in Medicine, who when a certain Nobleman in Rome, his Patient, said to him : " You have breakfasted, my Master, your Breath smells of Wine," arrogantly replied : " And yours smells of Fever ; whether has the more delicious Scent and Odour, Fever or Wine ? "

But the Calumny of certain Cannibals,¹⁷ Misanthropes, Agelasts,¹⁸ had been so atrocious and unreasonable against me that it had overcome my Patience, and I had resolved not to write a Jot more. For one of the smallest of the Contumelies which they employed, was that my Books were stuffed with divers Heresies. Nevertheless they could not point out a single one in any Place ; of mirthful Foolings, which offend neither God nor the King, plenty (that is the Subject and the only Theme of these Books), but of Heresies not one, except by interpreting perversely and against all Use of Reason and common Speech, that which, under Penalty of dying a thousand Deaths, if it were possible, I would not even have thought of ; as if a man should interpret " *Bread* to be a *Stone* ; a *Fish* to be a *Serpent* ; an *Egg* to be a *Scorpion* .

• Matt. vii. 9,
10 ; Luc. xi. 11,
12.

Whereof sometimes complaining in your Presence, I boldly declared that if I did not esteem myself to be a better Christian than they on their side make me out,¹⁹ and that if in my Life, Writings, Words, nay indeed my Thoughts, I detected any Spark of Heresy, they would not fall as detestably as they do into the Snares of the Calumniating Spirit, that is, Διάβολος, who by their Help raises such Charges against me ; for I would of myself, after the Example of the Phoenix, heap up the dry Wood and light the Fire, to burn myself therein.

At that time you told me that the late King Francis, of eternal Memory, had been advertised of such Calumnies ; and having carefully heard and listened to the distinct Reading of those Books of mine, by means of the Voice and Pronunciation of the most learned Anagnost²⁰

¹⁷ *Cannibals*, according to the *Briefve déclaration*, are a monstrous people in Africa, with faces like dogs, and who bark instead of laughing. According to Skeat, Cannibal is a corruption of Caribal, the Caribbeans being devourers of human flesh.

¹⁸ *Agelasts* (ἀγέλαστος). Laughter being the gift peculiar to man (cf. the *dizain* at the very beginning of *Gargantua*), we may well imagine that such people were no friends of Rabelais. M. Crassus, the grandfather of the triumvir, was so called from having laughed only once in his life

(Cicero, *de Fin.* v. 30, § 92, quoting Lucilius ; Plin. vii. 19, § 79).

¹⁹ *than they*, etc. There are two readings of this passage : *qu'ilz ne monstrent estre en leur part*, and *qu'ilz me monstrent*, etc.

²⁰ *Anagnost*, ἀναγνώστης or reader, such as the Greeks and Romans used to employ (cf. Cic. *Att.* i. 12, § 4 ; *Fam.* v. 9, § 2 ; Plin. *Ep.* iii. 5 ; Juv. xi. 180, and Mayor's note). The person alluded to is Pierre du Châtel or Castellanus, Bishop of Tulle, who protected literature and the Protestants at the court of Francis. Cf. Christie, *Et. Dolet*, c. 2.

of this Realm—*my* Books I say, because certain false and infamous ones have been wickedly attributed to me—yet had he found no suspected Passage ; and he had in Abhorrence some Snake-eater,²¹ who founded a mortal Heresy on an N put for an M²² through the Fault and Carelessness of the Printers.

As much also was done by his Son, our most excellent, most virtuous and heaven-blessed King Henry, whom may God vouchsafe long to preserve for us ; in such wise that he hath granted you his Privilege and special Protection for me against my Slanderers.

This Good news²³ you have of your Kindness confirmed for me in Paris ; as you did also lately when you visited my Lord Cardinal du Bellay, who for the Recovery of his Health after a long and wearisome Malady, had retired to St. Maur, a Place, or, to speak better and with greater Propriety, a Paradise of Salubrity, Amenity, Serenity, Conveniency, Delights and all honest Pleasures of Agriculture and Country life.

This is the Reason, My Lord, why at this time, being clear of all Intimidation, I spread my Pinions to the Breeze ; in the Hope that by your kindly Favour you will be for me against the Slanderers, as it were a second Gallic Hercules²⁴ in Knowledge, Prudence and Eloquence ; *Alexikakos*²⁵ in Virtue, Power, and Authority ; of whom I can truly say what the wise King Solomon said of Moses the great Prophet and Captain in Israel, *Ecclesiastici* 45 [1-5] :

“A man fearing and loving God, which found Favour in the Sight of all Flesh, well beloved both of God and Men, whose Memorial is blessed ;

“God made him like to the glorious Saints, and magnified him so that his Enemies stood in Fear of him ; and for him did Things marvellous and terrible.

“He made him glorious in the Sight of Kings ;

“By him He hath declared His Will to the People, and by him hath He shewed forth His Light ;

²¹ *Snake-eaters*. He means the monks, whom later (iv. 46, n. 16) he compares with the Troglodytae, whom Pliny describes (v. 8, § 45) : “Troglodytae specus excavant : haec illi domus : victus serpentium carnes, stridorque non vox.” Cf. Ov. *Met.* ii. 768-772.

²² *N for M* refers to the substitution of *asne* for *asme* (iii. 22, 23) either by Rabelais or the printers.

²³ *Good news*, Fr. *evangile*.

²⁴ *The Gallic Hercules*. According to Lucian, Ἡρακλῆς is represented as an “old man eloquent,” wrinkled and sunburnt, bearing, however, the club and the lion’s skin. A Gaul explains (c. 6) that all his exploits were performed by the power of eloquence and persuasion.

²⁵ Ἀλεξίκακος (avertter of evil) is one of the titles of the Greek Heracles.

"He sanctified him in his Faithfulness and Meekness, and chose him out of all Men.

"Through him He made His Voice to be heard, and to those who were in Darkness He caused the Law of Life and Knowledge to be proclaimed."

Accordingly, moreover, I promise you that if I shall meet any that commend me for my merry Writings, I will adjure them all to give you their entire Obligation, and to thank you alone, and to pray Our Lord for the Preservation and Increase of your Highness, and to attribute nothing to me save humble Subjection and willing Obedience to your excellent Commands; for it is by your most honourable Exhortation that you have given me Courage and Invention; and without you my Heart would have failed me, and the Source of my animal Spirits would have remained dried up.

May Our Lord keep you in His holy Favour.

Paris, this 28th of January 1552.

Your very humble and very obedient Servant,

FRANCIS RABELAIS, *Physician*

PROLOGUE OF THE AUTHOR,
MASTER FRANCIS RABELAIS,
TO THE
FOURTH BOOK OF THE HEROIC DEEDS AND SAYINGS
OF PANTAGRUEL

TO THE KIND READERS

GOOD people, God save and keep you. Where are you? I cannot see you.¹ Wait till I draw on my Spectacles. Ha! ha!

Fine and fair goes Lenten Air.²

I see you. And then?

You have had a good Vintage, as I have been told; at that I should be no ways vexed.

You have found an inexhaustible Remedy against all Thirst; 'tis right virtuously performed.

You, your Wives, Children, Kindred and Families are in Health, as you could wish; 'tis well, 'tis good, 'tis as I would have it.³

God, the good God, be eternally praised for it, and if such is His holy Will, may you long be kept so.

For my Part, by His holy Favour I am thereabouts so, and commend myself to you. I am, thanks to a little Pantagruelism (you understand

¹ *I cannot see you.* Cf. ii. 3, n. 5; iv. Old Prol. n. 6.

It is also put down as one of the games of Gargantua (i. 22).

² A ce jour de saint Valentin
Bien et beau Karesme s'en va.

Ch. d'Orléans, *Rondeau* 206.

³ There is a passage in *Trist. Shandy* viii. 3 something like this.

that it is a certain Gaiety of Mind made up in Contempt of Accidents of Fortune), sound and hearty, ready to drink, if you will.

Do you ask me why, good People? The Answer is irrefragable. Such is the Wish of the very good, very great God on whom I rely, whom I obey, whose most holy Word of Good news I revere, that is the Gospel, in which it is said, *Luc. 4*, in bitter Mockery and cutting Derision, to the Physician who is careless of his own Health:

^a *Luc. iv. 23.*

^a "Physician, heal thyself."

It was not from such Reverence for Holy Writ that Cl. Galen⁴ kept himself in Health, although he had some Sentiment for the Holy Bible, and had known and conversed with the holy Christians of his Time, as appears *lib. xi. De usu partium, lib. ii. De differentiis pulsuum, cap. 3, et ibidem, lib. iii. cap. 2*, and *lib. De rerum affectibus*, if it is Galen's—but from Fear of falling under this vulgar and satirical Mockery,

^b *Eurip. Frag.*
1071.

^b Ἰατρὸς ἄλλων αὐτὸς ἔλκεσι βρύων.

He others heals of Aches and Pains,
Yet is himself all over Blains.

So that he boasts with great Bravado, and does not desire to be esteemed a Physician, if from his twenty-eighth year to his extreme Old age he has not lived in perfect Health, excepting some ephemeral⁵ Fevers of short Duration, although in Constitution he was none of the healthiest, and had a Stomach evidently of an evil Complexion. For, as he says, *lib. v. De sanit. tuenda*, the Physician will hardly be thought to be careful of the Health of others, who is neglectful of his own.

^c *Plin. vii. 37,*
§ 124.

Still more vauntingly ^c Asclepiades, the Physician, boasted that he had made a Bargain with Fortune, that he should be reputed no Physician, if he should be ill from the Time he began to practise the Art till extreme Old age, which he reached, whole and vigorous in all his Limbs, and triumphant over Fortune. At last, without any previous Malady, he exchanged Life for Death through falling by Misadventure from the Top of certain Stairs that were badly fixed and rotten.

If by some Disaster Health have escaped from your Lordships, anywhere, above, below, before, behind, to the right, to the left, within, without, be it far or near your Possessions, may you incontinently find it by the Help of the blessed Saviour. If by good Fortune you should find it, let it be at once claimed by you, challenged by you, seized by

⁴ *Galen*, the great physician of Pergamum, who lived under Marc. Aurel. Antoninus, and died 201 A.D., *aetat. 70*.

⁵ *ephemeral*, i.e. lasting only 24 hours—the proper meaning of the word.

you and enthralled.⁶ The Laws permit it, the King would have it so, I counsel you thereto, neither more nor less than the ancient Legislators authorised the Master to claim his runaway Slave wherever⁷ he should be found.

In the Name of "þ^e goode God and alle goode Menne,"⁸ is it not written and practised in the ancient Customs of this most noble, ancient, fair, flourishing, wealthy Kingdom of France that *The Dead seizeth the Quick*?⁹ See what hath recently been set forth by the good, the learned, the wise, the most humane, courteous, equitable Andrew Tiraqueau,¹⁰ Counsellor of the great, victorious and triumphant¹¹ King Henry, second of that Name, in his most redoubted Court of Parliament at Paris.

Health is our Life, as is finely declared by Aripbron¹² of Sicyon. Without Health, Life is no Life, Life is not worth Living: *ἄβιος βίος, βίος ἀβίωτος*; without Health, Life is but a Languishing, Life is but the Counterfeit of Death. Thus then, you that are deprived of Health, that is to say, are *dead*, *seize the Quick*, seize upon Life, that is Health.

I have this Hope in God that He will hear our Prayers, considering the sure Faith in which we offer them, and that He will grant this our Wish, seeing that it is moderate. ^d Moderation has been by the ancient Sages styled golden, that is to say, precious, praised of all, and in all Places pleasing. Go through¹³ the Holy Bible, and you will find that the Prayers of those who asked with Moderation have never gone astray.

^d Hor. C. ii.
10, 5.

There is an Example in the tiny Zacchaeus, whose Body and Relics the Musaphis¹⁴ of St. Ayl¹⁵ near Orleans boast of possessing, and they

⁶ In using this metaphor of the runaway slave Rabelais is careful to employ the correct terms of Roman law, *asserō, vindico, mancipio*, or rather Gallicised forms of them.

⁷ *wherever*, etc. According to the rule of law, *rem meam vindico ubi invenio*.

⁸ Fr. *Ly bon Dieu et ly bons homs*.

⁹ Fr. *Le mort saisit le vif*. The meaning of this principle is that by death the dying possessor invests the heir with all his rights and properties.

¹⁰ Tiraqueau. Cf. ii. 5.

¹¹ *victorious and triumphant*. There is an important variant in this passage noticed by M. Moland in his Bibliography, p. 644. In the copies published January 28, 1552, the reading is *tant riche et triumpphant royaume de France*, and farther down *Conseiller du roy Henri second*. It is probable that the alteration

du grand, victorieux, triumpphant roy Henri, etc., was introduced in the copies printed after the suspension of the printer had been removed, most likely on the return of the king in triumph to Metz, April 18. Cf. bibliographical note, p. vii.

¹² Aripbron. There is a beautiful poem of his, *To Health*, preserved in Athenaeus, xv. 63, 702 A.

¹³ Fr. *discourez*.

¹⁴ *Musaphis* here = monks, properly the Mohammedan priests who could read the Koran and the Musaph. Cf. iii. 45.

¹⁵ *St. Ayl* (Lat. *Sanctus Agilus*), where St. Sylvanus was honoured as their second patron. There is a letter of Rabelais preserved dated from St. Ayl. Duchat conjectures that Zacchaeus has been turned into St. Sylvanus from his alacrity in climbing.

• Luc. xix.

call him St. Sylvanus ; he wished—and nothing further—to see our blessed Saviour near Jerusalem ; it was a moderate Wish and open to any one, but he was too small, and among the Crowd he could not manage it. * He trips, he skips, he hustles, he bustles, he goes aside and clambers up into a Sycamore. The gracious Lord perceived his sincere and moderate Aspirations, presented Himself to his Sight, and was not only seen by him, but more than that, was heard by him ; He visited his House and blessed his Family.

† 2 Kings vi. 1-7

As one of the Sons of the Prophets in Israel was cleaving Wood near the River Jordan, the Iron of his Hatchet got loose (as is written † 4 Reg. 6) and fell into the River. He prayed God to vouchsafe to restore it to him, and in strong Faith threw—not the Hatchet after the Helve, as in scandalous Solecism the censorious Calumniators chaunt, but—the Helve after the Hatchet,¹⁶ as you properly say. Immediately two Miracles appeared ; the Iron rose up from the Bottom of the Water, and fitted itself to the Helve. If he had wished to ascend to the Heavens in a flaming Chariot like Elias, to be multiplied in Lineage like Abraham, to be as rich as Job, as strong as Samson, as beautiful as Absalom, would he have obtained it ? 'Tis questionable.

‡ Herod. ii. 134.

On the Subject of moderate Wishes in the matter of Hatchets—let me know when it is time to drink—I will relate to you what is written among the Apologues of the wise Aesop the Frenchman—I mean the Phrygian¹⁷ and Trojan, as Max. Planudes¹⁸ affirms ; for from this People, according to the most truthful Chroniclers, are the noble French descended. Aelian¹⁹ writes that he was a Thracian ; Agathias, after § Herodotus, that he was a Samian ; to me it is all one.

In his time was a poor Countryman, a native of Gravot,²⁰ named Threeston, a Feller and Cleaver of Wood, and in that low Estate picking up his sorry Living²¹ here and there, as best he could. It happened that he lost his Hatchet.

Who was now perplexed and confounded ? The poor Man ; for on

¹⁶ Fr. *jetter le manche après la coignée*, an old proverb signifying to give up everything in despair after a piece of bad luck.

¹⁷ *Phrygian*. The old romance-writers had flattered the French by representing them as descended from the Trojans. Rabelais has several gibes at this.

¹⁸ *Maximus Planudes*, a monk of the 14th century, published a book of fables purporting to be Aesop's. He was of

Nicomedia, and lived at Constantinople.

¹⁹ *Aelian* (*Var. Hist.* x. 5) makes Aesop a Phrygian. The scholiast on Aristoph. *Av.* 471 makes him out a Thracian, and Aelian (*H.A.* xvi. 5) quotes the passage from Aristophanes.

²⁰ *Gravot* is in the neighbourhood of Chinon.

²¹ *cahin caha*, from Lat. *qua hinc qua hac* (Ménage). "Examiné cahy caha" (Coquillart, *Enquête, ad fin.*)

his Hatchet depended his Goods and his Life ; by his Hatchet he lived in Honour and Reputation among all rich Wood-merchants ; without his Hatchet he must starve to Death ; if Death had met him without his Hatchet six Days after, he would have mowed him with his Scythe and weeded him out of this World. .

In this Quandary he began to cry, to pray, to implore, to invoke Jupiter by most eloquent Prayers (for you know that Necessity was the Inventress of Eloquence), lifting his Face to the Skies, his Knees on the Earth, his Head bare, his Arms high in the Air, the Fingers of his Hands spread forth, saying at each Refrain of his Litanies, at the top of his Voice, indefatigably : "My Hatchet, Jupiter, my Hatchet, my Hatchet ! Nothing more, Jupiter, only my Hatchet, or Money to buy another ! Alas ! my poor Hatchet !"

Jupiter was holding a Council on certain urgent Affairs, and at that time the aged Cybele was giving her Opinion, or perhaps the youthful and radiant Phoebus, if you like ; but so great was the Exclamation of Threeston that it was heard with great Amazement in full Council and Consistory of the Gods.

"What Devil is below there," demanded Jupiter, "that howls so ^bhorribly ? By the Powers of Styx,²² have we not been heretofore, are we not at this Moment, sufficiently embroiled in a Mass of Affairs of Debate and Importance ? We have done with the Quarrel of Presthan,²³ King of the Persians, and Sultan Solyman, Emperor of Constantinople. We have stopped the Passages between the Tartars²⁴ and the Muscovites. We have answered the Cheriph's²⁵ Petition ; we have done the same to that of Golgoth Rays.²⁶ The State of Parma²⁷ is despatched ; so also is that of Maydembourg,²⁸ of Mirandola,²⁷ and

^b Luc. Timon, 7.

²² *Styx*,

Di cuius jurare timent et fallere numen.

Virg. *Aen.* vi. 324.

The *Briefve déclaration* refers to this and to Servius' commentary on it.

²³ *Presthan*. In his first letter from Rome (1536) Rabelais writes that the Sophy, king of the Persians, has defeated the army of the Turk at Betelis.

²⁴ *Tartars*, etc. (cf. iii. 41, n. 19), refers probably to the conquest of Casan by the Russians in 1550, which opened the way to the conquest of Astrakhan in 1554 (Duchat).

²⁵ *the Cheriph*. Scherif Hassan, Prince of Mecca, sent in 1514 to ask per-

mission of the King of Fez to fight against the Christians.

²⁶ *Golgoth Rays*, i.e. Dragut Rays, the Ottoman admiral, who was pillaging Sicily in 1552. Golgoth is possibly a nickname taken from Golgotha.

²⁷ *Parma* and *Mirandola*. De Thou (Thuanus) states (x. 7) that the Pope agreed in April 1552 to mediate between Charles and Henry, and that there should be a two years' truce, and that the French garrisons in Parma and Mirandola should be kept quiet.

²⁸ *Maydembourg*. The wearisome siege of Magdeburg by Moritz of Saxony in 1551 is here meant.

of Africa ;²⁹ so do Mortals call that Town on the Mediterranean, which we call Aphrodisium.³⁰ Tripoli³¹ has changed its Master through Carelessness ; her Hour was come.

"Here are the Gascons³² cursing and demanding the Restoration of their Bells. In this Corner are the Saxons, Easterlings,³³ Ostrogoths and Alemans, a People once invincible but now *aberkeids*,³⁴ and kept down by a little Man³⁵ who is quite crippled. They ask us for Vengeance, Help, Restitution of their former Good sense and ancient Liberty.

"But what shall we do with this Ramus³⁶ and this Galland,³⁷ who, accompanied by their Scullions, Pupils and Supporters, are setting by the Ears the whole University of Paris ? I am in great Perplexity therein, and have not yet determined to which Side I ought to incline.

"Both seem to me to be in other Respects good Companions and well furnished forth. The one has Sun-Crowns, I say, brave Crowns and of full Weight ; the other would willingly have them. The one has some Knowledge ; the other is not ignorant. The one loves honest Folk ; the other is by honest Folk beloved. The one is a sly and wary Fox ; the other is a Slanderer in Tongue and Pen, who barks against the ancient Philosophers and Orators like a Dog.

"What thinkest thou of it, say, thou great ass-faced Priapus ? Many a time have I found thy Counsel and Advice equitable and pertinent,

Et habet tua mentula mentem."

²⁹ *Africa*. The reference is to the campaigns of Charles V. against the pirate states in North Africa, 1534 and 1541. They had but small result.

³⁰ *Mortals call*, etc., a parody of the well-known distinction in Homer, such as

χαλκίδα καλήνους θεί, ἄνδρες δὲ πέρμενδιν.
Il. xiv. 291.

and

ὅν Πάριον καλίουσι θεί, ἄνδρες δὲ Σαήμανδρον.
Il. xx. 74.

These are commented on by Plato, *Cratylus*, 391 E-392 A, and usually explained as representing the language of the δῖοι Πέλασγοι as opposed to the ordinary tongue.

Aphrodisium was a town on the coast of Africa, called sometimes Africa.

³¹ *Tripoli* was taken from the Knights of St. John by Dragut Rays in 1551.

³² *Gascons* refers to the revolt on account of the salt-tax (*gabelle*) in 1548,

when the inhabitants of Guienne were deprived of their bells and their municipal privileges. Cf. iv. 66, n. 3.

³³ *Easterlings*, towns of the Hanseatic League.

³⁴ *aberkeid* seems to be an Alsatian-German word signifying 'fallen,' 'abject.' I found it still used in canton Appenzell, in Switzerland (1888), in the sense of 'fallen.'

³⁵ *little Man*, etc. Most probably Charles V., who suffered much from gout.

³⁶ *Pierre la Ramée*, better known as Petrus Ramus, Professor of Mathematics at the Royal College of Navarre in 1543, had attacked the traditional reverence for Aristotle and created a tremendous disturbance in the University of Paris. Ramus was wealthy.

³⁷ *Pierre Galland*, Principal of the College of Boncourt, was a zealous defender of Aristotle against Ramus in Paris 1551-2.

"King Jupiter," answered Priapus, taking off his Hood, and with his Head raised, all red, flaming, and full of Assurance, "since you compare one to a barking Dog and the other to a sly tricky Fox, I am of Opinion that, without vexing or troubling yourself further, you should deal with them both as you did in days of yore with the Dog and the Fox."

"What?" asked Jupiter. "When? Who were they? Where was it?"

"A rare Memory yours!" answered Priapus. "This venerable Father Bacchus, whom you see here with his crimson Phiz, to avenge himself on the Thebans, had created a fairy Fox of such sort that, whatever Harm and Damage he did, he could never be caught nor hurt by any Beast in the World.

"The noble Vulcan here had forged a Dog of Monesian³⁸ Brass, and by puffing and blowing had given it Breath and Life. He gave it to you; you gave it to your Pet, Europa; she gave it to Minos, Minos to Procris, and lastly, Procris gave it to Cephalus. He was also of the Fairy kind, so that, after the example of our modern Lawyers, he took every Creature that he fell in with; nothing could escape that Dog.³⁹

"It came to pass that they met. What did they do? The Dog by his Destiny was bound to take the Fox; the Fox by his Destiny was bound not to be taken. The Case was referred to your Council; you protested that you could not cross the Fates.

"The Fates were contradictory. The Truth, the End, the Effect of two Contradictions was declared to be an Impossibility in Nature. At this you sweated in Distress. From your Sweat, as it fell on the Earth, sprouted round-headed Cabbages. All this noble Consistory, for want of a categorical Resolution, were seized with a wondrous Thirst, and at that Sitting were drunk more than seventy-eight Hogsheads of Nectar. By my Advice you turned them into Stones. At once you were out of all Perplexity; at once a Truce to Thirst was proclaimed through the whole of the vast Olympus. That was the Year of flabby Cods, near Teumessus,⁴⁰ between Thebes and Chalcis.

³⁸ *Monesian brass*, i.e. copper, which was worked by the Monesii, an Aquitanian people. Cf. Plin. iv. 19, § 33. The modern reading in Pollux is *Demonesian*. There are two islands near Byzantium known as *Δημόβρησσοι*, one of which is called *Χαλκίτις*.

³⁹ This paragraph is translated almost

literally from Pollux, *Onom.* v. § 39. The story generally is in Apollodorus, ii. 4, 6, 7, and iii. 15, 1, and Ov. *Met.* vii. 753-793.

⁴⁰ *Teumessus*. This locality is fixed by Pausanias (ix. 19), who also reports this story as occurring there.

"On this Precedent, I am of Opinion that you should petrify this Dog and this Fox. The Metamorphosis is not unknown; they both bear the name of Pierre (Stone). And because, according to the Proverb of the Limosins, it requires three Stones to make an Oven's Mouth, you should associate with them Master Pierre du Coingnet,⁴¹ whom you formerly petrified for the same Reasons. And so will be placed these three dead Stones, in the form of an equilateral Triangle, in the great Temple at Paris, or in the middle of the Porch; and their Office will be to extinguish with their Nose, as at the Game of Fouquet,⁴² the lighted Candles, Links, Tapers, Wax-lights and Torches; since while they lived they ever kindled in hooded guise the Fire of Faction, Feud, Hooded Sects, and Wrangling among the idle Scholars; as a perpetual Memorial to shew that these petty, hoodified Conceits were rather contemned than condemned in your Court. I have spoken."

"You do favour them, by what I see, fair Master Priapus," said Jupiter. "You are not so favourable to everybody; but seeing that they do so much desire to perpetuate their Name and Memory, it would assuredly be better for them to be thus changed into hard Stone and Marble after their Life than to return to Earth and Rottenness."

"Here behind us, towards the Tyrrhenian Sea and the Places lying round the Apennines, you see what Tragedies⁴³ are being stirred up by certain Pastophores. This Fury will last its Time, like the Ovens of the Limosins, and then will finish, but not so soon. We shall have much Sport therein."

"I see in it one Inconvenience, and that is, that we have but a small Stock of ¹Thunderbolts, since the Time when you, my Co-gods, by my special Permit, hurled them so lavishly for your Amusement on the new Antioch;⁴⁴ just as, following your Example, the doughty Champions

¹ Lucian, *Timon*, 10.

⁴¹ *Pierre du Coingnet*, properly Pierre de Cugnieres, Advocate-General at the Parliament of Paris under Philip of Valois. For having maintained the authority of the king against the Church, the clergy caused stone marmosets made to resemble him to be placed at the *corners* of the chapels, against which tapers were extinguished. So they got the name of Pierres du Coingnet (Lacroix).

⁴² *Fouquet* (Lat. *focus*), one of the games of Gargantua (i. 22, ii. 12). It consisted of plugging one nostril with a piece of lighted flax, which had to be extinguished by blowing with the mouth or the other nostril.

⁴³ *Tragedies*, etc. De Marsy explains the *pastophores* (iii. 48, n. 2) as the Popes of Rabelais' time. Alexander VI. had turned Italy upside down. Julius II. was the firebrand of the League of Cambrai. Clement VII., by quarrelling with Charles V., caused the sack of Rome. Julius III. set Europe in flames on account of Parma. Another explanation refers the "tragedies" to the burnings of heretics.

⁴⁴ *new Antioch* (*δντι-δχέα*) has been explained as England, Paris, Pisa, but with most probability Rome, with reference to its siege in 1527.

who undertook to guard the Fortress of Dindenarois⁴⁵ against all Comers, wasted their Ammunition in shooting at Sparrows, and then had nothing to defend themselves with in time of Necessity, and so valiantly yielded up the Place and surrendered to the Enemy, who were already raising the Siege, quite frantic and in despair, without any Thought so urgent as that of Retreat accompanied by utter Disgrace.

"Give order to that, Son Vulcan; ^jwake up your drowsy Cyclops, Asteropes, Brontes, Arges, Polyphemus, Steropes, Pyracmon;⁴⁶ set them to Work, and make them drink lustily. With Fire-workers never spare Wine.

^j Lucian, *Timon*, 19.

"Now let us despatch this Bawler down there. See who it is, Mercury, and find out what he wants."

Mercury looks out at the Trap-door of the Heavens, through which they hear what is said here below on Earth; it is very like the Scuttle of a Ship—^k Icaromenippus said that it was like the Mouth of a Well—and he sees that it is Threeston asking for his lost Hatchet, and makes his Report of it to the Council.

^k Lucian, *Icar.* c. 25.

"Marry," quoth Jupiter, "we are well in for it; as though we had no other *agenda* than to restore lost Hatchets.

"Well, I suppose we must restore it. So it is written in the Fates, you understand, just as much as if it were worth the Duchy of Milan;⁴⁷ in very sooth, his Hatchet is to him as highly prized and valued as his Kingdom would be to a King. There, there, let the Hatchet be restored to him. Let us have no more Words about it.

⁴⁵ The passage about Dindenarois is (I think) with most probability referred to the invasion by Charles V. of Champagne (1544) simultaneously with the invasion of the Boulogne district by Henry VIII. The Emperor was taking town after town in Champagne, but his army was being thinned by desertions of men, who wanted to secure their booty. He was also in want of provisions. The Duchesse d'Étampes, the mistress of Francis, jealous and fearful of the rivalry of Diane de Poitiers, mistress of the Dauphin, wishing to secure a retreat for herself with the Emperor, sent him word that Epernay was full of provisions and defenceless. He thus recruited his forces. The same took place in the case of Château-Thierry, and part of his forces advanced to Meaux, causing the greatest terror in Paris. His

provisions did not last long, and he had to retreat into Flanders. The upshot was a treaty, in which the chief article was the marriage of the Duke of Orleans to one of Charles' nieces, with the Milanais as dower.

⁴⁶ According to the ancient cosmogonies the three Cyclops were (Hes. *Theog.* 140):

Βρόντης τις Στερόπης ('Αστρόπης, Ven. 2) τις καὶ Ἄργης ὀβριμέθυμος
οἱ Ζηνὶ βροτῆς τ' ἰδέσθαι τιθέμεναι τε παρ' αὐτῷ;

and

Brontesque Steropesque et nudus membra
Pyracmon.

Virg. *Aen.* viii. 425.

Polyphemus being the well-known Cyclops, son of Neptune in the *Odyssey*.

⁴⁷ The *Duchy of Milan* had been the apple of strife for France from the beginning of the 16th century.

"Now let us put an End to the Difference between the Clergy and the Mole-run⁴⁸ of Landerousse. Whereabouts were we?"

Priapus remained standing in the Chimney-corner. Hearing the Report of Mercury, he said in all Courtesy and jovial Respect:

"King Jupiter, at the time when, by your Ordinance and special Favour, I was Keeper of the Gardens on Earth, I noticed that this Word *Hatchet* is equivocal in many Things.

"It signifieth a certain Instrument by the Use of which Wood is cleft and cut up. It signifieth also, or at least did formerly signify, the Female that is soundly and often wimbletimbletoluted. And I saw that every good Fellow called his Wench 'My Hatchet'; for it is with this Tool—saying this, he shewed his own dodrantal Helve—that they so proudly and resolutely fit their Helves into the Hatchet-eyes, so that the Women remain exempt from a Fear, which is epidemic with the Feminine Sex, lest from the bottom of men's Bellies the Helves should fall down to their Heels for want of such Clasps.

"And I remember—for I have a Member, no, I mean Memory, a very fine one, and large enough to fill a Pot of Butter—to have heard one Day of the¹ *Tubilustria*, on the Festival of good Vulcan here in May, on a fine Parterre, Josquin des Prez,⁴⁹ Ollzegan, Hobreths, Agricola, Brumel, Camelin, Vigoris, de la Fage, Bruyer, Prioris, Seguin, De la Rue, Midy, Moulu, Mouton, Guascoigne, Loyset, Compere, Penet, Favin, Rousée, Richardfort, Rousseau, Consilion, Constantio Festi, Jacquet Bercan, singing melodiously:

¹ Ovid, *Fast.* v.
725.

¹ Lucii
10.

'Long Tibbald, only that Day wed,
Would with his Bride fain go to Bed,
But first a Mallet huge would hide
Full slyly by his own Bed-side.
"My sweetest Friend, what's that?" quoth she,
"A Mallet in your Hand I see."
"To helve thee better," says the Loon.
"Mallet for that" (quoth she) "needs none;
Big John, when he is on the stump,
He only helves me with his Rump."

⁴⁸ Fr. *Clergé et Taulpeterie*. This has been explained as the Catholics and the Calvinists of Geneva. The cruel decrees of Francis I. (1547) of the massacres of Merindol and Cabrière were carried out by his son.

⁴⁹ *Josquin des Prez*, etc. These are names of musicians mostly of the Netherlands school, which at that time took the

lead. The names in this list are mostly of musicians who flourished at the end of the 15th and the beginning of the 16th centuries, and who were, many of them, employed at the French or the Papal courts, so that several of them might well be personal friends of Rabelais. The second list comprises names of a period about forty years later. See Excursus.

"Nine Olympiads and an Intercalary Year⁵⁰ after—O rare Member mine, no, I mean Memory, I often make a Solecism in the Symbolisation and Colligation⁵¹ of these two words—I heard Adrian Villart, Gombert, Janequin, Arcadelt, Claudin, Certon, Manchicourt, Auxerre, Villiers, Sandrin, Sohier, Hesdin, Morales, Passereau, Maille, Maillart, Jacotin, Heurteur, Verdelot, Carpentras, Lheritier, Cadeac, Doublet, Vermont, Bouteiller, Lupi, Pagnier, Millet, Du Mollin, Alaire, Marault, Morpain, Gendre and other merry Musicians in a private Garden, under a shady Bower, around a Rampart of Flagons, Hams, Pasties and several hooded Quails,⁵² daintily singing :

'If it be so, that Hatchet without Shaft
Is good for nought, as Tools without a Haft,
That one may go i' the other, and may match it,
Take me for Helve and thou shalt be the Hatchet.'

"Now it would be for us to know what kind of a Hatchet it is that this bawling Threeston wants."

At these Words all the venerable Gods and Goddesses broke out into a Fit of Laughter like a Microcosm of Flies.⁵³ Vulcan with his twisted Leg, for the Love of his Dear, gave three or four pretty little Hops in Breton fashion.⁵⁴

"There, there," said Jupiter to Mercury, "go down below at once and throw down at Threeston's Feet three Hatchets, his own, another one of Gold and a third of Silver, all massive and of one Size. Having given him the Option to choose, if he take his own and is satisfied with it, give him the two others as well; if he take one other than his own, cut off his Head with his own, and henceforth treat in the same way all Losers of Hatchets."

Having said this, Jupiter gave a turn of his Head like an Ape swallowing Pills, and made a Phiz so terrible that all the vast Olympus quaked again.⁵⁵

⁵⁰ *Nine Olympiads*, etc. = thirty-seven years.

⁵¹ *Symbolisation and Colligation* are terms of alchemy. Cf. iii. 3.

⁵² Fr. *cailles coiffées* = women (Cotgrave). Cf. Cl. Marot, *Epist.* 24 :

Toutes choses qui sont coiffées
Ont moult de lunes en la teste.

⁵³ ἑοβισσας δ' ἄρ' ἐνὶ ὄρε γέλας μακάρων θειῶν,
ὡς ἴδον Ἡρακλῆα διὰ δάμνατα πρηνέοντα.

Hom. *Il.* i. 599.

⁵⁴ Fr. *en plate forme*, referring to the Breton *trihori* (*saltatio trichorica*), i. 22, iv. 38. Cf. *Contes d'Eutrapel*, c. 19 :

"Ça un trihori *en plate forme* et la carole de mesme, à trois pas un saut."

⁵⁵ A burlesque on

ἦ καὶ πρηνέσιν ἐπ' ἑρμύσι νύσσι Κρονίαν·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπεβύβαντο ἄνακτος
πρὸς ἑπ' ἀθανάτοισι, μέγαν δ' ἐλίλιξεν Ὀλυμπον.
Hom. *Il.* i. 528.

and

Adnuit et totum nutu tremefecit Olympum.
Virg. *Aen.* ix. 106.

George Chapman has

And looks much like an ape had swallow'd pills.
All Fools, v. 1 (1601).
(Dodsley, iv. p. 168; R.)

Mercury with his feathered Head-gear, his Helmet,⁵⁶ his Winged sandals and Caduceus, flings himself through the Trap-door of the Heavens, cleaves the Airy Void, alights nimbly on the Earth and throws at Threeston's Feet the three Hatchets, and says to him: "Thou hast bawled long enough to have a Drink; thy Prayers have been granted by Jupiter. See which of these three is thy Hatchet and take it off."

Threeston picks up the gold Hatchet; he looks at it and finds it very heavy, then he says to Mercury: "By my Soul, this is none of mine; I'll ha' nought to do w'it."

He does the same thing with the silver Hatchet, and says: "This is not it either; you may have it."

Then he takes up the wooden Hatchet. He examines it at the End of the Handle: on that he recognises his Mark, and quite leaping for Joy, like a Fox who finds some Hens astray, and grinning from the very Tip of his Nose, cries out: "By'r Lakin, this here was mine. If you will leave that for me, I will sacrifice to you a big Pot of Milk quite full, covered with beautiful Storberries,⁵⁷ next Ides (that is the fifteenth) of May."⁵⁸

"My good Fellow," said Mercury, "I leave it for thee; take it; and because thou hast chosen and wished with Moderation in the matter of Hatchets, by the Wish of Jupiter I give thee these two others. Thou hast wherewith to make thee rich hereafter; be honest."

Threeston courteously thanks Mercury, and pays Reverence to the great Jupiter, fastens his old Hatchet to his leather Belt and girds it above his Breech,⁵⁹ like Martin of Cambray.⁶⁰ The two others, being more heavy, he hangs round his Neck.

And so he goes swaggering⁶¹ through the Country with a broad Grin among his Fellow-parishioners and Neighbours, giving them Patelin's merry little Speech: "Haven't I got 'em?"⁶²

Next day, clad in a white Jacket,⁶³ he loads his Back with the two

⁵⁶ Fr. *capeline*, *capellina* = *petasus*, *pileus*, *galea* (Du Cange).

⁵⁷ Fr. *frayres*.

⁵⁸ *Ides of May*, Mercury's birthday. According to some etymologists, *Maius mensis* was named after Mercury's mother Maia.

⁵⁹ *girds it*, etc. Proverbial of a man who has been cheated and come off *short* in the acquisition of anything.

Le meschant villain Challemaestre
En est ceinct sur le cul.

Patelin, 368.

⁶⁰ *Martin of Cambray*, a well-known

metal figure that struck the hours on the clock-bell in the tower at Cambray. Cf. i. 2, st. 14.

⁶¹ Fr. *se prélassant*, walking like a prelate.

⁶² Patelin (line 352) comes home with the cloth, of which he has defrauded the draper, with the little speech: "En ay-je?"

⁶³ Fr. *sequenie*. "*Soscania* genus vestis muliebris. *Souquenille* vero nostris dicitur vestis grossior ex tela vel lana confecta" (Du Cange). i. 49, n. 2.

precious Hatchets and goes off to Chinon, that famous City, that noble City, that ancient City, even the ^m first City in the World, according to the Judgment and Assertion of the most learned Massorets. At Chinon he changes his silver Hatchet into fair Testons and other white Money, his gold Hatchet into fine Angels, beautiful long-woolled Agnuses, fair Riders,⁶⁴ beautiful ⁿ Royals and fine ^o Sun-crowns.

^m Cf. v. 35.
ⁿ iii. 2, n. 2.
^o i. 53, n. 2.

Therewith he buys a goodly number of Farms, Barns, Estates, Farmsteads, Messuages, Country-houses, Summer-houses, Meadows, Vineyards, Woods, arable Land, Pastures, Fish-ponds, Mills, Gardens, Osier-beds, Oxen, Cows, Ewes, Wethers, Goats, Sows, Porkers, Asses, Horses, Hens, Cocks, Capons, Pullets, Geese, Ganders, Drakes, Ducks and small Stock; and in a little time was the richest Man in the Country, ay, even richer than ^p Maulevrier the Club-foot.

^p i. 39, n. 19.

The Yeomen and Countrymen of the Neighbourhood, perceiving this lucky Hap of Threeston, were rarely astonished; and the Pity and Commiseration in their Minds, which they had before felt for the poor Threeston, was changed into Envy at his Wealth, which was so great and unexpected.

So they began to run, to enquire, to search, to pry out by what Means, in what Place, on what Day, at what Hour, how, why and wherefore he had come by this great Treasure.

When they heard that it was through losing his Hatchet: "Ho, ho," said they, "is it only the Loss of a Hatchet wanted to make us rich? That is easy enough and costs very little. Are then at this time present the Revolution of the Heavens, the Constellations of the Firmament and the Aspect of the Planets such, that whosoever shall lose his Hatchet shall forthwith become thus rich? Ho, ho, ha, by Jove, Hatchet, you shall be lost, by your good Leave."

Thereupon they all lost their Hatchets. D^évil a one that had his Hatchet left. There was no good Mother's Son who did not lose his Hatchet. No more Wood was felled or cleft in the Land in this Dearth of Hatchets.

The Aesopian Apologue goes on to say that certain petty country Gents⁶⁵ of the lower Class, who had sold to Threeston their little Meadow and their little Mill, in order to cut a great Figure at the Parade,⁶⁶ when they learned that this Treasure had come to him

⁶⁴ *Riders*, Fr. *Riddes*, a Burgundian gold coin of the 15th century, worth 50 *sols Tournois*. On one side it bore a knight with a drawn sword, fully armed, on a galloping horse.

⁶⁵ Fr. *Jans-pill hommes*. Rabelaisian variant for *gentilhommes* (M.)

⁶⁶ Fr. *Monstre*. They were feudal reviews of troops, where the poor gentlemen spent a good part of their substance to cut a good figure (M.)

by no other way than this, sold their Swords to buy Hatchets, for the purpose of losing them as the Peasants did, and by this Loss to recover Heaps⁶⁷ of Gold and Silver. You would have not been far out in saying that they were little Rome-bound Pilgrims, who sold all they had and borrowed also from others, to buy Mandates by the Gross from a newly-made Pope.⁶⁸

Then they began to cry, to pray, to lament and invoke Jupiter: "My Hatchet, my Hatchet, Jupiter! My Hatchet here, my Hatchet there, my Hatchet, ho, ho, ho, ho, Jupiter, my Hatchet!" The Air round about rang with the Cries and Howlings of these Losers of Hatchets.

Mercury was prompt in bringing them Hatchets, offering to each his own lost one, another of Gold and a third one of Silver. They all chose the one that was of Gold and picked it up, thanking the great Giver Jupiter; but at the Instant, as they bowed down and stooped to pick it up from the Earth, Mercury cut off their Heads, according to the Edict of Jupiter; and the Number of lopped Heads was equal and corresponding to the Number of lost Hatchets.

You see how it is; you see what happens to those who in Simplicity wish for and choose things in Moderation.

Take Warning by this, all you scurvy Companions⁶⁹ of the low Country, who say that you would not give up your Wishes for ten thousand Francs a year.⁷⁰ And for the future, speak not to me so impudently as I have sometimes heard you in your Wishes: "Would to God I had at this Moment a hundred and seventy-eight Millions of gold Pieces. Oh! how I should triumph!"

A Plague of Kibes on you! What more could a King, an Emperor, or a Pope wish for? So you see by Experience that, for having formed such immoderate Wishes, you get nothing but the Rot and the Scab, and never a Doit in your Purse, any more than did those two Cadgers⁷¹ who wished in true Paris fashion.⁷² One of them wished to have as many fair Sun-crowns as have been spent,

⁶⁷ Fr. *Montjoye* = Heap, properly mounds of earth surmounted by a cross, serving as stations for pilgrims. The Vatican is styled *mons gaudii* by one writer (M.)

⁶⁸ An allusion to the scandalous sale of indulgences on the accession of a new Pope. It was worst at the election of Leo X. in 1513.

⁶⁹ Fr. *guallier* (Cotg.)

⁷⁰ Fr. *intrade*, It. *intrata di rendita*.

⁷¹ Cadgers, Fr. *Belistrandiers*, mod. *bélistres*.

⁷² Paris fashion, i.e. exorbitantly, as the ell and measures were larger in Paris than elsewhere.

bought and sold in Paris from the Time when the first Stones of its Foundation were laid up to the Present ; all of it valued at the Rating, Sale and Value of the dearest Year that has been in that Lapse of time.

What think you of this Fellow? Was he dainty? Had he eaten sour Plums unpeeled? Were his Teeth set on edge?⁷⁸

The other wished the Temple of Our Lady to be brimful of steel Needles, right from the Pavement to the highest of the Ceilings, and to have as many Sun-crowns as could be crammed into as many Sacks as could be sewn by all and every one of the Needles till they were all burst or their Points broken.

There's a Wish for you ! What do you think of it? What came of it? At Night each of them had

Kibes on his Heels,
A Tetter on his Chin,
A churchyard Cough on his Lungs,
A Catarrh on his Gullet,
A Carbuncle on his Rump,

and Devil a Crumb of Bread to scour his Grinders with.

Therefore wish for Mediocrity ; that will come to you and still more, if you labour and work as you ought to do in the meantime.

"Nay, but," say you, "God might just as easily have given me seventy-eight thousand as the thirteenth part of a Half, for He is all-powerful ; a Million of Gold is to Him as little as an Obol."

Eh ! eh ! eh ! And by whom were you taught to discuss and talk in this way of the Power and Predestination of God, you poor Creatures? Peace ! St ! Hush ! Humble yourselves before His sacred Face, and recognise your own Shortcomings.

It is this, my gouty Patients, on which I found my Hope, and I believe firmly, that, if it pleases the good God, you will obtain Health, inasmuch as for the present you ask for nothing more than Health. Wherefore wait yet a little, with half an Ounce of Patience.

So do not the Genoese, when in the Morning, after having at their Desks and in their Counting-houses discussed, weighed and resolved, from what and from whom they can on that day squeeze Money, and who by their Wiles shall be fleeced, rooked, deceived and sharpened, they go forth on 'Change, and in mutual Salutations say : "*Sanità et guadain, Messer.*" They are not satisfied with Health ; over and

⁷⁸ "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. xviii. 2).

above that, they wish for Gain, nay all the Crowns of Guadaigne ;⁷⁴ whence it happens that often enough they obtain neither one nor the other.⁷⁵

So then, as being in good Health, give a good Cough, drink off three
 9 i. 22, iv. 63. Bumpers ; give your ⁹Ears a good Shake, and you shall hear tell of Wonders of the noble and good Pantagruel.

⁷⁴ Thomas di Guadagni was an immensely rich Paris merchant who lent Francis I. 50,000 crowns during his captivity after the battle of Pavia. He is mentioned by Benvenuto Cellini in

his *Autobiography* (ii. 28), anno 1543.

⁷⁵ Cf. Dante, *Inf.* xxxiii. 151 :

Ahi Genovesi, uomini diversi
 D' ogni costume, e pien' d' ogni magagna,
 Perchè non siete voi del mondo spersi ?

EXCURSUS ON THE MUSICIANS MENTIONED IN BOOK IV. NEW PROLOGUE

REGIS in a careful *résumé* of some works, more or less technical, on the music of the Netherlands, points out that it is principally to the Southern Netherlands that the music of Rabelais' time was indebted for its excellence, that France was inactive in this respect, and that even Italy, notwithstanding the encouragement given to music in high quarters, was under very great obligations to the Netherlands.

He also shews that most of the 59 names given in this Prologue are Flemish or Dutch, made to look like French.

The first of the periods here alluded to (1450-1500) has been called the period of Josquin des Prez, the most distinguished pupil of Ockeghem, and the second (1500-1540) that of Adrian Willaert. A great deal of church music was composed by these masters, as well as many songs of "lighter" style, so that Rabelais is possibly not doing much injustice to some of these composers in attributing to them the songs which he puts in the mouth of Priapus.

The list of names given below is due to the diligence of Duchat, Regis and M. des Marets :

John Ollzegan, Ockeghem or Ockenheim, the Sebastian Bach of his time, was born at Bavay in Hainault between 1430 and 1440, and lived till 1512, when he was treasurer of St. Martin at Tours. He was precentor of the chapel of Charles VII., Louis XI. and Charles VIII.

Josquin (Jost) des Prez, born in Hainault, was composer for the Pope's chapel under Sixtus IV., but later entered the service of Louis XII. of France, and died Canon of Condé about 1530.

James Hobrecht was a celebrated Dutch contrapuntist, born at Utrecht about 1430. He became choir-master of the cathedral there in 1465. He is said to have taught Erasmus music.

Agricola, Brumel, Prioris, Compere, De la Rue were pupils of

Ockeghem, mostly Netherlanders. Gombert, Arcadelt, Richefort and Clement were pupils of Des Prez.

Cretin, in one of his poems on the death of Ockeghem, has the following lines (pp. 50, 51, ed. 1723):

Agricola, Verbonnet, Prioris,
Josquin des Prez, Gaspar, Brumel, Compere,
Ne parlez plus de joyeux chantz ne ris,
Mais composez ung *Ne recorderis*,
Pour lamenter notre maistre et bon pere.

Camelin, Vigoris, Bruyer, Seguin, Midy, are unknown.

Moulou and Mouton were both pupils of Josquin des Prez; Mouton, teacher of Adrian Willaert, lived mostly at the court of Louis XII. and Francis I. He composed Psalms and motets as well as Noëls and popular melodies.

Gascogne (Matthieu) lived at the beginning of the 16th century. Some of his compositions are to be found in the *Concentus Harmonicus* of Sablinger (Augsburg 1545). He also wrote some masses.

Penet (Hilaire) is mentioned as a composer by A. Schmid in his book *Ottaviano dei Petrucci*.

Fevin. There were two of this name—Antoine, born at Orleans about 1470, a successful follower of Josquin; and Robert, about ten years his junior. Antoine wrote masses of considerable merit.

Rousée (Cyprian van Roor), born at Malines 1516, studied under Willaert, whom he succeeded as choir-master of St. Mark's at Venice in 1562. He died in 1565, being then choir-master to Ottavio Farnese, Duke of Parma.

Rousseau (Francesco Rossello) was an Italian. He was appointed choir-master to the Pope from 1548 to 1550, when he left Rome, returning in 1572 as choir-master in St. John Lateran. In the interval he was, according to Duchat, sub-master of the choir under Henry II.

Consilion or Consilium (Jacques). Some Latin motets for six voices by him have been reprinted.

Constantio Festi, or Festa, sang in the Pope's choir 1517, died April 10, 1545. He was a composer of the Roman school, writing motets and madrigals.

Jacquet Bercan (Berchem), Giacchetto di Mantova, a pupil of Des Prez, one of the greatest contrapuntists of his time, was born at Flanders. *Floruit* 1539-1561.

Adrian Villart (Willaert), one of the most celebrated of the Belgian musicians of the 16th century, born at Bruges about 1490; choir-

master of St. Mark's, Venice, where he died 1562. He was founder of the Venetian school of music.

Jannequin (Clément), a French contrapuntist (1510-1559). He composed the celebrated *Défaite des Suisses à Marignan* for four voices, *Les cris de Paris* and other popular songs. He also was a pupil of Des Prez.

Claudin is the usual designation of Claude de Sermisy. He was sub-master of the choir of Francis I. in 1532, and choir-master of Henry II.'s chapel in 1537. He was killed at Lyons in 1572 in the massacre of Bartholomew's eve.

Certon (Pierre), choir-master of the Sainte-Chapelle, published in 1546 thirty-one Psalms set to four voices. One of the first of the French musicians of the first half of the 16th century.

Manchicourt (Pierre de), born at Bethune in Artois, first Canon of Arras, afterwards precentor at Tours.

Of Auxerre, Villiers, Sandrin, Sohier, Hesdin, very little is known.

Morales (Cristoforo), born at Seville in Spain. He was in the choir of the Pope's chapel under Paul III. in 1544; afterwards choir-master in the cathedral of Seville. He died probably in 1553.

Of Passereau, Maille, Maillart, Jacotin, some airs have been preserved.

Heurteur (Guillaume le) was canon of the Church of St. Martin of Tours about the middle of the 16th century.

Verdelot (Philip), a Belgian, who lived mostly in Italy. Airs and madrigals of his are preserved in Gardano's Collection. They are mostly on Latin and Italian texts, and written before 1550.

Carpentras, so called from his birthplace. His real name was Genet. He was preacher and master of the Pope's chapel. He composed a *Magnificat* and *Lamentations of Jeremiah* for the Holy Week, which so pleased Pope Leo X. that he made him bishop *in partibus* in 1518. There is a copy of his works in the Imperial library at Vienna.

Lheritier and Cadeac were French composers of this period. Doublet is unknown.

Vermont (Pierre) was tenor of the choir of Francis I. in 1532, and in 1547 chaplain of the high masses. In the 44th *Epistle* of Cl. Marot occurs :

Dieu pardoint au povre Vermont ;
Il chantoit bien la basse contre.

It is difficult to determine who are meant by Bouteiller, Lupe, Paignier and Millet. Of the last nothing is known, and the first two had several namesakes who were musicians. Of Paignier some com-

positions are said to be preserved in a volume printed at Nürnberg in 1540.

Du Mollin. There is a Jean Dumoulin mentioned as choir-master at the cathedral at Sens.

Alaire is cited as an author of some masses in the collection of Attaignant, 1534. Marault is unknown. Morpain is the composer of some songs for four voices, published by Attaignant (Paris 1545).

Gendre (Jean le), born at Paris at the beginning of the 16th century, was the author of *Une briefve introduction en la musique tant en plain-chant que choses faictes* (Paris 1554).

After this the Netherlands school of music declined, owing principally to the wars which were carried on in the country. In Italy a fresh impetus was given to music by Palestrina (1524-1594), who was himself a pupil of a Netherlands master.

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CHAPTER I

How Pantagruel put to Sea to visit the Oracle of the Holy Bacbuc

IN the Month of June, on the Day of the ^a Feast of Vesta,¹—on the very Day on which ^b Brutus conquered Spain and subjugated the Spaniards, and also on which the covetous ^c Crassus was conquered and destroyed by the Parthians—Pantagruel took Leave of the good Gargantua his Father, who prayed devoutly, according to the laudable ^d Custom in the primitive Church among the holy Christians, for the prosperous Voyage of his Son and all his Company. Pantagruel put to Sea at the Port of Thalassa, accompanied by ² Panurge, Friar John of the Trencherites, Epistemon,³ Gymnast, Eusthenes, Rhizotomus, Carpalim and others his ancient Servants and Domestics; with them Xenomanes, the great Traveller and Traverser of perilous Ways,⁴ who had been sent for by Panurge and had arrived certain Days before.

For certain good Reasons Xenomanes had left with Gargantua, and marked out in his great and universal Hydrography the Route which they were to take in their Visit to the Oracle of the Holy Bottle Bacbuc.⁵

The Number⁶ of the Ships was such as I have described in the Third Book, with a Convoy of Triremes, Cruisers,⁷ Galleons and

^a Ov. *Fast.* vi. 247-250.

^b Ov. *Fast.* vi. 461-2.

^c Ov. *Fast.* vi. 465-6.

^d Act. Apostol. xxi. 36, xxi. 5.

¹ The 9th of June.

² *accompanied by*, etc. From this list Ponocrates (who was with them iv. 9, 22, 63) is omitted. His name appears in the partial edition published at Valence only.

³ *Epistemon*, etc. Cf. ii. 18, 19, 20, 30.

⁴ *Traverser*, etc. This was the title assumed by Jean Bouchet, a friend of

Rabelais. Cf. iii. 46, 49, and the Epistle to Bouchet.

⁵ *Bacbuc* is a Chaldaean word occurring in the sense of 'bottle' 1 Kings xiv. 3, Jeremiah xix. 1, and as a proper name Ezra ii. 51, Nehemiah vii. 53.

⁶ Twelve. Cf. iii. 49, n. 4.

⁷ *Ramberges*, long swift ships used by the English against the French in the Channel (Du Bellay's *Memoirs*, bk. x.)

* Hor. *Epod.* i. 1. * Liburnian Galleys in equal Number, well rigged, caulked and stored, and with a plentiful Supply of Pantagruelion.

The Meeting-place of all the Officers, Interpreters, Pilots, Captains, Mates, Midshipmen, Rowers⁸ and Sailors, was on board the *Thalamege*;⁹ for that was the Name of Pantagruel's great Flag-ship, which had on her Stern for Ensign a large, capacious Bottle, half of Silver smooth and polished; the other half was of Gold, enamelled with crimson Colours; whereby it was easy to determine that White and Claret were the Colours of the noble Travellers, and that they were going to get the Word of the Bottle.

On the Stern of the Second was raised aloft a Lantern of antique Shape, ingeniously made of sphengitid¹⁰ and transparent Stone, to denote that they were going by Lantern-land.

The Third had for its Device a fine deep Ewer of Porcelain;

The Fourth a golden Jar with two Handles, like as though it were an ancient Urn;

The Fifth a famous Tankard of Sperm¹¹ of Emerald;

The Sixth a Monkish Drinking-cup¹² made of the four Metals together;

The Seventh a Funnel of Ebony embossed with Gold and Enamel work;

The Eighth an Ivy Goblet, very precious, damascened with Gold;

The Ninth a Wine-cup of rich refined Gold;¹³

The Tenth a Bowl of aromatic Agalloch (you call it Wood of Aloes) purfled with Cyprus Gold of Persian¹⁴ work;

The Eleventh a Vintage-basket made in Mosaic-work;

The Twelfth a Runlet of dead Gold, covered with a Scroll of large Indian Pearls in Topiarian¹⁵ work.

In such wise was it, that there was no one, however sad, surly, sour or melancholy he might be, nay, had it been Heraclitus the ^fWeeper himself, who did not feel unwonted Delight, and smile with lightened

^f Juv. x. 28-32;
Sen. *de Ira*, ii. 10,
§ 5.

⁸ Fr. *hespailliers* (iii. 49), so called from the *espale* or bridge on which they used to sit (M.)

⁹ *Thalamege* was the name of the Egyptian galley on which Cleopatra took Julius Caesar on a trip to Aethiopia. Cf. Suet. i. 52.

¹⁰ *sphengitid*. Perhaps from *φένγεσθαι*, the *lapis specularis* of Pliny, xxxvi. 22, § 45. = talc.

¹¹ Fr. *Sperme*. Probably put by Rabelais for *presme* = *presne d'emeraulde* = *prasius*

lapis of Pliny, xxxvii. § 34, a kind of bastard emerald.

¹² Fr. *bourrabaguin monachal* (iv. 30).

¹³ Fr. *Brinde d'or obrisé* (v. 26). *Obrussa* is an exact test by fire (Sen. *Ep.* 13, § 1). *Aurum obrisum* occurs in the Vulgate, 2 Chron. iii. 5, Dan. x. 5.

¹⁴ Fr. *Azemine*, from Achaemenes, king of Persia (Hor. C. ii. 12, 21).

¹⁵ *Topiarian*. Properly in Latin, landscape-gardening.

Spleen,¹⁶ as he looked upon this noble Convoy of Ships and their Devices; no one who did not say that the Travellers were all honest Topers and jolly good Fellows, and who did not judge with sure Prognostication that the Journey, both in going and returning, would be performed in Mirth and perfect Health.

In the Thalamege then was the general Meeting. There Pantagruel made them a brief and pious Exhortation wholly backed by Authorities taken from Holy Writ, on the Subject of Navigation. When this was ended, Prayer was made to God in high and clear Tones, in the Hearing and Understanding of all the Burgesses and Citizens of Thalassa, who had flocked to the Mole to see the Embarkation.¹⁷ After the Prayer, there was melodiously chaunted the 8 Psalm of the holy King David which begins :

When Israel went forth out of Egypt.¹⁸

When the Psalm was finished, the Tables were laid on the Deck, and Meats speedily served. The Thalassians, who likewise had chaunted the aforesaid Psalm with them, had store of Victuals and Wine brought out of their Houses. All drank to them; they drank to all.

This was the Reason why not one of the Assembly was sick from the Rolling of the Sea, nor was troubled at all in Head or Stomach; which Inconveniencies they would not so comfortably have prevented, by drinking Water some days before, either salt or fresh, or mixed with Wine; or by taking Pulp of Quinces, or Peel of Lemons, or the Juice of sour-sweet Pomegranates; or by keeping a long Fast; or by covering their Stomach with Paper; or by using other Remedies, which foolish Physicians prescribe for those who put to Sea.

After often renewing their Tipplings, every one retired to his own Ship, and with good Auspices they set sail to the Greek Wind¹⁹ as it got up, to which Point the principal Pilot, James Brayer²⁰ by name, had shaped their Course and set the Needles of all the Compasses.

¹⁶ Laughter was attributed to the spleen by the ancient physiologists. Cf. Persius, i. 12: "Sum petulanti splene cachinno."

¹⁷ This seems to be an imitation of the starting of the Athenian fleet for Sicily (Thuc. vi. 32).

¹⁸ The first line of Marot's version is quoted, which at this time was used at the Court. Dante puts this verse into the mouths of the souls who are being

ferried to the mountain of Purgatory (*Purg.* ii. 46).

¹⁹ Fr. *vent Grec* (*vento Greco*) is the north-east.

²⁰ *James Brayer*. According to M. Ferdinand Denis, quoted by M. des Marets, this pilot was born in Poitou, and acquired in the reign of Louis XII. a reputation of an excellent sailor, and kept it under Francis I.

M. Margry in "Les Pilotes de Panta-

For his Advice, and also that of Xenomanes, was—seeing that the Oracle of the Holy Bacbuc was near Cathay in Upper India—not to take the ordinary Route of the Portuguese,²¹ who sailing through the Torrid Zone and by the Cape of Bona-Speranza at the south Point of Africa, beyond the Equinoctial Line, and losing the Sight and Guidance of the northern Pole, make an enormously long Voyage; but to follow, as near as possible, the Parallel²² of the aforesaid India, and to tack to the westward of that Pole; so that, winding under the North, they might be in the same Latitude as the Port of Olonne, without coming nearer it, for fear of being shut up in the Frozen Sea; and so by following this regular Turn by the same Parallel, they might have the Eastward on their Right, which at their Departure was on the Left.

Now this turned out to their incredible Advantage; for without Shipwreck, without Danger or Loss of Men, in great Calm—except one Day near the Island of the Macracons—they made the Voyage to Upper India in less than four Months, which the Portuguese could scarcely do in three Years, with a thousand Perplexities and innumerable Dangers. And I am of Opinion, with submission to better Judgment, that some such Route was perhaps followed by those Indians, who sailed to Germany and were honourably treated by the King of the Suevi, at the time when Q. Metellus Celer was Proconsul in Gaul; as hath been described to us by Corn. Nepos, Pomponius Mela,²³ and Pliny²⁴ after them.

gruel," p. 338 of his volume on *Les Navigations Françaises*, identifies Brayer with Jacques Cartier, the discoverer of Canada, and Xenomanes with Jean Alfonse, who wrote an *Hydrographie* at that time, and who *might* have been known to Rabelais.

²¹ *Portuguese*. From the time of Prince Henry the Navigator, the Portuguese had gone farther and farther in coasting round Africa, till in 1487 Bartholomew Diaz rounded the Cape of Good Hope. In 1498 Vasco di Gama went on round Africa to Melinda (i. 5, n. 21), and from there crossed over to India. 1519-1522 Magellan first circumnavigated the world, passing through the straits to which he gave his name. Cf. ii. 24^c.

²² *follow the Parallel*, etc. This is no other than the famous North-West Passage which has occupied the minds of so many

navigators from before Rabelais' time till the present.

²³ "Sed praeter physicos Homerumque universum orbem mari circumfusus esse disserit Cornelius Nepos, ut recentior, auctoritate sic certior; testem autem rei Q. Metellum Celerem adicit, eumque ita rettulisse commemorat: cum Galliae pro consule praesset, Indos quosdam a rege Botorum dono sibi datos; unde in eas terras devenissent requirendo cognosse, vi tempestatum ex Indicis aequoribus abreptos, emensosque quae intererant, tandem in Germaniae litora exisse. Restat ergo pelagus, sed reliqua lateris ejusdem adsiduo gelu durantur et ideo deserta sunt" (Pomp. Mela, *Chorogr.* iii. 5, § 45).

²⁴ "Q. Metello Celeri . . . Galliae proconsuli Indos a rege *Suevorum* dono datos . . . Nepos tradit" (Plin. ii. § 67).

CHAPTER II

How Pantagruel bought many fine Things in the Island of Medamothi

THAT Day, and for the two Days following, they neither sighted Land nor saw anything new, for they had formerly ploughed¹ the Main on this Route. On the fourth Day they discovered an Island named Medamothi,² which was fair to the Eye and pleasant, by reason of the great number of Lighthouses and lofty marble Towers with which it was adorned throughout its whole Circuit, which was not less than that of Canada.³

On enquiring who was the Ruler of the Land, Pantagruel was told that it was King Philophanes,⁴ absent at that time at the Marriage of his Brother Philotheamon with the Infanta of the Kingdom of Engys.

Upon this, he landed in the Harbour, and, while the Ships' Crews were taking in Water, examined divers Pictures, Tapestry, Animals, Fish, Birds and other exotic and foreign Merchandise, which were along the Walk on the Mole and in the Markets of the Port. For it was the third Day of the great annual⁵ Fairs of the Place, at which came together every Year all the richest and most famous Merchants of Africa and Asia. From among these Wares Friar John bought two

¹ Fr. *aré*, from Virgil's "vastum maris aequor arandum" (*Aen.* ii. 780).

² *μηδαμῶτι*, 'Nowhere,' has been a favourite appellation of an imaginary place, as in Sir Thomas More's *Utopia*, and 'Erehwon' of modern times. Plato had his *Atlantis*, and Bacon his *New Atlantis*, Swift his *Lilliput*, etc.

³ *Canada* had just been taken possession of (1534) by Jacques Cartier and styled the New France. It was dis-

covered by the Spaniards, who, through disappointment at not finding precious metals, gave it the name *Aca nada*, 'Nothing there.'

⁴ *φιλοφάνης*, 'fond of ostentation'; *φιλοθεάμων*, 'fond of sight-seeing'; and *ἐγγυς*, 'neighbouring,' are Greek words used by Rabelais *more suo* to indicate, or not to indicate, some particular personage, *perhaps* Francis I.

⁵ Fr. *solemnnes* = Lat. *solemnis*.

rare and precious Pictures, in one of which was painted to the Life the Face of a Suitor⁶ in the Court of Appeal; in the other was the Portrait of a Servant looking for his Master; in all the needful Qualities, Gestures, Bearing, Features, Gait, Physiognomy and Affections, painted and invented by Master Charles Charmois,⁷ Painter to King Megistus:⁸ and he paid for them in Ape's Coin.⁹

^a Ovid, *Met.* vi. 576-586.

Panurge bought a large Picture painted and taken from the ^a Needle-work formerly wrought by Philomela, setting forth and representing to her Sister Procne how her Brother-in-law Tereus had deflowered her, and cut out her Tongue, in order that she might not reveal such a Crime. I swear to you by the Handle of this Lantern that it was a spirited and astonishing Picture. Do not suppose, I beg of you, that it was the Portrait of a Man coupled with a Maid. That would be too silly and too uncouth. The Painting was quite different and more intelligible. You may see it at Thelema on the Left hand as you go in to the high Gallery.

Epistemon bought another, in which were painted to the Life the Ideas of Plato and the Atoms of Epicurus.

Rhizotomus bought another, in which Echo¹⁰ was represented in her natural Form.

Pantagruel, through Gymnast, caused to be bought the Life and Exploits of Achilles, in seventy-eight Pieces of Tapestry with deep Borders, four Fathoms in Length and three in Breadth, all of Phrygian Silk embossed with Gold and Silver. The Work began with the ^b Marriage of Peleus and Thetis, going on with the Birth of Achilles, his Youth described by ^c Papinius Statius, his Exploits and Deeds of Arms celebrated by Homer, his Death and Exequies described by ^d Ovid and ^e Quintus Calaber, and ending with the Apparition of his Shade and the Sacrifice of Polyxena, described by ^f Euripides.

^b Catullus, lxiv. 309-383.
^c Stat. *Achill.* lib. i.
^d Ovid, *Met.* xii. 575-616.
^e Q. Smyrnaeus, lib. iii. iv.
^f Eur. *Hec.* 35-121, 518-582.

He also caused to be bought three fine young Unicorns,¹¹ one Male of a burnt sorrel Colour, and two Females of dappled grey. Also he

⁶ *Face of a Suitor*, etc. This would be very downcast.

⁷ This has been identified with Charles Carmoy, who painted pictures for Fontainebleau 1537-1550. Cf. v. 26 *fin.*

⁸ Fr. *le roi Megiste*. The King of France is meant. In iv. 61 Philibert de l'Orme is called *grand architecte du roi Megiste*.

⁹ Fr. *monnaie de singe*, i.e. by bows and grimacing.

¹⁰ *Echo* (cf. v. 40). Pliny says of Apelles (xxxv. 10, § 36 (96)): "Pinxit et quae pingi non possunt, tonitrua, fulgetra, fulgura. . . . Aequalis ejus fuit Aristides Thebanus; is omnium primus animum pinxit et sensus hominum expressit, quae vocant Graeci *ethe*."

¹¹ The *monoceros* is described in Plin. viii. § 31. This is taken from Pliny, and tallies with the description given (i. 16) of Gargantua's big mare.

bought a Tarand, which a Scythian sold him from the Country of the Geloni.

The ^s Tarand is an Animal as large as a young Bull, with a Head like that of a Stag, but a little larger, having stately Horns with many Branches, cloven Feet, Hair as long as that of a great Bear, the Skin a little harder than a Cuirass. And the Gelonian said that only few of them were found in Scythia, because it changes its Colour according to the Variation of the Places in which it feeds and abides, and that it presents the Colour of the Herbs, Trees, Shrubs, Flowers, Places, Pastures, Rocks, and generally of everything that it comes near.

^s Plin. viii. 34, § 52; Ael. *Hist. An.* ii. 16.

This it hath in common with the ^b Sea-pulp—that is, the Polypus—with the Lynxes and the ⁱ Lycaons of India, together with the Chamaeleon, which is a kind of Lizard so wonderful that ^j Democritus has written a whole Book on its Shape, Anatomy, Virtue and Property in Magic.

^b Plin. ix. § 46.

ⁱ Pomp. Mela, iii. 9, § 88.
^j Cf. Plin. xxviii. 8, § 29.

In truth, I have seen it change ^k Colour, not only at the Approach of coloured Objects, but of its own Accord, agreeably to its Fear and Affections of the time; for instance, on a green Carpet I have certainly seen it turn green; but as it stayed there some Space of Time it has become yellow, blue, tawny and violet by turns, in the same way as you may see a Turkey-cock's Crest change Colour according to its Passions.

^k Plin. viii. 33, § 51.

What we found above all surprising in this Tarand, is that, not only its Face and Skin, but also all its Hair, took its Colour from that of the Things that were near it.

Near Panurge clad in his frieze Toga its Hair became grey; near Pantagruel in his scarlet Mantle its Hair and Skin grew red; near the Pilot, who was dressed in the fashion of the Isiacs ¹² of Anubis in Egypt, its Hair appeared quite white; which last two Colours are ¹ denied to the Chamaeleon. When the Creature was devoid of all Fear and other Affections, and in its natural State, the Colour of its Hair was such as you see on the Asses of Meung.¹³

¹ Theoph. *Frag.* 172.

¹² *Isiacs*, the priests of Isis, who wore white robes (iii. 51, n. 17).

¹³ *Asnes de Meung*. Cf. Plin. viii. § 52: "Sed cum libuit sui coloris esse,

asini similis." Meung is a little town on the Loire, where was a convent of Grey Friars, who got this name simply from the colour of their dress.

CHAPTER III

*How Pantagruel received a Letter from his Father Gargantua;
and of the strange Way to have News very speedily
from foreign and distant Lands*

WHILE Pantagruel was occupied in the Purchase of these foreign Animals, there were heard from the Mole six Discharges of Culverins¹ and Falconets,² together with a great and joyous Acclamation from all the Ships. Pantagruel turned towards the Harbour, and saw that it was one of the Despatch-boats³ of his Father Gargantua, called the Chelidonia, because on the Stern of it was sculptured in Corinthian Brass a Sea-swallow⁴ in flight.

This is a Fish as large as a Dar-fish of the Loire, all Flesh, without Scales, with cartilaginous Wings, such as Bats have, very long and broad, by means of which I have often seen them fly a Fathom above the Water more than the Distance of a Bow-shot. At Marseilles they call it *Lendola*. Indeed, this Vessel was as light as a Swallow, so that it seemed to fly over the Sea rather than to cut through it.

In this Vessel was Malicorne,⁵ Gargantua's Esquire Sewer, sent expressly from him to learn the Condition and Health of his Son, the good Pantagruel, and to bring him Credentials.

After the first short Welcome⁶ and courteous Salute,⁷ before opening the Letter or addressing Malicorne on any other Subject, Pantagruel asked him :

¹ Fr. *verses*, from Spanish *verso*, a kind of culverin (M.)

² Fr. *faulconneaux*. i. 26, n. 3.

³ Fr. *celoces*, Lat. *celox*, Gr. *κέλης*.

⁴ Sea-swallow or Flying-fish (*Trigla volitans*).

⁵ *Malicorne*, a very old French family, deriving their name from this place in La Sarthe in Touraine.

⁶ Fr. *la petite accolade et barretade*. The *petite accolade*, as distinguished from the great *accolade*, or embrace, which was given after the conferring of knight-hood.

⁷ Fr. *barretade*, from *barreta*, properly the casque or helmet, afterwards limited to the cardinal's cap.

"Have you the Gozal⁸ here, the heavenly Messenger?"

"Yes," he replied; "it is packed up in this Basket."

This was a Pigeon taken from Gargantua's Dove-cote, just hatching its Young at the time when the aforesaid Despatch-boat was leaving. If Ill-fortune had befallen Pantagruel, there were black Jesses fastened to its feet; but, seeing that everything had gone well and prosperously with him, he had it unpacked, and fastened a Ribbon of white Taffeta to its Feet, and without further Delay, let it go at once in the Air in full Liberty. The Pigeon immediately flew off, cutting the Air with incredible Speed, for you know that there is no Flight like a Pigeon's, when it has Eggs or Young, by reason of the persistent Solitude implanted in it by Nature to recur to the Succour of its Young; in such wise that in less than two Hours it cleared through the Air the long Track, which the Despatch-boat with extreme Diligence had got over in three Days and three Nights, pressing on with Oars and Sails,⁹ and the Wind always abaft. The Pigeon was seen going in to the Dove-cote to its own Nest of Young; whereupon the noble Gargantua, learning that it carried the white Ribbon, remained in Joy and Assurance as to his Son's Welfare.¹⁰

This was the Custom of the noble Gargantua and Pantagruel, when they wished for the speedy News of anything that they greatly affected or vehemently desired, such as the Issue of some Battle, either by Sea or by Land; the Taking or the Holding-out of some strong Place; the Settlement of some Differences of Importance; the happy or unfortunate Lying-in of some Queen or great Lady; the Death or Recovery of their Friends or Allies when sick, and so on of other Cases.¹¹

They used to take the Gozal, and have it carried from Hand to Hand by Posts, right to the Places from which they desired the News. The Gozal, bearing a black or white Ribbon, according to what had occurred or happened, relieved them from Anxiety on its Return, making more Way through the Air in one Hour than thirty Posts could have made over Land in one natural Day. This was indeed a Way to redeem and gain Time. And you may believe me, as of a thing most likely, that in the Dove-cotes of their Country-houses there were always to be found Pigeons in plenty, sitting on Eggs or with little ones, every Month and

⁸ *Gozal*, the Hebrew for 'dove.'

⁹ Fr. *à rames et à veles*, in imitation of Lat. *remis et velis*.

¹⁰ *Welfare*. *Bon portement* is the correct reading of the partial edition, not *partement*, which crept into the 1552 edition.

¹¹ Pigeons were employed when D. Brutus was besieged by Antonius at Mutina, as we learn from Plin. x. 24, § 37, and Frontinus iii. 13, §§ 7, 8, and also by the Dutch in 1573, when Haarlem was besieged by the Spaniards.

Season of the Year. This is easy in an Aviary, with the Help of rock Saltpetre and the sacred herb Vervain.¹²

The Gozal being let go, Pantagruel read the Missive of his Father Gargantua, the Tenor of which here followeth :

" MY DEAREST SON,

" The Affection which a Father naturally bears to his well-beloved Son is in my Case so much increased by the Regard and Respect of the special Gifts by Divine Choice on thee bestowed, that since thy Departure it has more than once driven from me all other Thoughts ; leaving in my Heart only this one Care and Fear, that your Embarkation may have been accompanied by some Mishap or Trouble ; for thou knowest that Fear is ever the Attendant of good and sincere Love.¹³

" And because that (according to the Saying of Hesiod¹⁴) the Beginning is the Half of all in Everything, and according to the common Proverb,

'Tis in the Setting that the Loaves get hunched,

therefore, in order to free my Mind of this Anxiety, I have expressly despatched Malicorne, that I may be fully acquainted by him of thy Estate in the first Days of thy Voyage ; for if it is prosperous and such as I wish, it will be easy for me to foresee, prognosticate and judge of the Rest.

" I have got together¹⁵ some amusing Books, which will be given thee by the present Bearer ; thou wilt read them when thou shalt wish to refresh thyself from thy more serious Studies. He will also give thee more at large all the News of this Court.

" The Peace of the Eternal be with thee.

" Salute Panurge, Friar John, Epistemon, Xenomanes, Gymnast and others, thy Domestics, my good Friends.

" From thy paternal House,

" This 13th of June.¹⁶

" Thy Father and Friend,

" GARGANTUA."

¹² *sacred herb*, as being used by the Romans at solemn functions, such as making treaties, etc. Cf. iii. 51. "Nulla tamen Romanae nobilitatis plus habet quam hierobotane ; aliqui *peristereon*, nostri verbenacam vocant" (Plin. xxv. 9, § 59).

¹³ Res est solliciti plena timoris amor.

Ov. *Her.* i. 12.

Cf. iii. 18.

¹⁴ πλέον ἡμῶν παντός (Hes. *Op.* 40).

"Dimidium facti qui coepit habet" (Hor. *Epp.* i. 2, 40).

¹⁵ Fr. *recouvert*. Cf. iv. 4 *fin*.

¹⁶ 13th of June. Esmangart points out that this date must be incorrect. Pantagruel started on the 9th (iv. 1), and the pinnacle arrived on the fourth day after, so that the letter should be dated the 10th. To be exact, we should also bear in mind that the pinnacle ought to have gained more on the fleet (M.)

CHAPTER IV

How Pantagruel wrote to his Father Gargantua and sent him several great Rarities

AFTER the Reading of the aforesaid Letter, Pantagruel held a long Conversation with the Esquire Malicorne, and was with him so long that Panurge interrupted them and said :

"And when are you going to drink? When shall we drink? When will Messer the Esquire drink? Have not you ^a talked long enough to drink?" ^a Cf. iii. 15, iv. N.P.

"'Tis well said," answered Pantagruel. "Have a Collation served in the Hostelry hard by, where there hangs for a Sign the Representation of a Satyr on Horseback."¹

In the meantime he wrote to Gargantua as followeth, for the Esquire to carry :

"MOST GRACIOUS FATHER,

"As in all Accidents in this transitory Life, which are neither feared nor suspected, our Senses and animal Faculties undergo Perturbations that are more excessive and uncontrollable²—yea even to the point of the ^b Soul being often parted from the Body, though this sudden News should be according to our Wish and Satisfaction—than if they had been thought of before and foreseen; so the unexpected Arrival of your Esquire Malicorne has greatly moved and affected me. For I did not expect to see any of your Servants, or to hear News of you before the End of our present Journey; and indeed I was quietly contenting myself with the sweet Remembrance of your august Majesty, inscribed, nay, indeed, carved and engraved in the hindmost Ventricle

^b i. 10, iv. 17.

¹ *un matagot à cheval* occurs ii. 13.

² *uncontrollable*, Fr. *impotentes*. Cf. Lat. *impotens*.

of my Brain,³ which often brought to me a lively Representation of you in your own natural Shape.

"But since you have forestalled me by the Kindness of your gracious Letter, and by the Assurance of your Esquire have revived my Spirits at the News of your Prosperity and Health, together with that of all your Royal House, I must needs first (as in times past I most willingly have done) praise our blessed Preserver, who by His divine Goodness keeps you in this long Continuance of perfect Health; secondly, I must return you undying Thanks for the fervent and deep-rooted Affection which you bear to me, your most humble Son and unprofitable Servant.

"Formerly a Roman, named Furnius, said to Caesar Augustus, when he received into Favour and pardoned his Father, who had followed the Party of Antonius: 'This day in doing me this Kindness, thou hast brought me to so low an Estate that I must perforce both in Life and Death be looked upon as ungrateful, through Want of Power to shew Gratitude.'⁴

³ Seneca, *de Ben.* ii. 2, 31.

"So I also can say that the Excess of your paternal Affection brings me into such Straits and Necessity, that I should be obliged to live and die ungrateful, if I were not relieved from such Wickedness by the Opinion of the 'Stoics, who affirmed that there are three Parts in a Benefit, one of the Giver, another of the Receiver, and the third of the Recompenser; and that the Receiver doth well recompense the Giver, when he willingly accepts the Benefit and retains it in perpetual Recollection; as on the other hand the Receiver is the most ungrateful Man in the World who should misprise and forget the Benefit.

"Being then overwhelmed with infinite Obligations, all proceeding from your immense Kindness, and being unable to make the smallest Part in Recompense, at the least I shall clear myself from false Charges, in that the Remembrance of them shall never be blotted from my Mind, and my Tongue shall never cease to confess and protest that it is a Thing that transcends my Faculty and Ability to return you Thanks as I ought.

"Moreover, I have that Confidence in the Compassion and Help of Our Lord that the End will correspond to the Beginning of this

³ The memory, which was supposed to be seated there by the phrenologists of that time.

⁴ "Nullo magis Caesarem Augustum demeruit, et ad alia impetranda facilem

sibi reddidit Furnius, quam quod, cum patri Antonianas partes secuto veniam impetrasset, dixit: 'Hanc unam, Caesar, habeo injuriam tuam; effecisti ut viverem et morerer ingratus'" (Seneca, *de Ben.* i. 25, 1).

our Peregrination, and that the Whole will be performed in Joy and perfect Health.

"I will not fail to set down in Commentaries and Diaries the full Account of our Navigation, that you may have on our Return a truthful Relation.

"I have found here a Scythian Tarand, an Animal that is strange and wonderful by reason of the Variations of Colour on its Skin and Hair, which agree with the different Colours of Things near it. Pray accept of it ; it is as tractable and as easy to keep as a Lamb.

"I send you likewise three young Unicorns, more domesticated and tame than any little Kittens. I have conferred with the Esquire and told him the Way to treat them. They do not graze on the Ground, being prevented by the long Horn in their Forehead ; they are obliged to take their Pasture from Fruit-trees, or special Racks, or to be fed by Hand with Herbs, Sheaves, Apples, Pears, Barley, Wheat, in short all kinds of Fruit and Vegetables. I am amazed that our ^d ancient Writers call them so savage, fierce and dangerous, and assert that they have never been seen alive. If you think fit, you will make Proof of the Contrary, and will find that there is in them the greatest Gentleness in the World, provided they are not maliciously offended.

^d Job xxxix. 9-12.

"Likewise I send you the Life and Exploits of Achilles in Tapestry, very fine and ingeniously wrought ; and I assure you that whatever Novelties in Animals, Plants, Birds or Precious Stones I can find and collect ^b throughout our Travels I will bring all to you, with the Help of Our Lord God, whom I beseech to preserve you in His holy Favour.

"From Medamothi,

"This fifteenth of June.

"Panurge, Friar John, Epistemon, Xenomanes, Gymnast, Eusthenes, Rhizotomus and Carpalim, after humbly kissing your Hand, return your Salute with Interest a hundredfold.

"Your humble Son and Servant,

"PANTAGRUEL."

While Pantagruel was writing the above Letter, Malicorne was feasted, saluted and embraced over and over again by all. God wot how everything went merrily, and how Remembrances from all sides were given and received.

After finishing his Letter, Pantagruel banqueted with the Esquire, and gave him a huge gold Chain that weighed eight hundred Crowns,

^b Fr. *recouvrer*. iv. 3.

on every seventh Link of which were large Diamonds, Rubies, Emeralds, Turquoises, single Pearls, set alternatively. To each one of his Crew he caused five hundred Sun-crowns to be given. To his Father Gargantua he sent the Tarand, covered with a Housing of Satin brocaded with Gold; the Tapestry containing the Life and Exploits of Achilles; and the three Unicorns caparisoned with Trappings of friezed Cloth of Gold.

So they departed from Medamothi, Malicorne to return to Gargantua, Pantagruel to continue his Journey; and when he was on the high Seas he had Epistemon to read to him the Books brought him by the Esquire; and because he found them merry and pleasant I will gladly give you the Contents, if you earnestly desire it.

CHAPTER V

How Pantagruel met a Ship with Travellers returning from Lantern-land

ON the fifth Day, as we were already beginning by degrees to wind about the Pole,¹ going farther from the Equinoctial, we discovered a Merchant-vessel making Sail towards us on the port Side.² The Joy was not small on our part as well as of the Merchants; with us, in getting News from Sea; with them, in getting News from *Terra firma*.

As we came in with them, we discovered that they were Frenchmen from Saintonge. While we discoursed and reasoned with them, Pantagruel learned that they came from Lantern-land, whereat he found a new Accession of Joy; as did also the whole Fleet, especially when we enquired as to the Condition and Manners of the People of Lantern-land, and being advertised that at the End of the following July³ was fixed the Meeting of the Chapter-general of the Lanterns, and that if we arrived there then, as was easy for us to do, we should see a fair, honourable and joyous Company of Lanterns; and that great Preparations were being made, as if they intended to lanternise there profoundly.

We were also told that if we touched at the great Kingdom of Gebarim,⁴ we should be honourably received and entertained by the King Ohabé,⁵ Ruler of that Country, who, as well as all his Subjects, speaks Touraine French.

¹ Fr. *tournoyer le pôle*. Cf. iv. 1, n. 22.

² Fr. *à la horche* (Ital. *orxa*), on our left.

³ The sixth session of the Council of Trent was appointed to be held on the 29th of July 1546. The Council continued its sittings in spite of the opposition

of the King of France, and lasted altogether eighteen years.

⁴ *Gebarim* (plural of *Gebbar*, which in Syriac signifies 'cocks') = *Galli*, French.

⁵ *Ohabé*. Esmangart derives this from a Hebrew word which signifies 'lover,' and identifies Henry II. with him.

While we were hearing this News, Panurge got up a Quarrel with a Merchant of Taillebourg,⁶ named Dindenault.

The Occasion of the Quarrel was on this wise. This same Dindenault, seeing Panurge without a Cod-piece, and with Spectacles fastened to his Bonnet,⁷ said to his Companions concerning him: "See there a fine Figure⁸ for a Cuckold."

* Cf. iii. 35. Panurge, by reason of his * Spectacles, heard with his Ears much more clearly than usual. So then, hearing this Remark, he asked the Dealer: "How the Devil could I be a Cuckold, who am not yet married, as thou art, as I can discern by thy ill-favoured Phiz?"

"Yea, verily," answered the Dealer, "that am I, and would not be otherwise for all the Spectacles in Europe, nor all the Barnacles of Africa; for I have in Marriage one of the prettiest, gentlest, most honest, most chaste Women in all the Country of Saintonge, with the good Leave of all the others; and I am bringing to her from my Travels a fine eleven-inch Branch of red Coral, as a Christmas-box. What hast thou to do with it? Wherein wouldst thou be meddling? Who art thou? Thou Spectacle-maker of Antichrist, answer, if thou art of God."

"I demand of thee," said Panurge, "if with the Consent and Countenance of all the Elements, I had rumtumbussboardthumped thy so pretty, so gentle, so honest, so chaste Wife in such wise that the stiff God of the Gardens, Priapus, who dwelleth here in free Quarters, all Subjection of fastened Cod-pieces being removed, had remained in her Body in such Disaster that he would never come out, but remain there for ever, unless thou shouldest draw him out with thy Teeth, what wouldst thou do? Wouldst thou leave him there sempiternally, or wouldst thou rather draw him out with all thy blessed Teeth? Answer, thou Ram-driver⁹ of Mahomet, since thou art of the Devil's Gang."

"I would give thee," answered the Dealer, "a Sword-stroke on this spectacted Lug of thine, and would slay thee like a Ram."

As he said this, he was drawing his Sword; but it stuck in the Scabbard, for you know that at Sea all Harness easily takes Rust, by reason of the Excess of brackish Moisture.

Panurge ran off to Pantagruel for Help. Friar John put his Hand to his newly-ground¹⁰ Cutlass, and would have slain the Dealer outright,

⁶ *Taillebourg*, a small town on the Charente in Saintonge.

⁷ For Panurge's dress cf. iii. 7.

⁸ Fr. *medaille*, which Littré explains as *visage*, i.e. the image on a coin.

⁹ Fr. *Belinier*, with an allusion to Mahomet's ram, and in answer to *Lunetier de l'Antichrist* in the paragraph above.

¹⁰ *newly-ground*. Cf. iii. 23, iv. 55.

had it not been that the Master of the Ship and some of the Passengers besought Pantagruel that an Outrage might not be committed aboard his Vessel ; whereupon all their Difference was settled, and Panurge and the Dealer shook Hands, and pledged each other heartily in Drink, in token of perfect Reconciliation.

CHAPTER VI

How, the Strife being appeased, Panurge bargained with Dindenault for one of his Sheep

THIS Quarrel being quite appeased, Panurge said secretly to Epistemon and Friar John :

“Withdraw yourself here a little out of the Way, and pass your Time merrily in what you shall see. There will be rare Sport if the Rope do not break.”¹

Then he addressed himself to the Dealer, and drank to him over again a full Cup of good Lantern Wine ; the Dealer pledged him gaily in all Courtesy and Honesty.

That done, Panurge besought him earnestly of his Goodness to consent to sell him one of his Sheep.²

The Dealer answered him : “Alas, alas, my Friend, our Neighbour, how well you know how to put Tricks upon³ poor Folk. Verily you are a rare Customer. Oh you mighty Sheep-buyer ! In good sooth you have the Cut, not a bit of a Sheep-buyer, but rather of a Cutter of Purses. Dear, dear, Nick, my Son,⁴ what a rare Thing it would be to carry a full Purse in your Neighbourhood at a Tripe-house⁵ in a Thaw. Ha ! ha ! how you would get over any one who did not

¹ Fr. *si la corde ne rompt*, i.e. unless my plot falls through. A metaphor from a swing. Cf. *Contes d'Eutrapel*, c. 24 *ad init.* ; Molière, *L'Etourdi*, iii. 10.

² The trick of Panurge to revenge himself on Dindenault by buying one of the sheep is taken from No. XI. of the *Macaronics* of Merlin Coccai, where Cingar employs the same trick to rid himself of the sheep-dealers of Tessin.

³ Fr. *trupher*, Ital. *truffare*.

⁴ Fr. *Deu Colas, faillon*. “A Lorraine expression. In the name of Saint Nicholas, Companion” (*Briefve déclar.*) = *Nicolas mon fillot* (Duchât).

⁵ Fr. *en la Tripperie*. In a thaw tripe would be sold for next to nothing, and a cutpurse might make a rare harvest in the crowd of would-be purchasers.

know you! But haw, haw, only look, good People, how he has the Cut of an Historiographer."⁶

"Patience," said Panurge. "But to the Point; as a special Favour pray sell me one of your Sheep. How much?"

"What do you mean, our Friend, my Neighbour?" said the Dealer. "These be

Sheep of the long-woolled kind—from them Jason took the Golden Fleece; the Order of the House of Burgundy was derived from these—

Sheep of the East,
Sheep of high Breed,
Sheep of high Feed."

"Be it so," said Panurge; "but, prithee, sell me one, and for a Reason, if I pay you well and on the Nail, in Money of the West, of low Growth, and of low Breed."⁷ How much?"

"Our Neighbour, my Friend," answered the Dealer, "listen here a little with the other Ear."

PAN. At your Command.

DEAL. You are going to Lantern-land?

PAN. Yea verily.⁸

DEAL. To see the World?

PAN. Yea verily.

DEAL. Merrily?

PAN. Yea verily.

DEAL. You are called Robin Mutton, as I think?

PAN. You are pleased to say so.

DEAL. Without Offence?

PAN. So I understand it.

DEAL. You are, as I take it, the King's Jester.

PAN. Yea verily.

DEAL. Give me your Hand.⁹ So, so, you are going to see the World,

⁶ *Historiographer*, a royal chronicler, or literary person provided with a pension. This remark must have a jeering reference to the dress of Panurge, with his spectacles and long brown toga.

⁷ Panurge offers exactly the opposite in money to what the dealer does in sheep. *Levant* is opposed to *Ponent* (West), *haulte futaye* to *taillis*, *haulte gresse* to *basse gresse*. It must also be remembered (cf. i. 8, n. 30) that *moutons de grande laine* were valuable gold coins.

Toison d'or is the Order of the House of Burgundy.

⁸ The *Yea verily* and *So I understand it* (*Voire* and *je l'entends ainsi*) are gibes at Calvin's Catechism, where these are the monotonous answers of the Child given to the pious questions of the Minister.

⁹ Fr. *Fourches-là*. Molière has *touches là* in the dialogue of the peasants in *Don Juan*, ii. 2. Cf. also Mark Twain, *Tramp Abroad*, c. 20: "Put it there!"

you are the King's Jester, and your Name is Robin Mutton. Do you see that Sheep there? His Name is Robin, like yours. Robin, Robin, Robin. Ba, ba, ba. There's a fine Voice.

PAN. Very fine and harmonious.

DEAL. Well, here is a Bargain, which shall be between you and me, our Neighbour and Friend. You, who are Robin Mutton, shall be in this Scale of the Balance, and my Sheep Robin shall be in the other. I warrant a hundred Busch¹⁰ Oysters, that in Weight, Value and Estimation he will pull you up high and short,¹¹ in like manner as you shall one day be suspended and hanged.

"Patience," said Panurge. "But you would do a great deal for me and for your Posterity, if you would sell me him or any other one from the lower Stalls.¹² I do pray it of you, my Lord, Sir."

"Our Friend, my Neighbour," answered the Dealer, "of the Fleece of these Sheep will be made the fine Cloths of Rouen; the Balls of Limester Wool,¹³ in comparison with it, are mere Flock. Of their Skin will be made fine Morocco Leather, which will be sold for Morocco from Turkey, or Montelimart,¹⁴ or Spain at the worst. Of the Guts they will make Violin and Harp Strings, which will be sold as dear as if they were Chords from Monaco or Aquileia.¹⁵ What think you?"

"If you please," said Panurge, "you will sell me one; I shall thereby be indebted and held right fast to the Knocker of your Door.¹⁶ See here is Money down. How much?"

This he said, shewing his Purse full of new Henricuses.¹⁷

¹⁰ *La Teste de Busch* is a hamlet situated on the bay of Arcachon, so much renowned for its oysters both now and formerly (M.)

¹¹ *high and short*. Cf. iii. 51, n. 6.

¹² *de basse cœur*. Des Marets would follow Morellet in interpreting this as alluding to the distinction between the canons in a cathedral and the *bas chœur*. This suggestion is adopted in the translation.

¹³ Cf. ii. 12, n. 3, and des Marets. Cf. also Regnier, *Sat.* xiii. line 114:

Ont-elles en velours échangé leur limestre.

Limester (or *Lincester*) wool seems to

be fine Spanish wool manufactured at Rouen. *Limiste de Segovia* occurs in Don Quixote, ii. 33, as the finest cloth.

¹⁴ *Montelimart*, a small town in Dauphiné.

¹⁵ Fr. *Munican ou Aquileie*. It seems better to take it of Monaco than Munich, Monaco and Aquileia being both places in the north of Italy, and the Italian strings being famous.

¹⁶ *held fast*, etc., i.e. under the deepest obligation to you. Johanneau suggests with probability that the reference is to some feudal service.

¹⁷ *new Henricuses*. Henry II. had only lately come to the throne.

CHAPTER VII

Continuation of the Bargain between Panurge and Dindenault

"My Friend, our Neighbour," answered the Dealer, "they are Meat for none but Kings and Princes. Their Flesh is so delicate, so savoury and so dainty, that it is like Balm. I bring them from a Country in which the Hogs (God be with us¹) feed on nothing but Myrobalans. The Sows in their Lying-in (saving the Honour of all this Company) are fed only with Orange-flowers."

"But," said Panurge, "sell me one of them, and I will pay you like a King, on the Word of a Pawn.² How much?"

"Our Friend, my Neighbour," answered the Dealer, "these be Sheep bred from the very Race of the Ram that carried ^aPhryxus and Helle over the Sea called the Hellespont."

^a Cf. Ov. *Fast.*
iii. 851-876.

"Pox on't," said Panurge, "you are *Clericus vel addiscens*."³

"*Ita* are Cabbages," answered the Merchant, "*vere* are Leeks.⁴ But rr,⁵ rrr, rrrr, rrrrr—ho Robin, rr, rrrrrr. You do not understand this Language.

"To our Purpose. Over all the Fields where they pass the Corn grows, as if the Lord had passed there; there needs there no other

¹ In Saintonge Dindenault's parenthetical "save your honour," etc., survive to the present time (M.)

² Fr. *foy de pion* (= *pion*). Cf. iv. Anc. Prol. n. 31. Parody of *foy de chevalier*. For the purchase of the sheep, cf. Merlin Coccai, *Mac.* xi. 130 sqq.:

Fraudifer ergo loquit pastorem Cingar ad unum:
Vis, compagne, mihi castronem vendere grassum?

³ *Clericus*, etc., i.e. a priest or a novice.

⁴ Dindenault either tries to shew that he knows Latin as well as Panurge, or perhaps to shew contempt for it. He then resorts to his sheep-language. Cf.

Mira de lente, as 'tis i' th' adage.

Id est, to make a leek a cabbage.

Hudibras, i. 1, 848.

Erasmus, *Adag.* iv. 5, 30.

⁵ rr. Using the "dog's letter" to keep in the sheep.

Tillage nor Manure. Besides this, from their Urine the Quintessentials extract the best Saltpetre in the World; with their Dung (so please you) the Physicians of our Country heal seventy-eight kinds of Diseases, the least of which is the Evil of Saint Eutropius of Xaintes,⁶ from which God save us and help us. What think you, our Neighbour, my Friend? Also they cost me a good Price."

"Cost what it will,"⁷ said Panurge, "only sell me one of them and I will pay you well for it."

"Our Friend, my Neighbour," said the Dealer, "consider a little the Wonders of Nature that exist in these Animals, even in a Member which you would esteem useless.

"Take me these Horns there, and bray them a little with an iron Pestle, or with an Andiron—it is all one to me—then bury them in the Sun's Light in whatever Place you would, and water them often. In a few Months you will see grow from them the best Asparagus in the World.⁸ I would not deign to except even those of ^b Ravenna. Go to now, tell me that the Horns of you Gentlemen, the Cuckolds, have such Virtue and such wonder-working Properties."

"Patience," answered Panurge.

"I know not," said the Dealer, "if you are a Scholar; I have seen many Scholars, I say great Scholars, who were Cuckolds. Yes indeed, but hark ye; if you were a Scholar, you would know that in the lower Limbs of these divine Animals, that is the Feet, there is a Bone, which is the Heel, the Astragalus if you like, with which, and with that of no other Animal in the World, save of the Indian Ass⁹ and the Dorcades of Libya, they used in ancient times to play at the royal Game of *Tali*, whereat the ^cEmperor Octavian Augustus won above 50,000 Crowns one Evening. Now, you Cuckolds have no Assurance of gaining that much."

"Patience," answered Panurge; "but let us despatch."

"And when, our Friend, my Neighbour," said the Dealer, "shall I have duly praised the inward Members? the Shoulders, the Haunches, the Legs, the Neck, the Chest, the Liver, the Spleen, the Tripes, the Paunch, the Bladder, with which they play at Ball; the Ribs, with which in ^dPygmy-land they make pretty little Bows to shoot Cherry-stones at the Cranes; and the Head, whereof with a little Sulphur they

^b Plin. xix. 8, § 42; Martial, xiii. 21.

^c Suet. ii. 71.

^d Cf. il. 27, n. 6. Hom. II. iii. 3-7; Plin. vii. 2, § 2 (26); Arist. H.A. viii. 12, 2.

⁶ Evil of St. Eutropius = dropsy. Cf. i. 45, n. 6.

⁷ Fr. *Coste et vaille*, one of the many quotations from *Patelin* (l. 215).

⁸ "Invenio (silvestrem asparagum) nasci et arietis cornibus tunsis atque defossis" (Plin. xix. 8, § 42 *fin.*)

⁹ "Talos asinus Indicus unus solidipedum habet" (Plin. xi. 46, § 106).

make a wondrous Decoction to loosen the Bowels of Dogs that are constipated."

"Muck, muck," said the Master of the Ship to the Dealer; "there is too much Haggling here. Sell him one if you wish; if you do not wish, do not play the Fool with him."

"I will do so," said the Dealer, "for Love of you; but he shall pay three Livres of Tours¹⁰ for each, taking his Choice."

"'Tis a great deal," said Panurge; "in our Country I could have five, nay six, for such a Sum of Money. See whether it be not too much; you are not the first Man whom I have known, who in wishing to become rich too soon and make his Way, fell backwards into Poverty, and sometimes even broke his Neck."¹¹

"A quartan Ague seize thee," said the Dealer, "doltish Fool that thou art! By the worthy Vow of Charroux,¹² the least of these Sheep is worth four times more than the best of those which the Coraxians formerly sold in Tuditania,¹³ a Country in Spain, at a golden Talent each. And what thinkest thou, O Fool of high Pay,¹⁴ was the Worth of a gold Talent?"

"Sweet Sir," said Panurge, "you are making yourself hot in your Armour,¹⁵ as I do see and perceive. Well, hold, there is your Money."

Panurge having paid the Dealer, chose out of the whole Flock a fine big Ram, and carried him off crying and bleating, all the others hearing and bleating in concert, and staring to see which way their Companion was being led.

Meantime the Dealer was saying to his Shepherds: "Ah! how well the Knave knew how to choose; the Whoreson has skill in Cattle. Honestly, truly and honestly, I was reserving him for the Lord of Can-

¹⁰ A *livre Tournois* was about 5 francs. At the *end* of the 16th century a sheep fetched about 10 francs, but the price of cattle doubled during the century, so that Dindenault's price was very dear (M.)

¹¹ Duchat sees in this an allusion to Juv. x. 104:

Nam qui nimios optabat honores
Et nimias poscebat opes, numerosa parabat
Excelsae turris tabulata, unde altior esset
Causus et impulsae praeceps immane ruinae.

¹² *Charroux*, a little town in *haut Poitou*, with a celebrated monastery, which had been endowed by Charlemagne with *le digne vœu*, among other

reliques. This was a wooden figure of a man covered with silver plates, and was shewn every seven years for men and boys only to kiss. But the women used to catch the men and kiss their lips immediately after. In 1562 it was spoiled of its silver ornaments by some Protestants.

¹³ The people of Coraxi in Colchis sold their rams to Tuditania (Andalusia) in Spain at a talent each (Strabo, iii. 2, § 6, p. 144).

¹⁴ Fr. *sot de la grande paye*. Perhaps with a gibe at Scot (*sot*) and the Scottish archers of the guard, who were highly paid.

¹⁵ Fr. *vous eschauffez en vostre harnois*, a phrase borrowed from chivalry.

cale,¹⁶ knowing well his Disposition ; for by Nature he is quite merry and overjoyed when he holds in one Hand a good-sized tempting Shoulder of Mutton, like a left-handed Racquet,¹⁷ and with a good sharp Carver in the other, God knows what a Knife and Fork he plays."

¹⁶ *Cancale* is a seaport in Brittany, three leagues from St. Malo, celebrated for oysters and good cheer.

¹⁷ Fr. *raquette gauchiere*. Cf. *halles gauchières*, v. 30.

CHAPTER VIII

How Panurge caused the Dealer and his Sheep to be drowned in the Sea

ALL at once, I know not how, the Affair was so sudden I had not Time to consider it, Panurge, without saying another Word, throws his Ram, crying and bleating, into the middle of the Sea.

All the other Sheep, crying and bleating in like Tone, began to throw themselves and leap into the Sea in a string, one after another. There was a great Crush as to which should first leap there after their Leader. It was impossible to keep them from it; for you know that it is the Nature of the Sheep always to follow the First, wherever he may go;¹ moreover ^a Aristotle says *lib. ix. de histor. anim.* that it is the most foolish and silly Animal in the World.

^a Aristot. *H.A.*
ix. 4, § 1.

The Dealer, quite scared at seeing his Sheep perish and drown before his Eyes, strove to hinder and keep them back with all his Might; but in vain. They all leaped into the Sea one after another, and perished.

At last he laid hold on a great strong one by the Fleece on the Deck of the Ship, thinking thus to hold him back, and so to save the rest also. The Ram was so strong that he carried the Dealer into the Sea with him, so that he was drowned, in the same manner as the Sheep of Polyphemus, the one-eyed Cyclops, carried ^b Ulysses and his Companions out of the Cave.

^b Hom. *Od.* ix.
425 *sqq.*

So did likewise the other Shepherds and Sheep-drivers, taking the Sheep, some by the Horns, others by the Legs, others by the Fleece; and they were all likewise carried into the Sea and drowned miserably.

¹ Cingar per binas castronem brancat orecchias,
Quem buttat in medio cernentibus aequora
cunctis.
Illico (nam mos est ovium sequitare priorem)

Omnis grex sequitur, praecepsque nodare
caminat;
Postque caporalem certatim mandra ruinat,
Immo gaudenti cantabant carmine bè bè.
Merl. Coccai, *Maccaron.* xi. 140.

Panurge beside the Cook-room,² holding an Oar in his Hand, not to help the Sheep-drivers, but to keep them from climbing on the Ship and escape drowning,³ preached to them eloquently, as though he had been a little Friar Oliver Maillard⁴ or a second Friar John Burgess; pointing out to them by Commonplaces of Rhetoric the Miseries of this World, the Blessings and Felicity of the other Life, affirming that the Departed are far happier than those living in this Vale of Misery, and promising to each one of them to erect a fair^c Cenotaph and a Sepulchre in his honour on the highest Point of Mount Cenis,⁵ at his Return from Lantern-land; nevertheless—in case they were not yet weary of living among Men, and so drowning were not to their Taste—wishing them Good-fortune, and that they might meet with some Whale, which on the third Day afterwards might set them ashore safe and sound in some Land of Satin,⁶ after the Example of^d Jonah.

The Ship being cleared of the Dealer and his Sheep, Panurge said: "Remaineth there here any other sheepish Soul?⁷ Where be those of Thibault the Lamb⁸ and Regnault Ram, who sleep while the others graze? I know nought therein. 'Tis a Trick of the old War. What thinkest thou thereof, Friar John?"

"Right well of you," answered Friar John. "I find no Fault therein, save methinks that, as was formerly the Custom in War on the day of Battle or Assault, to promise the Soldiers double Pay for that Day—if they gained the Battle there would be Plenty to pay them with; if they lost, it would have been shameful to ask for it, as the runaway Gruyers⁹ did after the Battle of Serizolles—so likewise, you

^c Virg. *Aen.* iii. 304; Suet. *Claud.* i. Cf. iv. 21.

^d Jonah i. 17, ii. 10.

² Fr. *fougon*, Lat. *focus*. iii. 52 *fin*.

³ Cingar nil ridet, sed velle jutare videtur
Atque trabuccanti pecudi succurrere fingit,
Sed magis in fluctus buttans quoque clamat,
oh oh!

Merl. *Coc. Mac.* xi. 163.

⁴ *Oliver Maillard*, a famous preacher in the reigns of Louis XI., Charles VIII. and Louis XII. His Latin sermons were noted as bizarre from being interlarded with French phrases. † 1502.

John Burgess was another preacher of the same period and style. Cf. iii. 7, n. 9.

⁵ Rabelais in his journeys to and from Rome would go over Mont Cenis, where were tombs in memory of travellers who had been lost in the snow.

⁶ *Land of Satin*. This is described v. 30, 31.

⁷ Fr. *ulle ame moutonniere*. Cf. Juv. x. 50:

Verecun in patria crassoque sub aëre nasci.

⁸ *Thibault Aiguellet* is the rascally shepherd in *Patelin*; *Regnault Belin* appears to be a reminiscence of the old refrain in i. 41, n. 3. *Ho Regnault, reveille-toy*. The general meaning is that all these are dead; the turn of the phrase being borrowed from Villon's famous line:

Mais où sont les neiges d'antan?

⁹ *Gruyers*. The Swiss mercenaries who fought at Cerisolles in Piedmont under the Duc d'Enghien, April 11, 1544, and ran away without a blow. Gruyère is a part of Switzerland between Berne and Sion near Lausanne, now better known for its cheeses.

ought to have reserved your Payment till the End, and the Money would have remained in your Purse."

"'Twas well cacked for my Money," said Panurge. "By the Powers, I have had Sport worth more than fifty thousand Francs. Let us begone now; the Wind is fair.

"Friar John, listen here. Never did man do me a Good turn without a Recompense, or at least an Acknowledgment. I am not ungrateful, never was, and never shall be. Never did man do me an Ill turn without repenting it, either in this World or in the other. I am not such a Fool as that."

"Thou damnest thyself like an old Devil,"¹⁰ said Friar John. "It is written: ° *Mihi vindictam, etc.* 'Tis in the Breviary."

° Deut. xxxii.
35; Rom. xii. 19;
Heb. x. 30.

¹⁰ *comme un vieil Diable.* Cf. ii. 17, n. 8.

CHAPTER IX

How Pantagruel arrived at the Island of Ennasin, and of the strange Relationships in that Land

ZEPHYRUS continued blowing in conjunction with a little of the Wind called Garbin,¹ and we had a Day pass without discovering Land.

On the third Day, at the Flies' Dawn,² we got sight of a triangular Island, bearing a very strong Resemblance to Sicily in Form and Situation ; it was called the Island of Alliances.

The Men and Women are like the red-faced Poitevins,³ except that they all, Men, Women and little Children alike, have their Nose in the Shape of an Ace of Clubs ; for this reason the ancient Name of the Island was Ennasin ; and all the People were kindred and related together, as they boasted ; and the Magistrate of the Place told us frankly :

"You People of the other World hold it as an admirable Thing that from one Roman Family—it was the ^a Fabii—on one Day—it was the thirteenth of the Month of February—from one Gate—it was the *Porta Carmentalis*, formerly situated at the Foot of the Capitol between the Tarpeian Rock and the Tiber, since called the *Porta Scelerata*—there went forth against certain Enemies of the Romans—they were the Veientes of Etruria—three hundred and six Men of War, all related, with five thousand other Soldiers, all Vassals of theirs, who were all slain—it was near the River Cremera,⁴ which comes out of the Lake of Baccano.

^a Liv. ii. 49, 50 ;
Aul. Gell. xvii.
21, § 13 ; Ovid,
Fast. ii. 195-242.

¹ *Garbino* in Italian and Spanish is south-west wind. Altogether it makes W.S.W.

² Fr. *l'aube des mouches*, the beginning of the afternoon, when the flies are busy. Ital. *all' alba de' tafani* and *all' alba de' visconti*.

³ Fr. *Poitevins rouges*. The meaning is

disputed. The one that appears most probable is given. Possibly as *Picti*, *Pictavi*, they used in ancient times to stain their faces with vermilion. It may be that they were *bons vivants* and had red faces.

⁴ The *Cremera* has been identified with the Fosso di Valca, which rises in the Lake Baccano, flows by the site of the ancient

"Now from this Land of ours, in case of Need, more than three hundred thousand, all Relations and of one Family, could march forth."

Their Kinships and Alliances were of a Fashion very strange; for being thus all Relations and allied to one another, we found that no one of them was Father or Mother, Brother or Sister, Uncle or Aunt, Cousin or Nephew, Son-in-law or Daughter-in-law, God-father or God-mother to any other, except indeed a tall noseless Old man, who, as I saw, called a little Girl three or four years old, *Father*, while the little Girl called him *Daughter*.

The Relationship and Alliance between them was such that a Man called a Woman, my *Stock-fish*; the Woman called him, my *Porpoise*.

"Those ones," said Friar John, "ought to feel their Tide⁵ well, when they rub their Bacon together."

One said to a buxom young Baggage, with a Smile: "Good-day, my *Curry-comb*"; she returned the Salute: "Good Handsel,⁶ my *Sorrel*."

"Ha, ha, ha," cried Panurge, "come and see a Curry-comb, a Scythe and a Calf. Is not this *Curry-comb Sorrel*?⁷ This Sorrel with the black Stripe ought often to be curried."

Another greeted his Sweetheart: "Farewell, my *Desk*"; and she answered: "You also, my *Brief*."

"By St. Treignan,"⁸ said Gymnast, "this Brief should be often on this Desk."

One called another, my *Green*; she called him her *Worm*.

"There is plenty of Green-worm there," said Eusthenes.

Another saluted a Relation of his with the Words "Good-day, my *Hatchet*"; she replied: "The same to you, my *Helve*."

"Ox belly," cried Carpalim, "how is this Hatchet helved? how is this Helve hatcheted? Must not this be the great Handle⁹ which the Roman Courtesans asked for, or a Friar with a great Handle?"

As we went on I saw a Groom,¹⁰ who, calling his She-relation, styled

Veii, and falls into the Tiber opposite Castel Giubileo. Modern geographers incline to the belief that Acqua Traversa, which falls into the Tiber almost 3 miles nearer Rome, would better correspond with the description of the Cremera. Livy (vi. 1) puts the date of this slaughter July 17, the same day as the disaster of the Allia.

⁵ Prov. *sentir leur marte*, to look like a whore, Venus being bred of the sea-foam (Cotgrave).

⁶ Prov. *à bon jour bonne estreine* = the better the day, the better the deed.

⁷ Une estrille, une faux, un veau,
C'est-à-dire estrille fauveau,
En bon rebus de Picardie.
Cl. Marot, *Épître (44) du Coq à l'âne*
à Lyon Jamet.

⁸ St. Treignan, the Scotch saint. i. 33, n. 8.

⁹ Fr. *manche* is here used = Ital. *nancia*, gratuity, fee, etc.

¹⁰ Fr. *averlant*. i. 3, n. 11.

her, my *Matrass*; she called him, my *Coverlet*. Indeed, he had some marks of a Colin Clout.

One called another, my *Crumb*; she called him, my *Crust*.

One called another his *Shovel*; she called him her *Poker*.

One called another, my *Shoe*; she called him *Slipper*.

One styled another, my *Boot*; she called him her *Sandal*.¹¹

One styled another his *Mitten*; she named him her *Glove*.

One called another his *Rind*; she called him her *Bacon*, and between them was begotten a Hog's-leaf.

In like Kinship one styled his Mate, my *Omelette*; ¹² she named him, my *Egg*, and they were akin like an Omelette of Eggs.

In the same way one called his Lady-love, my *Tripe*; she called him him, my *Faggot*, and as yet I can never discover what Kindred, Alliance, Affinity or Consanguinity there was between them, with reference to our ordinary Usage, except that they told us that she was a Tripe of this Faggot.¹³

Another saluting a Friend of his said: "Your Health, my *Shell*"; she answered: "The same to you, my *Oyster*."

"That is," said Carpalim, "an Oyster in a Shell."

Another in the same way saluted a Friend of his thus: "Good Life to you, my *Pod*"; she answered: "A long one to you, sweet *Pea*."

"That is," said Gymnast, "a Pea in a Pod."

Another great ugly Rattle-tooth, mounted on high Wooden-heels, meeting a great fat Squab of a Wench, said to her: "Heaven guard you, my *Peg-top*, my *Humming-top*, my *Whip-top*." She answered him proudly: "Tit for Tat,¹⁴ my *Whip*."

"St. Grey's¹⁵ Blood!" said Xenomanes, "is there a Whip sufficient to drive this Top?"

A Regent Doctor, well combed and trimmed, after having discoursed some time with a great Lady, on taking Leave of her said: "Many thanks, *Good Face*." But she said: "Very many to you, *Bad Luck*."¹⁶

¹¹ *Sandal*, Fr. *Estivallet*, from Lat. *aestivale*, whence Germ. *Stiefel*.

¹² Fr. *homelaïcte* (Gr. *ἡμεον γάλα*), not necessarily made with eggs, so that *homelaïcte d'aufs* is not tautological originally.

¹³ *tripe de fagot* seems to have been the smallest stick in a faggot, but it is uncertain.

¹⁴ Fr. *Gard pour gard*, with a pun on

garde pour gars. Cf. "This is the right fencing grace, tap for tap, and so part fair" (*a Henry IV.* ii. 1, 206).

¹⁵ *St. Grey*, probably St. Francis of Assisi, the patron saint of the Grey Friars.

¹⁶ "Si nous avons *beau jeu*, c'est peu que nous ayons *mauvaise mine*" (Montaigne, ii. 37), reversing the proverb *à mauvais jeu bonne mine*.

Quoth Pantagruel: "'Tis not an ill-fitting Match, Good Face on Bad Luck."

A Bachelor in Tort¹⁷ said to a young Maid, as he passed: "Ha, ha, it is a very long time since I saw you, *Bag*."

"I am very pleased to see you, *Pipe*," she answered.

"Couple them together," said Panurge, "and blow up their Bellows; that will make a Bag-pipe."

Another called his Friend, my *Sow*; she called him her *Hay*. There it came into my Thoughts that this Sow willingly turned to this Hay.¹⁸

I saw a little hunch-backed Gallant pretty near us salute a Relation of his, saying: "Farewell, my *Hole*"; she in the same way returned the salute: "Heaven guard you, my *Peg*."

Friar John said: "I believe she is all Hole, and he likewise all Peg; now it is a Question to know whether this Hole can be entirely stopped by that Peg."

Another one saluted his Friend with the Words: "Good-bye, my *Coop*"; she answered: "Good-day, my *Gosling*."

"I believe," said Ponocrates, "that this Gosling is often moulting."¹⁹

A Groom, talking with a young frisky Wench, said to her: "Remember, *Fizzle*." "I will not fail, *F—t*," answered she.

Pantagruel said to the Magistrate: "Do you call those two Relations? I think they must be Enemies, and not akin to each other; for he called her Fizzle. In our Country you could not insult a Woman more than by so styling her."

"Good People of the other World," answered the Magistrate, "you have few such Relations and so near as are *F—t* and Fizzle here; they proceeded invisibly both together out of one Hole in an instant."

"Then the Wind of *Galerie*,"²⁰ said Panurge, "had lanternised their ^b Mother."

^b Cf. Virgil,
Georg. iii. 273-5.

"What Mother do you mean?" said the Magistrate; "that is a Relationship of your World; they have neither Father nor Mother. That is for People on the other side the Water, for Folk booted with Wisps of Hay."²¹

The good Pantagruel saw and heard all; but at this Talk he was near put out of Countenance.

¹⁷ Fr. *en busche*=*en brèche*, as opposed to *en droit*. *Droit de busche* is the allowance of wood for each officer of the Court (Cotg.)

¹⁸ Prov. *tourner la truie au foin* = to speak beside the question.

¹⁹ *moulting*, with a double meaning of *en mue*.

²⁰ *Galerie* = N. W.

²¹ Fr. *bottés de foin*, i.e. rough uncultivated folk. Cf. *Contes d'Eutrapel*, c. 33.

After having very carefully considered the Situation of the Island and the Manners of the Ennased People, we went into a Tavern to refresh ourselves somewhat. There they were keeping a Wedding after the manner of the Country; bating that, there was rare good Cheer.

While we were there a jovial Marriage was made between a *Pear*, a Woman, as we thought, pretty gamesome—however, those who had tasted her said she was flabby—with a young *Cheese* with downy Hair, a little reddish. I had formerly heard the Talk about it, and elsewhere several such Marriages had taken place; still they say in our Cow-country²³ there never was such a Marriage as that between the Pear and the Cheese.²³

In another Room I saw them marrying an old Boot with a young supple Buskin, and Pantagruel was told that the young Buskin took the old Boot to Wife, because she was a comely Dame, in good condition, and fat for the Good of Housekeeping, even were it for a Fisherman.²⁴

In another lower Room I saw a young Pump marry an old Slipper, and we were told that it was not for her Beauty or her good Grace, but from Avarice and Covetousness, to get hold of the Crowns with which she was quilted all over.²⁵

²³ *Cow-country*. ii. Prol. n. 15, iv. 18.

²³ *entre la poire et le fromage* (= at dessert, when wine is drunk merrily) seems to be a proverbial expression.

²⁴ *a Fisherman*, who requires large high

boots for his work. For booted monks cf. ii. 34, iv. Old Prol., v. 27, 29.

²⁵ Sterne refers to this chapter generally in his chapter on Noses, *Trist. Shandy*, iii. 32.

CHAPTER X

How Pantagruel went ashore on the Island of Cheli, in which the King St. Panigon reigned

THE South-West was blowing astern for us, when leaving these unpleasant Alliancers,¹ with their Ace-of-club Snouts, we put out into the open Sea.

About Sundown we disembarked² on the Island of Cheli,³ which was extensive, fertile, rich and populous, over which reigned the King St. Panigon,⁴ who, accompanied by his Children and the Princes of his Court, had come as far as the Harbour to receive Pantagruel; and he led him to his Castle.

At the Gate of the Donjon-Keep the Queen presented herself, accompanied by her Daughters and the Ladies of her Court. Panigon desired her and all her Suite to kiss Pantagruel and his Men—such was the courteous Custom of the Country. This was done in every case except Friar John, who absented himself and stood apart among the King's Officers. Panigon tried by every possible Entreaty to keep Pantagruel with him for this Day and the next.

Pantagruel founded his Excuse on the Calmness of the Weather and the Favourableness of the Wind, which is more often wished for than met with⁵ by Travellers, and the Necessity of using it when it comes, for it does not come always, nor as often as one wishes for it.

On this Plea, after drinking five-and-twenty or thirty times each, Panigon let us go.

¹ *Alliancers* (sc. *de mots*), i.e. persons guilty of *mauvaises plaisanteries*.

² Fr. *fismes scale*, Lat. *scalae*.

³ *Cheli*, variously derived from *χελή*, lips, lip-courtesy, compliments, etc., or a Hebrew word of the same sound, signify-

ing 'dulness'; *χελύς*, a tortoise; or *χηλή*, a crab. The first seems most reasonable.

⁴ *Panigon*, possibly *παν ἐκόν*, 'very like a whale,' all things to all men.

⁵ So *plus facile de désirer que rencontrer*, v. 20.

Pantagruel, returning to the Port and not seeing Friar John, asked whereabouts he was, and why he was not with the Company. Panurge knew not how to excuse him, and wanted to return to the Castle to summon him, when Friar John ran up quite joyous, and cried out in mighty Gaiety of Heart, saying :

"Long live the noble Panigon ! By the Death of the wooden Ox, he revels in the Kitchen. That is where I come from ; everything goes there by Bucketsful.⁶ I was in good Hopes to have stuffed⁷ the Mould of my Frock⁸ for my Use and Profit, as a Monk should."

"So, my Friend," said Pantagruel ; "always in these⁹ Kitchens ?"

"Pullet's Body," answered Friar John, "I know the Customs and Ceremonies there better than to fiddle-faddle so much with these Women. *Magny, magna, fiddle-faddle*, Cringes, double Honours, the Embrace, the Hug, *beso las manos de vuestra Merced, de vostra Maesta*, be most Welcome, *tarabin tarabas*.¹⁰ Rot ! that is 'Muck,' at Rouen, with all this cringing and faddling about. Bah ! I do not say that I do not take a Pull sometimes above the Dregs, in my homely Fashion, so as to allow me to put in my Nomination ;¹¹ but this Rubbish of bowing and scraping vexes me more than a young Devil. I meant to say, a double Fast.¹² In that St. Benedict never lied.¹³ You talk of kissing Ladies ; by the worthy and holy Frock that I wear, I fight shy of it, for fear lest that should befall me which befell the Lord of the Province of Guyerche."¹⁴

"What was that ?" asked Pantagruel. "I know him well ; he is one of my best Friends."

"He was invited," said Friar John, "to a sumptuous and magnificent Banquet, given by a Relation and Neighbour of his, whereto were likewise invited all the Gentlemen and Ladies, old and young, of the Neighbourhood. The Ladies, expecting his Arrival, disguised the Pages of the Company, and dressed them up as young Ladies, very attractive and finely bedizened. The ladified Pages presented themselves as he

⁶ Fr. *tout par escuelles*. i. 4, n. 5 ; iv. 12, n. 15.

⁷ Fr. *cotonner*, literally 'stuff with cotton,' so generally 'to stuff.'

⁸ *the Mould of my Frock*, i.e. *Pestomac*.

⁹ *ces* (B) should be read here for the usual *ses* (A).

¹⁰ *tarabin tarabas*. iii. 36, n. 11.

¹¹ Fr. *insinuer ma nomination* (cf. i. 5,

n. 23), properly to have a nomination to a benefice ; here of course metaphorically.

¹² An untranslatable pun on *Jeune Diable* and *Jeune double*.

¹³ Friar John, as a Benedictine, has to maintain the veracity of his patron. He prefers to limit it to this particular point concerning the double fast.

¹⁴ *La Guyerche* (now *La Guerche*) was a lordship, the castle of which still exists on the Creuse, ten leagues from Tours.

entered near the Drawbridge. He kissed them all with great Courtesy and magnificent Reverences. At the End the Ladies, who were awaiting him in the Gallery, burst out laughing, and made Signs to the Pages to take off their Gear. On seeing this, the good Lord, through Shame and Vexation, would not deign to kiss the real Ladies, alleging that since they had thus disguised the Pages, by the Death of the wooden Ox, they must themselves be the Grooms, still more cleverly disguised.

"By the Powers (*da jurandi*),¹⁵ why do we not rather betake our Humanities into some fair Kitchen of God, and there contemplate the Trepidation of the Spits, the Harmony of the Racks, the Position of the Rashers, the Temperature of the Soups, the Preparations for the Dessert, the Order of the Wine-service? *Beati immaculati in via.* ^a Ps. cxviii. 1. 'Tis in the Breviary."

¹⁵ *da jurandi, sc. veniam.*

CHAPTER XI

Why Monks love to be in Kitchens

"THAT," said Epistemon, "is spoken like a true Monk; I say like a monking Monk, I do not say a bemonked Monk.¹ Truly you bring back to my Memory what I saw and heard in Florence twenty² Years ago.

"We were a goodly Company of studious Folk, fond of travelling, and eager to visit learned People, and see the Antiquities and Curiosities of Italy; and at that time we were carefully contemplating the Situation and Beauty of Florence, the Structure of the Duomo, the Sumptuousness of the Temples and magnificent Palaces, and striving to outdo one another as to which should most aptly extol them with Praises fitting to their Merits, when a Monk of Amiens, named Bernard Lardon, as one quite angry and taken in,³ said to us:

"I don't know what the Devil you find so much to praise here. I have had my Eyes about me as well as you, and I am not blind any more than you are. Now after all, what is it? These be fine Houses; that's all. But God and my Master St. Bernard, our good Patron, be with us! In the whole of this City as yet, I have not seen a single Cook-shop, and I have curiously regarded and considered, yea, I assure you, as though I were spying out and ready to count and number, on the Right as well as on the Left, how many and on which Side we should find most Cook-shops cooking.

* Cf. iv. 51. "Now in ^a Amiens in four times, nay three times, less walking than

¹ Fr. *Moine moinant* and *moiné*, with *twenty*. In either case the allusion is to a sly allusion to *menant* and *mené*, i.e. an episode of Rabelais' journey in Italy the governing, not the governed monks. in 1536.

² *twenty Years*. The editions vary in this, that of 1548 putting *twelve* years, ³ Fr. *monopoll* = *intriguel*. *Monopole* formerly had the meaning of a fraud, the others following the edition of 1552, trick, job (M.)

we have had in our Contemplations, I could shew you more than fourteen Cook-shops, all ancient and aromatic. I don't know what Pleasure you have taken in seeing the Lions and Africans—so methinks you styled what people call Tigers⁴—near the Belfry, likewise in seeing the Porcupines and Ostriches in the Palace of the Lord Philippo Strozzi.⁵ By my Faith, my Sons,⁶ I would like better to see a good fat Gosling on a Spit.

"This Porphyry, these Marbles are fine; I say nothing against them; but the Tartlets of Amiens are better to my Taste. These ancient Statues are beautifully made, I am willing to believe it; but, by Saint Ferreol⁷ of Abbeville, the young Wenches of our Country are a thousand times more attractive."

"What doth it signify and what is the Meaning," said Friar John, "that in Kitchens you always find Monks, but never do you find Kings, Popes or Emperors?"

"Is there," answered Rhizotomus, "some latent Virtue and specific Property hidden in the Kettles and Racks, which attracts the Monks thither, as the Loadstone draws Iron, but doth not attract Emperors, Popes or Kings; or is it a natural Induction and Inclination attaching to Frocks and Cows, which of itself leads⁸ and impels those good Religious men into Kitchens, even though they had not elected or resolved to go thither?"

"It means," answered Epistemon, "Forms following Matter; so doth Averroës⁹ call them."

"Yea verily, verily," quoth Friar John.

"I will tell you," answered Pantagruel, "without giving an Answer to the Problem set before us. For it is somewhat ticklish, and you

⁴ Tigers are so called by Livy, Cicero and Pliny, viii. 17, § 24. The reading in A, the partial edition of 1548, is curious: "Ainsi nommiez vous, ce me semble, ou bien ours *bistides* (for *Libystides*) ce qu'ils appellent tygres."

⁵ Philippo Strozzi, a rich Florentine merchant who had married Clarice, the aunt of Catharine de' Medici, and was father of Pierre Strozzi the French marshal. His magnificent palace built by Cronaca exists still. He is mentioned in Rabelais' letters from Italy.

⁶ Fr. *nos fiesulx = nos enfants*, in Picardy patois.

⁷ Ferreol. "Les uns disent que saint

Feriol est le plus habile à garder les oyes" (H. Estienne, *Apol. p. Hétrod.* xxxviii.)

⁸ αὐτὸς γὰρ ἐφέλκεται ἄνδρα σιθηρός (Hom. *Od.* xix. 13).

⁹ Averroës the Arabian philosopher shews the greatest reverence for Aristotle, and was nearly a Nominalist. His tenet was *Scientia est particularium modo universali*. Forms according to him are contained embryonically in Matter. Cf. iv. *Epist. Dedic.* n. 14.

As matire appeteth forme alwey
And from forme to forme it passen may.

Chaucer, *Leg. Goode Women*,
Medea, l. 215.

^b Plut. *Apoph.*
c. 17, 18a F: Q.
Conv. iv. 4, 688 D.

can hardly handle it without pricking yourself. I remember to have read of ^bAntigonus, King of Macedonia, going one day into the Kitchen of his Tent, and there coming upon the Poet Antagoras, who was frying a Conger, and himself holding the Pan. He asked him right merrily: 'Was Homer frying Congers when he was describing the Prowess of Agamemnon?'

"Antagoras answered the King: 'But do you think, Sire, that Agamemnon, when he was performing his mighty Deeds, was curious to know whether any one in his Camp was frying Congers?'

"To the King it seemed unbecoming that in his Kitchen the Poet should thus be frying; the Poet pointed out to him, that it was a Matter far more improper to come across the King in a Kitchen."

"I will cap¹⁰ this Story," said Panurge, "by recounting to you what Breton of Villandry¹¹ answered one day to my Lord the Duke of Guise.¹² They were speaking of some Battle of King Francis against the Emperor Charles the Fifth in which Breton was, all gorgeously armed, especially with steeled Greaves and Shoes, mounted also on a War-horse,¹³ and yet he had never been seen at the Fight. 'By my Faith,' answered Breton, 'I was there; it will be easy for me to prove it; ay, and in a Place where you would never have dared to come.' The Lord Duke taking this Speech in ill part, as being too rash and saucily put forth, and rising angrily from the Conversation, Breton easily appeased him amid great Laughter, by saying: 'I was with the Baggage, a Place in which your Honour would never have condescended to hide yourself as I did.'"

With this Gossip they came down to their Ships, and made no longer Stay in the Island of Cheli.

¹⁰ Fr. *damer*, lit. to crown a man at draughts. "I will cap that proverb with—There's flattery in friendship" (*Henry V.* iii. 7, 124).

favourite of Francis I. and secretary of Henry II.

¹² *Duke of Guise*. Claude of Lorraine, first Duke of Guise, Grand Veneur; he died in 1550.

¹¹ *Jean le Breton*, lord of Villandry,

¹³ Fr. *monté à l'avantage*. Cf. ii. 25.

CHAPTER XII

How Pantagruel passed Procuration, and of the strange Manner of living among the Catchpoles

CONTINUING our Course, on the following Day we passed Procuration,¹ which is a Country all blurred and blotted.² I made nothing of it.

There we saw Pettifoggers³ and Catchpoles, Folk with all their Hair on.⁴ They invited us neither to eat nor to drink; only with a long Multiplying of low and learned Salutations, they told us that they were all at our Service—if we paid them.

One of our Interpreters related to Pantagruel how this People gained their Living in a very strange Fashion, and diametrically opposite to that of the Dwellers in Rome.⁵ At Rome an infinite number of people gain their Livelihood by poisoning, beating and assassinating; the Catchpoles gain theirs by being beaten; so that if they were long without being beaten, they would die of downright Starvation, they, their Wives and their Children.⁶

"This," said Panurge, "is like those who, according to the Relation of Cl. Galen, cannot erect their cavernous Nerve^a towards the Equatorial Circle if they be not thoroughly well whipped. By Saint Thibault,⁷ whoso should thus whip me would make me unpack the contrary Way, in the Name of all the Devils." a il. 26.

¹ passed Procuration in two senses—passed by the island Procuration, and passed through the Court.

² blurred and blotted, i.e. with the crasures and ink of the Pettifoggers. Chaffouré later (v. 11) furnishes the pun of *chats fourrés*.

³ Pettifoggers. The French word should properly be *procureurs*, which was commonly turned into *proculeux*. This

Rabelais changes to *procultous*, 'trampers on all.'

⁴ Fr. *à tout le poil* (ii. 2 fin.), folks who will do anything, who stick at nothing.

⁵ Fr. *Romicoles*, i.e. the spadassins.

⁶ *Frapper, j'ai quatre enfants à nourrir.*
Intime in *Les Plaideurs* (ii. 4).

Racine has caught his inspiration from this and the following chapters (M.)

⁷ St. Thibault of Champagne in the 11th century was a great flagellant.

"The Manner of it," said the Interpreter, "is the following: When a Monk, Priest, Usurer or Advocate wishes ill to some Gentleman of his Country, he sends to him one of these Catchpoles. Catchpole will summon him, serve a Writ on him, abuse him and affront him impudently, in pursuance of his Record and Instructions; insomuch that the Gentleman, if he is not paralysed in his Senses, and more stupid than a Gyrine Frog⁸ (Tadpole), will be constrained to give him Bastinadoes and Sword-strokes on the Head, or a rare Strapping on the Hams,⁹ or, better still, have him thrown from the Battlements or the Windows of his Castle.

"This done, you have your Catchpole rich for four Months, as though Blows from a Stick were his real Harvest; for he will have a thoroughly good Salary from the Monk, the Usurer or the Advocate, and Reparation from the Gentleman, sometimes so great and excessive, that the Gentleman will thereby lose all that he has, besides being in Danger of rotting in Prison miserably, as though he had struck the King."

Quoth Panurge: "I know a very good Remedy against an Inconvenience of this kind, one that was employed by the Lord of Basché."¹⁰

"What was it?" asked Pantagruel.

"The Lord of Basché," said Panurge, "was a courageous, virtuous, magnanimous, chivalrous Gentleman. On his Return from a certain long War, in which the Duke of Ferrara,¹¹ by the Aid of the French, valiantly defended himself against the Fury of Pope Julius the Second, he was every day summoned, cited, prosecuted, for the Sport and Fancy of the fat Prior of St. Louant."¹²

"One day as he was breakfasting with his People (for he was kindly and gracious to them) he sent for his Baker, named Loyre, and his Wife, and with them the Vicar of his Parish, one Oudart, who served him also as Butler, as then was the Custom in France; and said to them in the presence of his Gentlemen and Servants: 'My Children, you

⁸ *Gyrine Frog*. This is adapted from Plato, *Theaet.* 161 D: ὁ δὲ ἀπὸ ἐρύγαντος ὡς εἰς φρόνησιν οὐδὲν βελτίων βαρδάχου γυφίου. Plin. ix. 51, § 74.

⁹ Fr. *la belle jarretade* seems to have been a sound beating on the hams (*jarret*) with stirrup-leathers.

¹⁰ The fief of Basché was in Anjou, on the borders of Touraine and Poitou. According to Duchat, there was a Perron or Perrot de Basché who was *maître*

d'hôtel to Charles VIII. and sent by him into Italy.

¹¹ Alphonse d'Este was assisted by the French army under Marshal Chaumont d'Amboise when attacked in 1510 by Julius II. for not abolishing the tax which he levied on provisions going down the Po to Venice, at the command of his Holiness.

¹² St. Louant was a Benedictine priory in the diocese of Tours. i. 8, n. 22.

see to what Vexation I am daily reduced by these rascally Catchpoles ; I am now resolved, that if you do not aid me herein, I am determined to leave the Country and take Sides with the Sultan in the Name of all the Devils. Hereafter, when they come thither, be ready, you Loyre and your Wife, to present yourselves in my great Hall, with your fair Wedding-robcs, as though you were being betrothed, and as though you were the first time affianced. Here take a hundred gold Crowns, which I give you, to keep up your fine Raiment. You, Sir Oudart, fail not to appear in your fair Surplice and Stole, with the holy Water, as though to marry them. You likewise, Trudon—that was the Name of his Drummer—be there with your Pipe and Tabor. The Service said, and the Bride kissed, to the Sound of the Tabor you will all give one another a Remembrance of the Wedding—that is, as you know, slight Blows with the Fist. By doing this you will only sup the better for it. But when it comes to Catchpole's turn, lay on to him as you would on green Rye. Do not spare him ; rap him, drub him, swinge him, I pray you. Here, I give you at once these small jousting Gauntlets covered with Kid's Leather. Give him Blows without counting, right and left. Him who shall best bethump him I will look upon as best disposed to me. Have no Fear of being called to account for it ; I will be Warrant for all. The Blows will be given in Jest, according to the Custom observed at all Weddings.¹³

“‘Ay, but how shall we know the Catchpoles?’ asked Oudart. ‘For to your House there resort daily People from all Parts.’”

“‘I have given Order therein,’ answered Basché. ‘When there comes to the Gate here some Man, either on foot or scurvily mounted, with a great broad silver Ring¹⁴ on his Thumb, that will be a Catchpole. The Porter, having civilly let him in, will ring the Bell. Then be ready, and come into the Hall to play the Tragi-comedy, which I have set forth to you.’”

“That very Day, as God would have it, arrived an old, big, ruddy Catchpole. As he knocked at the Gate, he was recognised by the Porter, by his great greasy Spatterdashes, by his sorry Jade, and by his canvas Bag full of Writs, hanging from his Belt, but notably by the great silver Ring which he had on his left Thumb.

¹³ It was an old custom in France, the spot and the limits. The phrase especially in Poitou, to give slight blows “coups de poings de fiançailles” occurs to the wedding-guests as memorials, as in England in “beating the bounds” it was customary to take small children there and flog them, so that they might recollect sealing the deeds.

"The Porter was civil to him, admitted him kindly and jollily, and rang the Bell.

"At the Sound thereof Loyre and his Wife dressed themselves in their fine Clothes, and made their Appearance in the Hall, keeping their Countenance rarely.

"Oudart donned his Surplice and Stole; as he came out of his Place he met the Catchpole and took him to have a good long Drink in his Office, while they were drawing on Gauntlets on every side, and said to him: 'You could not have come at a more seasonable Time. Our Lord is in one of his good Moods; we shall have good Cheer anon; every thing will go by Bucketsful;¹⁵ we have a Wedding in the House; here, drink and be merry.'

"While Catchpole was drinking, Basché in the Hall, seeing that all his People were in the requisite Equipment, sends for Oudart. Oudart came, bringing the holy Water; Catchpole follows him. On entering the Hall he did not forget to make a number of low Obeisances, and then served Basché with a Writ. Basché treated him with the greatest Kindness in the world, gave him an Angel, and begged him to be present at the Contract and Marriage; which was done.

"Towards the End Fisticuffs began to fly about; but when it came to the Turn of Catchpole they treated him to big Thumps with the Gauntlets, so soundly that he stood there all stunned and battered; one of his Eyes beaten black and blue,¹⁶ eight of his Ribs broken, his Breast-bone stove in, his Shoulder-blades in four Quarters, his lower Jaw-bone in three Pieces; and all in Jest. God wot how Oudart belaboured him, covering with the Sleeve of his Surplice his huge steel Gauntlet lined with Ermine; for he was a sturdy Ruffian.

"So returned Catchpole to the Isle Bouchard, arrayed in Tiger's Colours,¹⁷ yet well satisfied and pleased with the Lord of Basché; and by means of the Help of the good Surgeons of the Country, he lived as long as—you would have him.

"From that time not a Word was said of him; the Memory of him perished with the Sound of the Bells¹⁸ which chimed at his Burial.

¹⁵ Fr. *tout ira par escuelles*. i. 4, iv. 10.

¹⁶ Fr. *un ail poché au beurre noir*.

¹⁷ Fr. *à la tigresque*, i.e. bruised all over so as to resemble the stripes of a tiger.

¹⁸ From Psalm ix. 6, 7: "*Civitates destruxisti: periiit memoria eorum cum sonitu, sed Dominus in aeternum permanet.*"

CHAPTER XIII

How, after the manner of Master Francis Villon, the Lord of Basché commended his Servants

"CATCHPOLE having gone forth from the Castle, and again mounted on his *esgue orbe*¹—so he called his one-eyed Mare—Basché, under the Trellis of his private Garden, sent for his Wife, her Ladies and all his People; had the Luncheon-wine brought, accompanied by a number of Pasties, Hams, Fruit and Cheeses; he drank with them in great Joy of Heart, and then told them this Story:²

"In his Old age Master Francis Villon³ retired to St. Maixent in Poitou, under the Patronage of a good honest Man, Abbot of the said Place. There, to make Sport for the People, he undertook to get a Passion-play⁴ acted, after the Poitevin Fashion and Dialect. The Parts being distributed, the Players having rehearsed, and the Theatre being prepared, he told the Mayor and Sheriffs that the Mystery could be ready at the end of the Niort Fair;⁵ it only remained to find Dresses suitable for the Characters. The Mayor and Sheriffs gave the Order.

"To dress up an old Peasant, who was to play God the Father, he begged of Friar Stephen Raptail, Sacristan of the Franciscans of that

¹ Fr. *esgue orbe*. *Esgue* is a mare in Languedoc (Lat. *equa*); *orbe*=Lat. *orba*, blind of one eye.

² *this Story*. A very similar story is told by Erasmus in one of his *Colloquies* entitled "Spectrum." He says the event took place near London in 1498.

³ *Villon*. This celebrated poet was born in 1430; died probably 1484. On account of the irregularities of his life he was condemned to be hanged by the Châtelet (1461). The Parliament com-

mutated this penalty for banishment and he retired to St. Maixent, and afterwards to England. A story is told of him (iv. 67) which can hardly be true. Many editions of his works have been published. Rabelais knew them by heart, and often quotes or alludes to them (ii. 14, n. 13).

⁴ The Passion-play of St. Maixent is mentioned iii. 27.

⁵ The fair at Niort (15 miles from St. Maixent) is spoken of iii. 13, n. 13 as very noisy.

Place, to lend him a Cope and Stole. Raptail refused it, alleging that by their Provincial Statutes it was rigorously forbidden to give or lend anything for Players. Villon replied that the Statute only concerned Farces, Mummeries and dissolute Games; and that he had seen this allowed in Brussels and elsewhere. Raptail, notwithstanding, told him peremptorily to provide himself elsewhere, if he thought fit, but to hope for nothing from his Sacristy; for nothing would he get from there, most certainly.

"Villon reported this to the Players with great Abhorrence, adding that God would send down Vengeance and exemplary Punishment on Raptail very soon.

"On the Saturday following Villon had Information that Raptail, on the Filly of the Convent (so they call a young Mare that has not been leaped), had gone a-mumping to St. Ligarius,⁶ and that he would be on his Return about two hours after Mid-day.

"Upon this he led a Cavalcade of the Devils of the Play through the Town and the Market. His Devils were all caparisoned with Skins of Wolves, Calves and Rams, trimmed with Sheep's-heads, Bulls'-horns, and great Kitchen Pot-hooks, girt with great leather Belts, from which hung huge Cow-bells and Mule-bells, making a frightful Din. Some held in their Hands black Sticks full of Squibs and Crackers; some carried long lighted Firebrands, on which at every Street-corner they threw whole Handfuls of powdered Resin,⁷ from which went forth a terrible Fire and Smoke.

"After having thus led them, to the Diversion of the People and terrible Fright of the little Children, he finally took them to an Entertainment in a Summer-house outside the Gate of the Road leading to St. Ligarius. As they were coming near the Summer-house, he spied Raptail afar off, coming home from mumping, and said to them in macaronic Verses:

*'Hic est de patria natus, de gente belistra,
Qui solet antiquo bribas portare bisacco.'*⁸

"Sdeath,' said then the Devils; 'he would not lend a poor Cope to God the Father. Let us give him a Fright.'

"Tis very well said,' answered Villon; 'but let us hide till he passes, and do you prepare your Squibs and Firebrands.'

"Raptail being arrived at the Place, they all rushed out into the

⁶ St. Ligarius, also called St. Lidorius and Ligorius. It is a little place in the bailiwick of Niort.

⁷ Fr. *parasine* = *poix résine*.

⁸ Here is the man who comes of the race and country of cadgers; He that is wont to carry off scraps in a frowsy old wallet.

Road before him with a fearful Hubbub, throwing Fire on all sides on him and his Filly, jangling their Bells and howling like Devils: '*Hho, hho, hho, hho, Brrou, rrourrs, rrrourrrs. Hou, hou, hou, rrourrrs. Hho, hho, hho.*' Friar Stephen, don't we play the Devils well?'

"The Filly, utterly scared, began to trot, to wince, to bound, to gallop; to plunge, to smash everything⁹ with double Kicks and Friskings; insomuch that she threw down Raptail, though he held on to the Pommel of the Saddle with all his Might. Now his Stirrup-leathers were of Cord, and on the Side opposite the Mounting-side¹⁰ his diamond-paned Shoe¹¹ was so fast entangled that he never could get it out. So, flaying his bare Breech, he was dragged along by the Filly, which ever multiplied her Kicks against him, and kept flying off through Fear over the Hedges, Bushes and Ditches; in such wise that she burst his Head right open, so that the Brains fell out near the Hosanna Cross.¹² Then his Arms went to pieces, one this way and the other that, his Legs in the same way; then with his Bowels he made a long trailing Mess, in such sort that the Filly, when she got to the Convent, brought back with her only his right Foot and the entangled Shoe.

"Villon, seeing that what he intended had come to pass, said to his Devils: 'You will play rarely, Gentlemen Devils; you will play rarely, I warrant you.¹³ Oh, how rarely you will act! I defy the Cast of Devils of Saumur, Douay,¹⁴ Montmorillon, Langés, St. Espain, Angers, nay, by Gad, even Poitiers, with their great Hall,¹⁵ to match you. Oh, how rarely you will play!'¹⁶

"Thus, said Basché, 'I foresee, my good Friends, that you will hereafter play this tragic Farce capitally, seeing how, at the first Rehearsal and Trial, Catchpole has been so eloquently thumped, tapped and tickled at your Hands. I double all your Wages on the spot.

"You, my Dear,' he said to his wife, 'dispose of your Presents as you like; in your Hands are all my Treasures, and you keep them. For my part,

⁹ Fr. *fressurade*, from Lat. *fressus*.

¹⁰ Fr. *hors le montouoir*, i.e. on the right-hand side. i. 35.

¹¹ Fr. *soulier fenestré*, i.e. his shoe fastened with leather thongs cross-wise, so as to look like the diamond-panes of a window.

¹² In Poitou it is the cross at which they sing Hosanna on Palm-Sunday.

¹³ Fr. *je vous affie*. Cf. Villon, *Balade de l'Appel*:

"Pendu seras," je vous affie.

¹⁴ Doué. Cf. iii. 3, n. 26. "Une diablerie plus confuse que celle des jeux de Doué."

¹⁵ *Parloire* or *parloir aux bourgeois*, properly a place of public assembly. Here were represented the Passion-plays, etc.

¹⁶ By this we see that Touraine, Anjou and Poitou were celebrated for their "Mysteries" (M.)

“First, I drink to you all, my very good Friends. Come on, it is nice and cool.

“Secondly, you, Mr. Steward, take this silver Bason ; I make you a Present of it.

“You, my Esquires, take these two silver-gilt Cups ; you, Pages, are not to be whipped for three Months. My Dear, give them my fine white Plumes with gold Buckles.

“Sir Oudart, I give you this silver Flagon ; this other I give to the Cooks.

“To the *Valets de Chambre* I give this silver Basket ;

“To the Grooms this silver-gilt Boat ;

“To the Porters I give these two Plates ;

“To the Mule-keepers these ten Porringers.

“Trudon, take all these silver Spoons and this Comfit-box.

“You, Lacquey, take this large Salt-cellar.

“Serve me well, my Friends, and I will acknowledge it ; for I believe firmly that I would rather (so help me !) bear in War a hundred Blows of a Mace on my Helmet in the Service of our most excellent King, than be cited once by these Dogs of Catchpoles, to make Sport for a gorbellied Prior like that.”

CHAPTER XIV

A further Account of the Catchpoles who were drubbed in Basché's House

"FOUR Days after, another young, tall and lean Catchpole came to cite Basché at the Request of the fat Prior. On his Arrival he was at once recognised by the Porter, and the Bell was rung. At the Sound of it all the people of the Castle understood the Mystery.

"Loyre was kneading his Dough; his Wife was sifting the Flour; Oudart was keeping his Office;¹ the Gentlemen were playing at Tennis; the Lord Basché was playing at Three-hundred-and-three² with his Wife; the Gentlewomen were playing at Spillikins;³ the Officers were playing at Lanternloo;⁴ the Pages were playing at Mora,⁵ with sharp Fillips.

"Suddenly it was understood by all that Catchpole was in the Land. At once Oudart donned his Robes, Loyre and his Wife took up their fine Wedding-dress, Trudon blew his Pipe and beat his Tabor, every one began to laugh, all to get ready, and Gauntlets to the Front.

"Basché went down into the Base Court.

"The Catchpole meeting him fell on his Knees before him, and

¹ *Office*. There is a sly hint here that he was toping in his office of butler.

² Some game at cards in which 303 points were required to win. *A trois cent* is one of Gargantua's games, i. 22.

³ *Fr. pingres*. Cotgrave defines it as a ladies' game played with little ivory balls. But cf. i. 22, n. 6.

⁴ *Lanternloo*, a game at cards, better known now as "Loo." Rabelais' words are *à l'imperiale*, which might perhaps be modernised into "Nap."

⁵ *Mora*, a game much played by the

Italians. It consists in two players sitting opposite each other and sharply thrusting forward one hand each, at the same time, with one, two, three, four or all their fingers extended, and guessing *both together* what is the aggregate number of the fingers on both hands. A correct guess scores one point. Possibly in the present case failure involved fillips. This game was played by the Romans under the name *micatio*. Cicero speaks of a man (*Off.* iii. 19, § 77) as so honest that you could trust him to play *mora* in the dark.

begged him not to take it ill if he cited him at the Suit of the fat Prior ; and pointed out in an eloquent Harangue how he was a public Person, Servant of the Monking world, Apparitor to the Abbatial Mitre, and ready to do as much for him, yea for the least in his House, in whatever he pleased to employ him and command him.

“‘Nay truly,’ said my Lord, ‘you shall not cite me till you have first drunk some of my good Quinquenais⁶ Wine and taken part at a Wedding, which I am just about to celebrate. Sir Oudart, make him drink well and refresh himself ; then bring him into my Hall. And you, Sir, be very welcome.’

“Catchpole being well fed and moistened, enters with Oudart into the Hall, in which stood the Actors in the Farce, all in order and fully prepared. As he came in every one began to smile ; Catchpole laughed for company’s sake, when the mysterious Words were said over the Betrothed by Oudart, their Hands joined, the Bride kissed, and all were sprinkled with holy Water.

“While Wine and Spices were being brought, Fisticuffs were set agoing. Catchpole gave a number to Oudart ; Oudart had his Gauntlet hidden under his Surplice ; he drew it on like a Mitten⁷ and then fell a-thumping Catchpole, and thwacking Catchpole, and Blows from the junior Gauntlets began to rain on Catchpole from all sides : ‘The Wedding,’ said they, ‘the Wedding, mind you remember the Wedding.’

“He was so well furnished forth that the Blood came out of his Mouth, Nose, Ears and Eyes. In a word, he was thwacked, crippled, battered, in Head, Neck, Back, Chest, Arms, and all over. Believe it that never did the Bachelors at Avignon in the time of the Carnival play at *raphe*⁸ more melodiously than was played upon Catchpole. At last down he fell on the Ground. They threw a quantity of Wine in his Face, and fastened on the Sleeve of his Doublet a fine yellow and green⁹ Favour, and put him on his rheumy Beast. When he came into the Isle Bouchard, I know not whether he was well dressed and tended by his Wife and the Doctors¹⁰ of the place ; since then he never was spoken of.

⁶ *Quinquenais* was a vineyard close to Chinon. i. 47.

⁷ *Mitten*. Duchat makes out the *mitaine* to be only a half-glove, deriving it from the Low Latin *mediatana*. He refers also to Villon (*Gd. Test. Ballade* after 54), “*Mitaines à des nopces telles*,” as an allusion to the custom of wearing them at weddings.

⁸ *raphe*, probably a striking with a stick (query single-stick ?), from Greek *πάβος* or *πάρις*. Des Marets suggests its connexion with the English word ‘rap.’

⁹ *yellow and green*, the colours of fools in the Middle Ages.

¹⁰ *Myre* or *Mire* in old French means an anointer, surgeon, and so physician. Du Cange would derive it from *μύρον*.

"The next Day a like Case befell, because in the Bag and Pouch of the lean Catchpole there had not been found his Summons. So in the Name of the fat Prior was sent a new Catchpole with two Bailiffs for his Surety. The Porter ringing the Bell gave Gladness to the whole Family, for they knew that Catchpole was there.

"Basché was at Table, dining with his Wife and Gentlemen. He sends for Catchpole, makes him sit by him, and the Bailiffs by the Ladies, and they dined right well and merrily.

"At Dessert Catchpole rises from the Table. In the presence and hearing of the Bailiffs he cites Basché; Basché graciously asks him for a Copy of his Warrant; it was there ready; he takes a Copy of his Summons. To Catchpole and his Bailiffs were given four Sun-crowns.

"Meantime each had withdrawn for the Farce. Trudon began to sound his Tabor. Basché begs Catchpole to stay and see the Wedding of a Servant of his, and to witness the Contract, for good Pay and Satisfaction. Catchpole was civil, unfastened his Writing-case, got Paper promptly, and had his Bailiffs near him.

"Loyre entered the Hall at one Door, and his Wife with the Gentlewomen at another, in nuptial Accoutrements. Oudart, sacerdotally clad, takes them by the Hands, asks them their Will, gives them his Benediction, without Stint of holy Water. The Contract is signed and registered. On one side are brought Wine and Comfits; on another Favours in quantities, white and Orange; on another side were secretly brought out Gauntlets.

CHAPTER XV

How the ancient Custom at Nuptials was renewed by Catchpole

"CATCHPOLE, after having guzzled down a great Cup of Breton Wine, said to Lord Basché: 'Sir, how do you understand this? Are not the Wedding Memorials given here? 'Sface,¹ all good Customs are dying out; Hares are no longer found in their Form; there are no true Friends nowadays; only see how in several Churches they have forbidden the ancient Tipplings to the blessed Saints O O² of Yule-tide. The World does nothing now but dote; it is fast coming to an End. But come on; *The Wedding, the Wedding, the Wedding.*' Saying this, he thumped Basché and his Wife, and after that the Ladies and Oudart.

"Upon this the Gauntlets got to work, so well that Catchpole got his Head broken in nine Places; one of the Bailiffs had his right Arm put out; the other had his upper Jawbone dislocated, in such wise that it covered half his Chin, with a Denudation of the Uvula and a notable Loss of his Teeth, molars, masticators and canine.

"At the Sound of the Tambourine changing its Note, the Gauntlets were hidden, without being in any way perceived, and Sweetmeats afresh distributed with new Mirth, the good Companions drinking to one another, and all drinking to Catchpole and his Bailiffs.

"Oudart swore and cursed at the Wedding, complaining that one of

¹ Fr. *Sainsambreguoy*. Cf. iii. 37, n. 12.

² Certain anthems beginning with O, such as *O Sapientia*, *O Adonai*, *O radix Jesse*, etc., which were sung in the evening the nine days preceding Christmas, and which were followed by festive suppers. There was a custom for the last married man in the parish to have a large O in

burnished gold on a piece of thick parchment. This O was put on the deak while the anthem was being sung. After the festivals the O was sent back to the man's house, and he put it in the most distinguished position. For this honour he made a present of money to the *cure*, who therewith regaled his friends. Catchpole is lamenting the discontinuance of this.

the Bailiffs had entirely ^a disincornifistibulated one of his Shoulders. Notwithstanding, he drank to him merrily. The jawless Bailiff put his Hands together and by Signs begged his Pardon, for speak he could not.

"Loyre complained that the broken-armed Bailiff had given him such a mighty Thump with his Fist on one of his Elbows that he had become quite unperiwigganvilthumpgrillscoffed in the Heel.

"'But,' said Trudon, hiding his left Eye with his Handkerchief and shewing his Tabor knocked in on one Side, 'what Harm had I done them? It was not enough for them thus with Thumps to have morrambouze-vezengouze-quoque-morgatasacbacgue-vezine-maffressed my poor Eye; they have actually broken in my Drum. Drums are commonly beaten at Weddings; Drummers are well entertained; beaten never. The Devil may make a Night-cap of the Drum.'

"'Brother,' said the maimed Catchpole, 'I will give thee a fine, large, old 'Letters-Patent,' which I have here in my Pouch, to patch up thy Drum, and for God's sake pardon us. By our Lady of Rivière,^b the blessed Lady, I meant no harm by it.'

"One of the Esquires, limping and halting, mimicked the good and noble Lord of La Roche-Posay.^c He addressed himself to the Bailiff with the tied-up Jaw, and said: 'Do you belong to the Thumpers, the Thumpwells or the Thumphards?'^d Was it not enough for you to have thus morrocassé-bezassé-vezassé-grigueli-guoscopapopondrillé all our upper Limbs with great Thumps from your clouted Mittens, but you must also give us such Mordere-grippipio-tabiro-frelucham-burelure-coquelurintimpanations on our Shins with the hard Corners of your Top-boots. Do you call that Child's Play? By Heaven, 'tis no Child's Play.'^e

"The Bailiff, putting his Hands together, seemed to beg his Pardon, mumbling with his Tongue: 'Mon, mon, mon, vrelon, vrelon, von, von,' like a Marmoset.

"The Bride weeping laughed, and laughing wept, because the Catchpole had not contented himself with thumping her without Choice or Distinction of Members, but had roughly dishevelled her Hair, and

^a *Rivière* was a town in Guyenne, near Bordeaux, where pilgrimages were often made.

^c Jean Châtaignier, lord of La Roche-Posay (a town in Touraine, near Loches), was steward to Francis I. and Henry II. He limped from a wound he received in 1522 at the siege of Pavia.

^b Fr. *frappins, frappeurs, frapparts*. Cf. i. 54, ii. 7 *sub fin.*

^d Fr.

Appelez-vous cela jeu de jeunesse?
Par Dieu, jeu n'est-ce.

One of the puns of Cretin (p. 109, ed. 1723). Cf. iii. 21, n. 11.

moreover had trepigné-mampenillorifrizonoufressured her lower Limbs treasonably.

" 'The Devil go with it,' said Basché. 'Most needful it was indeed that Master King'⁷ (so the Catchpoles style themselves) 'should thus bethump my good old Backbone. For all that, I do not wish him any Harm; these be small wedding Caresses. But I do plainly perceive that he cited me like an Angel⁸ and drubbed⁹ me like a Devil; he hath in him a Touch of Friar Thumphard. I drink to him with all my Heart, and to you also, my Masters, the Bailiffs.'

" 'But,' said his Wife, 'to what Purpose and on what Pretext has he so very liberally treated me to heavy Fisticuffs? Deuce take him if I like it; I do not like it, however, that I'll swear.¹⁰ But I will say this of him, that he has the hardest Knuckles that ever I felt on my Shoulders.'

" The Steward kept his left Arm in a Sling, as though it were morquaquoquashed. 'Sure it was the Devil,' he said, 'that moved me to take part in this Wedding. By the Powers, I have both my Arms engoulevezinemashe. Do you call this a Marriage? I call it a filthy Marrage. I swear, it is the very Banquet of the Lapithae, described by the Philosopher of Samosata.'¹¹

" Catchpole could not speak any more. The Bailiffs made their Excuse, that in thus thumping they had no sinister Intention, and begged that, for the Love of God, they might be forgiven. And so they went their Way.

" Half a League from there Catchpole felt somewhat ill. The Bailiffs got to the Isle Bouchard, and gave out publicly that they had never seen a more honourable Gentleman than the Lord of Basché, or a better-conducted House than his, and that they had never been at such a Wedding; but all the Fault was on their Side, for they had begun the Thumping-match. And they lived I know not how many Days after.

" From that time forth it was held for a certain Truth that the Money

⁷ *Master King*, as coming from *de par le Roy*, and possibly wearing the king's livery. It is a feature derived from heraldry and heralds, who with us bear the name of Garter King at Arms, Norroy, etc. In chap. 12 it is said that a man who struck one of these Catchpoles was in danger as though he had struck the king.

⁸ *Angel*. Ushers and sergeants were called *anges du Palais*.

⁹ *Fr. dauber*, from *dealapare*, to buffet.

¹⁰ *Fr. ma Dia*, a common form of asse-

veration in Maine, Touraine and Poitou, resembling, but probably *not* derived from, the Greek *μα δία*.

¹¹ Lucian, in his *Symposium*, or the *Lapithae*, describes a wedding festivity ludicrously disturbed by the contentions of philosophers of rival sects, who from words get to blows, like the Lapithae and Centaurs at the marriage-feast of Peirithous, king of the Lapithae, and Hippodameia. Cf. Hom. *Od.* xxi. 295-304; Ovid, *Met.* xii. 210-530; Hor. *C. l.* 18, 7-9.

of Basché was, for Catchpoles and Bailiffs, more pestilential, fatal and pernicious than of yore was the Gold of Toulouse or the Horse of Seius¹³ to those who possessed them.

"Ever since, the said Lord was left in Peace, and Basché's Wedding passed into a common Proverb."

¹³ Aulus Gellius explains this (iii. 9, 1-7) as follows: Caepio, the Roman consul, sacked Toulouse and plundered its temples, but the gold taken therefrom brought disaster on all who touched it. The same fate befell all the owners of the celebrated horse of Cn. Seius, supposed to be of the breed of the mares taken by Hercules from Diomed, king of Thrace. The owners were Seius, who was put to

death by Antonius the triumvir; Cornelius Dolabella, who was besieged and put to death by C. Cassius in Syria in the civil war; Cassius, the murderer of Caesar; and Antonius. Hence the proverb of *aurum Tolosanum* and *equus Seianus*. Allusions are found in Cic. *de Nat. Deor.* iii. 30, § 74; Justin, xxxii. 3, § 9-11; Strabo, iv. 188.

CHAPTER XVI

How Friar John made Trial of the Nature of the Catchpoles

"THIS Story," said Pantagruel,¹ "would seem merry, were it not that we ought ever to have the ^a Fear of God before our Eyes."

^a Pa. xxxvi. 1.

"It would be better," said Epistemon, "if the Rain of the small Gauntlets had fallen on the fat Prior. He expended Money for his Amusement, partly to vex Basché, partly to see his Catchpoles drubbed. Fisticuffs would fittingly have adorned his shaven Crown, considering the enormous Extortion² which we see nowadays among these puisne Judges³ under the Elm.⁴ Wherein consisted the Offence of these poor Devils of Catchpoles?"

^b Aul. Gell. xx.
1, § 13.

"I remember," said Pantagruel, "on this Subject, a ^b Story of an ancient Roman Gentleman, named L. Neratius. He was of a noble Family, and rich in his time; but he had such a tyrannical Complexion that, as he came forth from his Palace, he caused the Pouches of his Servants to be filled with gold and silver Coin, and as he met in the Streets some conceited Dandies who were better dressed than usual, without the least Provocation from them, in mere Wantonness would give them heavy Blows in the Face with his Fist. Immediately after, to appease them and prevent them from complaining in a Court of Justice, he would give them of his Money, so that he made them con-

¹ Pantagruel is represented as disapproving the violence shewn in those times by the great lords towards officers of the law-courts in the matter of their debts. Cf. iii. 5 for Pantagruel's views on debtors and lenders.

² Fr. *concussion*, an extorting of gifts by a false shew of authority (Cotgrave). The monks and priors are represented as abusing their authority so as to get the

Catchpoles drubbed, and the great lords making excessive reparation for their violence.

³ Fr. *juges pedants* (iii. 42, n. 3). *Judices pedanei* were judges who tried petty cases and had no regular tribunal (Ulpian, *Dig.* iii. 1, 1, § 6).

⁴ Fr. *attendez moi sous l'orme* = you may wait till Doomsday and not get a hearing. *Patelin* has (line 13) "*avocat sous l'orme*."

tented and satisfied, according to the Ordinance of a Law of the Twelve Tables.⁵ Thus he expended his Revenue, beating People for the Price of his Money."

"By the holy Boot of St. Benêt,"⁶ said Friar John, "I will know the Truth of it at once."

Accordingly he went ashore, put his Hand in his Fob and drew out twenty Sun-crowns; then he said in a loud Voice, in the presence and hearing of a large Crowd⁷ of the Catchpole people: "Who wishes to earn twenty gold Crowns for being beaten like the Devil?"

"Io, Io, Io,"⁸ they all answered. "You will stun⁹ us with Blows, Sir, that is certain, but there is a rare Gain to be made."

And they all ran up in a Crowd to see who should be first up in date to be thus precious¹⁰ beaten.

Friar John chose out of the whole Troop a Catchpole with a red Muzzle, who wore on the Thumb of his right Hand a thick, broad silver Ring, in the Bezel¹¹ of which was set a very large Toad-stone.¹²

When he had picked him out, I saw that all the People murmured, and I heard a tall, young, lean Catchpole, who was a skilful and good Scholar, and, as common Report went, an honest Man in the Ecclesiastical Court, complaining and muttering because Red-muzzle took all the Practice from them, and saying that if in the whole Land there were but thirty Blows of a Cudgel to earn, he always pocketed twenty-eight and a half of them;¹³ but all these Complaints and Murmurs only proceeded from Jealousy.

Friar John laboured Red-muzzle so unmercifully, Back and Belly, Arms and Legs, Head and all, with mighty Blows of his Cudgel, that I took him to be beaten to Death; then he gave him the twenty Crowns, and behold! the Rascal got on his Legs, as pleased as a couple of Kings.

⁹ v. 7 *fin.*

⁵ The law of the Twelve Tables ran: SI INIVRIAM ALTERI FAXSIT VIGINTI QVINQUE AERIS POENAE SVNT.

⁶ *Boot of St. Benêt.* A large tun of the Benedictines that was at Bologna. This adjuration occurs also i. 39, n. 5, and v. 47.

⁷ *Fr. tourbe*, Lat. *turba*. Anc. Prol.

⁸ *Io* = 'I' in Italian.

⁹ *Fr. affoler* (iv. 46, v. 9). Duchat would derive it from *adfodulare*. Probably *rendre fou* shews the interpretation and the derivation.

¹⁰ *preciously*, i. e. at so good a price.

¹¹ *Bezel*, Fr. *palle*, Lat. *pala*. Rabelais is possibly thinking of the story of Gyges in Cicero (*Off.* iii. 9, § 38), who could make himself invisible "cum *palam annuli ad palmam converteret*."

¹² *Toad-stone*, Fr. *crapaudine* (iii. 17, n. 10). The toad-stone, long believed to be procured from the head of a toad (cf. *As You Like It*, ii. 1), is really a mineral found in Germany. Cf. Sir T. Browne's *Pseudodox. Epid.* iii. 13.

¹³ *L'INTIME.* Et si dans la province Il se donnoit en tout vingt coups de nerf de bœuf, Mon père, pour sa part, en emboursoit dix-neuf.
Racine, Plaideurs, i. 5.

The others said to Friar John :

"Sir, Sir, Brother Devil, if it please you again to beat some of us for less Money, we are all at your Service, Master Devil ; we are all, quite all of us at your Service, Bags, Papers, Pens and all."

Red-muzzle cried out against them, saying in a loud Voice : "Od's body, you Cadgers, are you coming to poach on my Preserves? Do you want to take and inveigle from me my Customers? I hereby cite you before the Official,¹⁴ this day se'nnight.¹⁵ I will law you and claw you like a Devil of Vauvert."¹⁶

Then turning to Friar John with a smiling and joyful Countenance, he said to him : "Reverend Father in the Devil, Sir, if you have found me a good Hide, and it pleases you again to amuse yourself in beating me, I will be satisfied with the half at a fair Price. Spare me not, I pray you, Mr. Devil ; I am all, more than all, at your Service, Head, Lungs, Tripes and all. I make the Offer most heartily."

Friar John broke off his Proffers and turned himself elsewhere.

The other Catchpoles addressed themselves to Panurge, Epistemon, Gymnast and others ; entreating them earnestly to bestow on them a Beating at some small Price ; otherwise, they were in Danger of a very long Fast ; but none would listen to them.

Afterwards, as we were seeking fresh Water for the Ship's Crew,¹⁷ we met two old She-Catchpoles of the Place, who were miserably weeping and lamenting together. Pantagruel had remained on Board, and was already having the Recall sounded. Thinking they were related to the Catchpole who had received the Bastinado, we asked them the Cause of such Grief.

They replied that they had very just Cause to weep, seeing that at that very Hour two of the honestest People in all Catchpole-land had been given the Monk by the Neck on a Gibbet.

"My Pages," said Gymnast, "give the Monk¹⁸ by the Toes to their

¹⁴ *Official*. This judge would be an ecclesiastic, and shaven. There is a double meaning here, to be explained by reference to i. 9, n. 10.

¹⁵ *Fr. à huitaine mirelaridaine*. Probably, as Duchat suggests, the refrain of some song on a girl who was to be married in a week.

¹⁶ *diable de Vauvert* (ii. 18, n. 14). The Castle of Vauvert, said to have been built by King Robert and haunted after the

excommunication of its founder, was situated in the *Rue d'Enfer*. Cf. Villon, *Gd. Test.* strophe 110.

¹⁷ *the Ship's Crew*, *Fr. la chorme des naufs*. *Chiorms* is the rowers of the galley, not galley-slaves. Here they would naturally be picked rowers.

¹⁸ *donner le Moyne* is the schoolboy trick of "toeing," i.e. fastening a string round the toe or foot of a sleeping comrade. Can *moyne* = *cordelier*? Cf. i. 12, n. 7.

Comrades while asleep. To give the Monk by the Neck should be hanging and strangling."

"Right, right," said Friar John; "you describe it like St. John of the Palisse."¹⁹

When they were questioned as to the Causes of this Hanging, they answered that they had stolen the Instruments of the Mass, and hidden them under the Handle of the Parish.²⁰

Quoth Epistemon: "'Tis spoken in a terrible Allegory."

¹⁹ *Palisse* = Apocalypse.

²⁰ *the Instruments*, etc., *i.e.* they had stolen the sacred vessels, etc., of the Mass

and hidden them under the belfry. And, according to their friends' account, they were the *honestest* people in the country!

CHAPTER XVII

How Pantagruel passed the Islands of Tohu and Bohu, and of the strange Death of Nose-slitter, the Swallower of Windmills

THAT same Day Pantagruel passed the two Islands of Tohu and Bohu,¹ in which we found nothing to fry.

Nose-slitter,² the great Giant, in default of Windmills, which were his ordinary Diet, had swallowed up all the Pots and Pans, Kettles, Skillets, Dripping-pans and Saucepans in the Country. Whence it had come about that a little before Daybreak, about the hour of his Digestion, he had fallen ill of a grievous Malady, from a certain Crudity of Stomach, caused, as the Physicians said, by the Fact that the concocting Faculty of his Stomach, naturally disposed to digest Windmills with their Sails set,³ was yet unable to consume perfectly the Pots and Skillets; the Kettles and Saucepans he had pretty well digested, as they said they knew by the Hypostases and Eneoremes⁴ of four Tuns of Urine, which he had voided at twice that Morning.

To relieve him, they employed divers Remedies *secundum artem*. But the Disease was stronger than the Remedies, and the noble Nose-slitter had died that Morning, in a Manner so strange, that you should no longer wonder at the Death of ^a Aeschylus. It had been foretold

^a Valer. Max.
ix. 12, 8.

¹ *Tohu* and *Bohu* are two Hebrew words signifying 'solitude' and 'void,' translated in our version of the Bible: "(and the earth was) without form and void" (Genesis i. 2).

² *Bringuenarilles* is translated 'Nose-slitter,' in accordance with Duchat's notion "fendeur de nez," taking *bringue* from the German *brechen*. Some of the ideas in this story are borrowed from

the *Navigation de Panurge*, cc. iv-ix. Cf. the notice on the bibliography of this Book.

³ Fr. *tous brandifs* = brandishing their sails. Cf. Molière, *Dom Juan*, ii. 1: "Ils ont des chemises qui ont des manches où j'entrerions *tous brandis* toi et moi."

⁴ *ὑποστάσεις καὶ ἐνεορέματα* [Hippocr. *Epid.* i. (Kühn, iii. p. 421)], sediment and floating matters.

him by the Soothsayers, in accordance with the Fates, that on a certain Day he should die by the Coming-down of something that should fall upon him. On that predestined Day, he had removed himself from all Houses, Trees, Rocks and other things which could fall, and by their Falling hurt him; and he remained in the middle of a great Meadow, trusting himself to the Faith of the free and open Sky, in well-assured Security, as he thought; unless indeed the Sky should fall, which he believed to be impossible.

Nevertheless it is said that the Larks^b greatly dread the Downfall of the Heavens; for if the Heavens fell, they would all be taken. So also formerly did the Celts that lived near the Rhine fear this—these be the noble, valiant, chivalrous, warlike and triumphant French—who, when asked by Alexander the Great what it was they feared most in this World (in the Hope that they would make an Exception of him alone, as they contemplated his great Prowess, Victories, Conquests and Triumphs), answered that they feared nothing save the Sky falling. However, they did not refuse to enter into a League, Confederation and Friendship with so perfect and magnanimous a King, if you believe

^b Strabo *lib. vii.* and ^c Arrian *lib. i.*

Plutarch also, in the Book which he has written "On the Face that appears on the Moon's Body," speaks of one Phenaces,^d who was in great Fear lest the Moon should fall on the Earth, and felt Commiseration and Pity for those who dwell under her, as do the People of Aethiopia and Taprobanè, if so large a Mass should fall on them; and he would have had a like Fear for the Heaven and the Earth, had they not been duly propped up and supported on the Pillars of Atlas, as was the Opinion of the Ancients, according to the Testimony of Aristotle *lib. v. Meta ta phys.*^e

Notwithstanding all this, ^d Aeschylus was killed by the Coming-down and Fall of a Tortoise-shell, which, falling on his Head from the Claws of an Eagle high in the Air, dashed out his Brains.^f

^b Strabo vii.
301, 302.
^c Arr. i. 4, § 8.

^d Paus. i. 14, § 4; Athen. xiv. 627 D; Val. Max. ix. 12, 8.

^b *Larks*, etc. This seems to be a proverb in many languages (cf. i. 11). Regis quotes:

If hap the skie fall we may hap to have larkes.

Dodsley's *Old Plays*, xli. p. 353.

Should heaven fall—why then we should have larks.

Ibid. ix. p. 166.

^d *Phenaces*. Rabelais misquotes the name Pharnaces, who is one of the interlocutors in the dialogue. The remark occurs c. 6, 923 c. In one of the *Adagia* of Erasmus (i. 5, 64), entitled

"Quid si caelum ruat?" the name is similarly misquoted. This community of error points to Erasmus, not Plutarch, as Rabelais' source.

^e The reference is properly *Metaphys.* iv. c. 23, p. 1023^a.

^f "Ingenium est [aquilae] testudines raptas frangere e sublimi jaciendo: quae sors interemit poetam Aeschylum, praedictam satis, ut ferunt, eius diei ruinam secura caeli fide caventem" (Plin. x. 3, § 3).

Nor need you wonder at the Death of * Anacreon the Poet, who died choked by a Grape-stone ;

* Plin. vii. 5, § 7.

Nor at that of * Fabius the Roman Praetor, who was choked by a Goat's Hair, as he was eating a Bowl of Milk ;

† Suet. v. 32.

Nor at that of that † bashful Man who, by Retention of Wind and in default of letting go an unpleasant Odour, suddenly died in the presence of Claudius, the Emperor of Rome ;

Nor at that of him who is buried on the Flaminian Way at Rome, who in his Epitaph⁹ complains that his Death was caused by the Bite¹⁰ of a Cat on his little Finger ;

‡ Plin. xxvi. 1, § 4.

Nor at that of Q. Lecanius ‡ Bassus, who died suddenly from the Prick of a Needle on the Thumb of his left Hand, so small that it could scarcely be seen ;

Nor at that of Quenelault, a Norman Physician [a great Swallower of grey Peas, and a very distinguished Gamester], who died suddenly at Montpellier [from not having paid his Debts and]¹¹ from having sideways taken a Worm out of his Hand with a Penknife ;

Nor again at that of Philomenes,¹² whose Servant had procured some fresh Figs for the first Course of his Dinner, and while he was gone for the Wine, a straying Jackass had come into the House, and was solemnly eating the Figs set before him ; Philomenes came up and curiously contemplating the Grace of the sycophagic Ass, said to his Servant, who had now returned : " It is but right, since thou hast left the Figs to this reverend Ass, that thou shouldst also give him to drink of the good Wine that thou hast brought." He had no sooner said this, than he fell into such excessive Mirth of Spirit, and burst out laughing so enormously and so continuously, that the Working of his Spleen took his Breath clean away and he suddenly died ;

Nor at that of Spurius Saufeius,¹³ who died supping a soft-boiled Egg as he came out of the Bath ;

⁹ *Epitaph.* According to Duchat it is in a church of Augustinian Friars, and runs thus :

*Hospes, disce novum mortis genus ; improba felix,
Dum trahitur, digitum mordet, et intereo.*

¹⁰ *Fr. estre mort par estre mords d'une chatte.* Clément Marot's motto was *la mort n'y mord.*

¹¹ The words in brackets are in the edition of 1548, and suppressed in that of 1552.

¹² *Philomenes.* Rabelais so writes, by some strange mistake, for Philemon,

though he gives him his right name i. 20. It is Philemon the comic poet, who lived to 95. The story is taken from Lucian (*μακρόβιοι*, c. 25) and Valerius Maximus, ix. 12. Duchat points out that in the Paris folio edition of Valerius Maximus (1517) Philomenes is read for Philemon, as here.

¹³ *Spurius Saufeius.* Pliny (vii. 53, § 54) reads Appius Saufeius, but Rabelais seems to have derived his *Spurius* from Fulgus (*de inusitatis mortis generibus*, ix. c. 12). He mentions Fulgus lower down.

Nor again at the Death of the Man who,^b Boccaccio tells us, died suddenly through picking his Teeth with a Sage-stalk;

Nor need

I of Philip Placut¹⁴ tell,
Who, from being hale and well,
On a sudden down dead fell,

as he was paying an old Debt, without having any previous Disease;

Nor of Zeuxis¹⁵ the Painter, who suddenly died through laughing, as he examined the Countenance and Portrait of an Old Hag, represented by himself in a Painting;

Nor of a thousand others we are told of by Authors, such as Verrius, Pliny, Valerius, or Baptista Fulgosus or Bacabery the elder.¹⁶

In short, the good Nose-slitter died (alas!) choked through eating a Lump of fresh Butter at the Mouth of a hot Oven, by the Order of his Physicians.

Moreover they told us there that the King of Cullan¹⁷ in Bohu had defeated the Satraps of King Mechloth¹⁸ and sacked the Fortresses of Belima.¹⁹

After that we passed the Islands of Nargues and Zargues;²⁰ also the Islands of Teneliabin and Geneliabin,²¹ very fine and fruitful in Ingredients for Clysters; also the Isles of Enig and Evig,²² by which formerly had come the Swingeing of the Landgrave of Hesse.

¹⁴ *Philip Placut*. Des Marets points out that this is probably some rhyming epitaph.

¹⁵ *Zeuxis*. This story comes from Festus (s.v. *pictor*). Rabelais gets it from Verrius Flaccus.

¹⁶ *Bac-a-bery the elder*. Duchat says that this is a place now called Berry-aubac in the department of L'Aisne, arrondissement of Laon, and suggests that it is comically put down as the author of the epigram on Placut, which was probably to be found there.

¹⁷ The *King of Cullan* is not known.

¹⁸ *Mechloth*, probably metathesis of the Hebrew *malchoth*=kingdom.

¹⁹ *Belima*, a Hebrew word signifying 'nothing.'

²⁰ *Nargues and Zargues* = Taps and Raps. Used simply for the jingle.

²¹ *Teneliabin and Geneliabin*, Arabic words signifying 'sea-water' and 'honey of roses' (*Briefve déclaration*).

²² *Enig and Evig*. This is an allusion to a piece of trickery played in 1547 by Charles V. on the Landgrave of Hesse. An agreement had been made by them, in which was the clause *ohne einige Gefängniss* ('without any Imprisonment'), for which the Emperor is said to have substituted *ohne ewige Gefängniss* ('without perpetual Imprisonment'). This story is alluded to in the *Contes d'Eutrapel* (xi.), p. 146, and is recorded by Brantôme in his *Life of Charles V*. The Landgrave was liberated in 1552 by Moritz of Saxony. Cf. Robertson's *Charles V*. Bk. ix.

CHAPTER XVIII

How Pantagruel encountered a great Storm at Sea

THE next Day we passed to starboard¹ of a Craft² laden with Monks,

Jacobins,
Jesuits,
Capuchins,
Hermits,
Augustins,
Bernardins,
Celestins,
Theatins,
Egnatins,³
Amadeans,⁴
Cordeliers,
Carmelites,
Minims,

and other holy Religious men, who were going to the Council of Chesil,⁵ to discuss⁶ the Articles of Faith against the new Heretics.

On seeing them, Panurge fell into an Excess of Delight, as being

¹ Fr. *à poege*, at the right hand (Cotgrave). *Poge* (*poggia* in Italian) is properly a cord on the right of the yard, as *orise* is on the left.

² *une orque* is read here as in the edition of 1548, and in conformity with what follows in the next chapter. All the other editions read *neuf orques*. Fr. *orque*, according to M. Jal, is not from *urca*, a large round fish, but from the Scandinavian *holk*, which he says has no connexion with the Greek *ὄλκας*. Skeat, however, seems inclined, following Du

Cange, to allow this derivation for the English word *hulk*.

³ *Egnatins*. Lacroix suggests that this is an Order founded by the Venetian Jean-Baptiste Egnace (Egnatius).

⁴ *Amadeans*, an Order founded by Duke Amadeus of Savoy in 1448.

⁵ *Chesil* (cf. c. 35) was for the Hebrews the star of storm, as Orion for the Greeks. The Council of Chesil must mean the Council of Trent.

⁶ Fr. *grabeler*. i. 20, v. Prol.

assured of having good Fortune in every way for that Day and others after them in a long Succession, and having courteously saluted the blessed Fathers and recommended the Salvation of his Soul to their devout Prayers and private Orisons, he caused to be thrown on board their Ship seventy-eight Dozens of Hams, a quantity of Caviare, tens of Bolonia Sausages, hundreds of Botargoes⁷ and two thousand fine Angels for the Souls of the Departed.

Pantagruel remained quite pensive and melancholy. Friar John perceived it, and was asking him whence proceeded such unusual Sadness, when the Pilot, observing the Fluttering of the Pennant above the Poop, and foreseeing an ugly Squall and a fresh Hurricane, had all Hands piped on Deck, Officers,⁸ Sailors⁹ and Ship-boys, as well as us Passengers; had the Sails taken down, Mizzen-sail, Mizzentop-sail, Lug-sail, Main-sail, Pulleys, Sprit-sail; had the Top-sails hauled down, Fore-top and Main-top, lowered the Mizzen-mainsail and all the Yard-arms, leaving only the Rattlings and the Shrouds.

Suddenly the Sea began to swell and rage from its lowest Depths,

The mighty Waves beat on our Ship's Sides;

The Mistral [Nor'-West], with a furious Hurricane, black Squalls, terrible Whirlwinds, deadly Gusts, whistled through our Yards;

The Heavens thundered from above; there were Thunderings, Lightnings, Rain, Hail;

The Air lost its Brightness, and grew thick, dark and overcast, so that no other Light shewed to us than that of the Thunderbolts, Flashes of Lightning, and the Rendings of the blazing Clouds.

The Hurricanes,¹⁰ Flaws, Storms and Whirlwinds lighted up all around us with Thunderbolts, Flashes, and Forked Lightning and other aerial Jaculations;

Our Looks were full of Amazement and Dismay, while the awful Tornadoes hung in the Clouds the mountainous Billows of the Ocean.

Believe me, we thought that it was the Return of the ancient Chaos, in which Fire, Air, Sea, Land, all the Elements, were in refractory Confusion.

Panurge, having with the Contents of his Stomach plentifully fed

⁷ *Botargoes* (i. 3, 21), a sort of caviare made of the eggs of the fish *mugil* or *cephalus* salted and dried.

⁸ *Officers*, Fr. *nauchiers* = It. *nochiero*, Low Lat. *navicularius*, *naucleus*, Gk. *ναύκληρος*.

⁹ *Sailors*, Fr. *fadrins*. M. Jal says that it was the name given to the *petits frères* in

a convent, perhaps because they brought no *faderium* (emolument) to the Order. Here it = *argousin*, an inferior officer.

¹⁰ *Hurricanes*, etc. Here Rabelais has recourse to Greek: *καταιγίδες*, *θύελλαι*, *λαλαπες*, *πρηστήρες*, then French nouns formed from *ψолδεις*, *ἀργή* and *θαλάξ*.

the scatophagous¹¹ Fish, remained all of a heap on the Deck, utterly cast down and metagabolised; half dead as he was, he invoked all the blessed Saints, male and female, to his Assistance, vowed that he would confess himself in Time and Place convenient, and roared out in terrible Fright:

"What ho, Steward, my Friend, my Father, my Uncle, bring me a little salt Pork; we shall have only too much to drink soon, from what I see. *Eat little and drink the more* will be my Motto hereafter. Would to God and our blessed worthy and holy Lady, that now—I mean at this very Minute—I were on *terra firma* and at mine Ease.

"O three and four times happy¹² are those who plant Cabbages!

"O Fates, why did you not spin me for a Planter of Cabbages!

"O small is the Number of those to whom Jupiter hath shewn such Favour¹³ that he has destined them to plant Cabbages! Happy folk! for they have always one Foot on Land, and the other is not far from it.¹⁴

"Let whoso will dispute on Felicity and the *summum bonum*, but whoever plants Cabbages is at once by my Decree declared most fortunate; and with far more Reason than * Pyrrho had, who being in Danger like that in which we are, and seeing a Pig near the Shore eating Barley littered before him, declared him to be most happy in two Respects, namely, that he had Barley in Plenty, and over and above that, was on Land. O for a Divine and Lordly Habitation there is nothing like a Cows' Floor.¹⁵

"This Wave will sweep us away, blessed Saviour. O my Friend, a little Vinegar; I sweat again with sheer Agony. Alas, the Halyards¹⁶ are broken, the Main-tackling¹⁷ is all to pieces, the Sides¹⁸ are sprung, the Maintop-masthead plunges into the Sea, the Keel is up to the Sky; our Shrouds are nearly all burst. Alas, alas, where are our Top-sails?¹⁹

* Plut. *virtut.*
profect. C. 11, 81 F.

¹¹ Gr. σκατόφαγος = offal-eating. Cf. *pour un gentilhomme de la cour*, xxi. iv. 17, *âne sycophage*. 24).

¹² O terque quaterque beati
Quls ante ora patrum Trojae sub moenibus altis
Contigit oppetere!

Virg. *Aen.* i. 94.

¹³ pauci quos aequus amavit
Jupiter, aut ardens exivit ad aethera virtus,
Dis geniti potueret.

Ibid. vi. 129.

¹⁴ not far from it, i.e. on a spade.

¹⁵ cows' floor. Cf. ii. Prol., iv. 9.
"Pays de vache" (Cl. Marot, *Epist.*

¹⁶ For *velles* (= *voiles*) M. Jal here reads *vettes* (= *drisses des vergues*), halyards. The sails had all been taken in. He is supported by the best editions.

¹⁷ Fr. *prodenou* = Ital. *prodano*, the strong tackling used to hoist or lower the masts in a galley (Jal).

¹⁸ For *cosses* M. Jal would read *costes* = *côtes du navire*.

¹⁹ *Top-sails*, Fr. *boulingues*. M. Jal answers the question thus: "They are put away with the other sails."

All is *frelore bigoth*! ²⁰ Our Top-mast is run adrift. Alas, to whom shall come this Wreck?

"Friends, lend me here behind you one of these Bends.²¹ My Lads, your Stay-tackling²² is fallen.

"Alas, do not let go the Tiller²³ or the Tackle; I hear the Pintle²⁴ crack. Is it broken?

"For Heaven's sake, let us save the Rudder-stopper;²⁵ don't trouble yourselves about the Ring.²⁶

"Be, be, be, bous, bous, bous. Look at the Needle of your Compass, I beseech you, Master Astrophil, and tell us whence this Hurricane comes.

"By my Faith, I am mightily afraid. Bou, bou, bou, bous, bous. I am clean done for; I am bewraying myself with utter Agony of Fear. Bou, bou, bou, bou.

"Ottotototototot; Ottotototototot.

"Bou, bou, bou, ou, ou, bou, bou, bous, bous. I am drowning, I am drowning, I am dying. Good people, I drown."

²⁰ *Tout est frelore bigoth* = Germ. *Alles ist verloren bei Gott*. It is a refrain by Cl. Jannequin (Venice 1550) of a song on the defeat of the Swiss at Marignano, running thus:

Tout est frelore

La tintelore

Tout est frelore bigot. (R.)

Tout frelore occurs also in *Patelin*, l. 731.

²¹ *Wales* or *Bends* are stout timbers in the ship's sides. Jal points out that *rambades* (the French word) are only in

a *galère*, not in a *nef*, such as Pantagruel's.

²² Fr. *landrivel* (*andarivellum*). Cf. Jal, ii. p. 161.

²³ *orgeau* should be *arjau* (It. *argola*) = *timon*, tiller, which was managed by two cords (*tirados*).

²⁴ *l'aigneuillot* should be *l'aiguillot*, the pintles of the rudder.

²⁵ Fr. *brague* (*braga di timone*), rudder-stopper.

²⁶ Fr. *fernel*, for *frenel*, It. *frenello*, a little bridle = a second *brague*.

APPENDIX TO CHAPTER XVIII

THE celebrated description of the storm in cc. 18-24 has received a heavy attack in the matter of accuracy of detail from M. Jal, the learned author of *Archéologie Navale* (Paris 1840). The charge is generally, that Rabelais, having first described Pantagruel's ship as a *nef*, i.e. a large vessel which is entirely propelled by sails, proceeds in the details to speak of its crew and equipments in terms that only belong to a *galère* or galley, a vessel which is propelled by oars. For instance, he calls the crew a *chiorme*, whereas it should be an *équipage* in a *nef*. I would suggest as a possible explanation that Rabelais learnt his nautical phrases on the two or three voyages which he made on the Mediterranean, when he probably went in a *galère*, and then in ignorance transferred them to suit the great Thalamege.

M. Jal complains that though these mistakes might be excusable in Panurge, who was beside himself with fear, and in Friar John, who knew nothing about such matters, but was always ready to lend a helping hand when any work was to be done, similar faults are not to be forgiven when they come from Jamet Brayer the great pilot. He goes on to say that Rabelais knew nothing about shipping and the nomenclature of the various parts of a vessel, and that he was at no pains to inform himself from those who did; and that it is a great mistake to suppose that this encyclopaedic genius had mastered the difficult details appertaining to nautical science and the handling of a ship. I suspect Rabelais would be among the first to concede all this, and to confess his ignorance of accurate nomenclature of the parts of a sailing vessel, and would tell us that he conceived the idea of writing it from the accounts of the storm in the *Odyssey*, the *Aeneid*, Ovid's *Tristia*, i. 2 (which I fancy I see laid under contribution several times), but most of all, I believe, under the inspiration of his old friend Theophilo Folengo (Merlin Coccai) in his 12th *Maccaronic*, who there describes the storm and the fear of Cingar—the prototype of Panurge—

in a long burlesque of Virgil's storm. The 11th *Maccaronic* had furnished Rabelais with material for the scene between Panurge and Dindenault : what more natural than that he should proceed to increase the obligation by borrowing *more suo* from the 12th *Maccaronic*, in which comes the storm, and making everything more graphic by throwing in a few nautical phrases, which he had picked up in his own experience ?

I look upon it as a *poetica tempestas*, but in its way a very good one, notwithstanding the inaccuracies of naval phraseology. It has been imitated by Swift in the journey to Brobdingnag. The accuracy of Shakespeare's nautical knowledge, as shewn in the *Tempest*, has been insisted on, but in the one scene in that play there are very few nautical phrases used as compared with the terms in Rabelais.

Subjoined is a list of the sails, etc., and their equivalents :

meiane, mizzen-sail, now *artimon*.

contre-meiane, mizzentop-sail, now *contre-artimon*.

trion = *voile de fortune*, lug-sail.

maistralle, main-sail, properly (Jal) *grand pacfi* or *pape-fc*.

epagon. There is no such sail as this. Perhaps = *pigon*, from

Ital. *spigone*, studding-sail boom.

epagonta is modern Greek for a pulley.

civadière, sprit-sail.

boulingues, top-sails.

trinquet de prore, foretop-sail.

trinquet de gabie, maintop-sail.

grand artemon, mizzen-mainsail.

antennes, yards ; Lat. *antennae*.

grizelles = *enfléchures*, rattlings.

coustieres = *haubans*, shrouds.

goumenes, cables.

Jal would re-write the passage at the beginning thus : "Le pilote fit mettre bas et serrer toutes les voiles, artimon, contre-artimon, grand pacfi, petit pacfi, trinquet de gabie, boulingue de l'avant et civadière ; si bien qu'aucune vergue ne resta plus en haut, et que toutes amenées sur le pont, on ne vit plus bientôt que les mâts, les haubans et leurs enfléchures."

CHAPTER XIX

What Countenances Panurge and Friar John kept during the Storm

PANTAGRUEL, having previously implored the Aid of the great God who preserves us, and offered up publicly a Prayer with fervent Devotion, by the Pilot's Advice held the Mast tight and firm; Friar John had stripped himself to his Doublet to help the Seamen; so had also Epistemon, Ponocrates and the others.

Panurge remained on his Hams on the Deck, weeping and lamenting. Friar John perceived him as he was going on the Quarter-deck¹ and said: "Odzoons, Panurge the Calf, Panurge the Weeper, Panurge the Wailer, you would do much better to help us here, than to blubber away there like a Cow, squatting on your Cods like a Baboon."

"Be, be, be, bous, bous, bous," answered Panurge; "Friar John, my Friend, my good Father, I drown, I drown, my Friend, I am drowning. I am clean done for, my ghostly Father, my Friend, I am clean gone; your Cutlass could not save me from this."²

"Alas, alas, we are above the *E la*,³ right out of the Scale. Be, be, be, bous, bous. Alas, now we are below the Gamma *ut*. I am drowning.

"Ah, my Father, my Uncle, my All, the Water has got into my Shoes by my ^a Shirt-collar. Bous, bous, bous; paisch; hu, hu, hu, ha, ha, ha, I drown. Alas, alas, hu, hu, hu, hu, hu. Be, be, bous,

¹ Fr. *coursie*, properly a passage from end to end of a *galley*, between the rowers on each side.

² As it did from Dindenault, c. 5.

³ "Why, this is above *E la*" (Beaumont and Fletcher, *Humorous Lieutenant*, iv. 4 *fin*.) *E la* is the highest, as *Ut* is the

lowest, note in old music. Panurge means that the ship, which was just now at the top of a huge wave, is now in the trough of another. Ovid has two lines in his description of a storm which illustrate this (*Trist.* i. 2, 20, 22):

Jam jam tacturos { Tartara nigra
sidera summa } putes.

bous, bo bous, bous, ho, ho, ho, ho, ho ! Alas, alas ! Just now I am exactly like a forked Stick, my Feet in the Air and my Head below.

"Would to God I were at this moment in the Ship of those good and blessed Concilipetous Fathers whom we met this Morning, who were so godly, so fat, so merry, so sleek and so gracious.

"Holos, holos, holos, alas, alas, this Wave of all the Devils—(*mea culpa, Deus*) I mean this Wave of God—will break up our Ship. Alas, Friar John, my Father, my Friend, Confession ; see me here on my Knees. *Confiteor* ; your holy Blessing !"

"Come, you devilish Hang-dog," said Friar John, "come hither and help us ; by thirty Legions of Devils, come. Are you coming ?"

"Do not let us swear at this time," said Panurge, "my Father, my Friend. To-morrow as much as you like.

"Holos, holos, alas, our Ship lets Water, I drown. Alas, alas, be, be, be, be, bous, bous, bous, bous. Now we are at the Bottom. Alas, alas, I will give eighteen hundred thousand Crowns a year⁴ to the Man who will put me ashore, all bewrayed and bedaubed as I am, as much as any Man ever was in my Country of Pickle. *Confiteor*. Alas, for a Bit of a Word in a Will, or Codicil at least."

"May a thousand Devils jump on the Body of this Cuckold," said Friar John. "By the Powers, art thou talking of a Will at this time, while we are in Danger, and while we ought to bestir ourselves, now or never ? Ho, wilt thou come, Devil ?

"Boatswain,⁵ my hearty ; O the rare Lieutenant !⁶ This side, Gymnast, on the Poop.⁷ By the Powers, we are sped this Bout ; there is our Light put out. We are off to all the Millions of Devils."

"Alas, alas," said Panurge, "alas, bou, bou, bou, bous, alas, alas, was it here that we were predestined to perish ? Holos, good People, I drown, I die. *Consummatum est* ; it is all over with me."

"*Magna, gna, gna*," said Friar John. "Fie, how ugly he is, the filthy Blubberer.

"Boy, there, by all the Devils, mind the Pump.⁸ Hast hurt thyself ? Zounds, fasten it to one of these Blocks ; here in that Side, i' the Devil's name. Ha ! so, my Boy."

"Ah, Friar John," said Panurge, "my ghostly Father, my Friend,

⁴ Fr. *de intrade*, of rent.

⁵ Fr. *comite* (cf. iii. 20, n. 3), properly the officer who keeps the galley-slaves in time together.

⁶ Fr. *algousan* (*argousin*), properly the head of police set over the galley-slaves.

Jal points out that these officers have no business on a *nef*, but on a *galère*.

⁷ Fr. *estanterol*, properly the captain's place on the poop of a galley.

⁸ Fr. *escantoula*. According to Jal, this is the same as *scandolar*, the room for the provisions of the captain.

swear not at all ; you do sin. Alas, alas, be, be, be, bous, bous, bous, I drown, I am dying, my Friends. I am in Charity with all the World. Farewell ! *In manus !* Bous, bous, bou, ou, ou, ous.

"St. Michael of Aure!⁹ St. Nicholas!¹⁰ Help at this time, now or never. I make you here a solemn Vow, and to Our Lord, that if, as at this time, you are my Helpers—I mean that you put me ashore out of this Danger—I will build you a fine grand little Chapel or two,

Where 'tween Quande and Monsereau
There shall feed nor Calf nor Cow.

"Alas, alas, more than eighteen Bucketsful or two have got into my Mouth. Bous, bous, bous, bous. How salt and bitter it is !"

"By the Powers," said Friar John, "of the Blood, the Flesh, the Belly and the Head, if I hear thee again howling, thou devilish Cuck-old, I will maul thee like any Sea-Wolf. By Heavens, why don't we throw him to the Bottom of the Sea ?

"Jack,¹¹ there, my honest Fellow ; so, my Lad, so. Hold fast above.

"Verily this is a rare lot of Lightning and Thundering ; I believe all the Devils have broken loose to-day, or that Proserpine is in Labour. All the Devils are dancing a Hornpipe."

⁹ *Aure*. It is doubtful whether this is a special place, or whether it may be St. Michael *ad auras*. Cf. ii. 17, n. 17.

¹⁰ *St. Nicholas* is the patron saint of sailors. Cf. iv. 24.

¹¹ *Jack*, Fr. *Hespallier*. Jal makes out another mistake here, *espalliers* being

the two best of the three classes of rowers in a galley, and having a special place assigned to them on the last thwart, nearest the *spalla*. They regulate the "stroke" and so give the time. The Thalamege is, however, a *nef* and not a *galère*, and therefore has no *espalliers*.

CHAPTER XX

How the Pilots give up their Ships at the Height of the Storm

"AH," said Panurge, "you sin, Friar John, my former Friend; former, I say, for at present I am no more; you are no more. It goes against my Heart to tell you so; for I believe that to swear thus does great good to your Spleen, just as it brings great Relief to a Wood-cleaver, if a man close to him cries out *Hem* in a loud Voice at every Blow; and a Player at Nine-pins is wonderfully helped, when he has not sent his Bowl straight, if some Ingenious person standing by him leans forward and screws his Head and his Body half-way to the Side, on which the Bowl, if well thrown, would have hit the Pins. Nevertheless you do sin, my sweet Friend.

"But if we should at once eat some kind of Cabirotade,¹ should we be in safety from this Storm? I have read that at Sea in a Storm, Fear never, Safety always, was in store for the Ministers of the Gods Cabiri,² so much celebrated by Orpheus, Apollonius, Pherecydes, Strabo, Pausanias, Herodotus."

"He but dotes, poor Devil," said Friar John. "A thousand, nay millions and hundreds of millions of Devils seize the hornified Cuckold. Just help us here, Tiger.³ Come on, here on the Port side. Od's Head

¹ *Cabirotade*, lit. rashers of kid (*cabiron* in Provençal), but the pun on Cabiri has to be maintained.

² The *Cabeiri* were mystical Pelasgic deities, who were supposed to punish perjury and to be protecting powers in a storm. Their principal worship was in Samothrace (cf. Juv. iii. 144), Lemnos and Imbros, but it seems to have spread over Greece. Pausanias (ix. 25, 26, p. 759) speaks of them in Boeotia. Strabo, mentioning incidentally Orpheus and

Pherecydes and Herodotus on the subject, speaks of them as connected with the various oriental and Phrygian worships of Cybele, etc. (x. pp. 472-3). Herodotus (ii. 51, iii. 37) finds them in Memphis, and Apollonius Rhodius alludes to them with superstitious fear (i. 915-922). The word is probably connected with Semitic *kebir*=great.

³ *Tiger*, possibly in the sense in which we call a groom-boy *tiger*.

full of Relics,⁴ what Ape's Paternoster is that you are muttering there between your Teeth? This Devil of a Sea-calf is the Cause of the Storm, and he is the only one who does not help the Crew. I swear, if I come to you, I will chastise you like any storm-bringing Devil. Here, Mate, my Lad, hold tight while I make a Greek Knot. O the brave Boy; I would to God you were Abbot of Taleboys, and he who is Abbot now were Guardian of Croullay.⁵

"Brother Ponocrates, you will hurt yourself there.

"Epistemon, keep clear of the Hatchway; I saw a Thunderbolt fall there just now.

"Haul away!"—

"Right you are."—

"Haul, haul, haul. Clear the Long-boat; haul away.

"By the Powers, what's that? the Ship's head is knocked to pieces.

"Thunder away, Devils, rumble your Bellyful. A Fig for the Wave! 'Pon my Soul, though, a little more and it would have swept me away into the Current. I believe all the millions of Devils are holding their Provincial Chapter here, or are squabbling at the Election of a new Rector.⁶

"Port there!—Port it is, Sir.—Mind your Noddle, Boy, in the Devil's name. Port—Port."

"Be, be, be, bous, bous, bous," said Panurge, "bous, bous, be, be, bou, bous, I drown. I see neither Heaven nor Earth. Alas, alas! Of the four Elements we have nothing left here but Fire and Water. Bou, bou, bous, bous, bous.

"Would that it had pleased the worthy Goodness of God that at this very Hour I were within the Close of Seuillé, or at Innocent's the Pastry-cook, opposite the Painted Wine-vault⁷ at Chinon, under Penalty of stripping to my Doublet and cooking the little Pasties myself.

"My good Man, couldn't you throw me ashore? You know so many good Things, they tell me. I will give you all my *Salmigondin Property and my Revenue in Shell-fish, if by your Ingenuity I find myself once on *terra firma*. Alas, alas, I drown.

"Ah, my fair Friends, since we cannot make a good Harbour, let us come to Anchor in some Road, I know not where. Drop all your Anchors; let us be out of this Danger, I beseech you.

⁴ A favourite oath of the Seigneur de la Roche du Maine.

⁵ *Croullay* (or *Croulé*), near Chinon, where there was a Franciscan convent.

⁶ The election of a Rector at the Uni-

versity of Paris. Cf. iii. 3, n. 25.

⁷ *The Painted Wine-vault* was the name given to a *dépendance* of Rabelais' house at Chinon, a sort of cellar in the rock. i. 12, n. 6; v. 35.

"Boatswain,⁸ heave the Line and the Lead, an't please you. Let us know how many Fathom of Water we are in. Heave, Boatswain, my Friend, by the Lord. Let us know whether a man might drink here upright without stooping. I believe something of the kind."

"Ware Tack ho!" cried Jamy Brahier; "'ware Tack! Hands to the Halyards. About ships with her, Fore-tack! Haul away, Fore-tack! 'Ware the Pitch!⁹ Tack ho! tack low! 'Ware Tack ho! Put her Head to the Sea! Unhelm the Tiller! Let her drive Head on!"

"Have we come to that?" said Pantagruel. "Our good Saviour then be our Help!"

"Let her drive ho!" cried Jamy Brahier, our Master Pilot; "let her drive! Each one think on his Soul, and betake himself to his Devotions, hoping for no Help save by a Miracle from Heaven."

Panurge said: "Let us make some good and pious Vow. Alas, alas, alas, bou, bou, be, be, be, bous, bous, bous, alas, alas! Let us get up a Pilgrim; come, come, let each club together his Pennies¹⁰ towards it."

"On this Side ho!" cried Friar John, "in all the Devils' Name. Starboard. Let her drive, a God's name; unhang the Helm ho! Let drive, let her drive!

"Let us drink ho! Of the best, I say, and the most cordial. Do you hear up there, Steward? Bring it forth, serve it out. This, as well as the rest, goes to all the millions of Devils. Page ho! bring hither my Drawer—so he called his Breviary. Wait. Draw, my Friend; so, by the Powers!

"Here's rare hailing and thundering, in sooth. Hold hard above there, please. When shall we have the Festival of All Saints? I believe to-day is the unholy Holiday of all the millions of Devils."

"Alas," said Panurge, "Friar John is damning himself rarely on Credit. O what a good Friend I am losing in him! Alas, alas, here it comes worse then before; we are going from Scylla to Charybdis; holos, I am drowning. *Confiteor*. One Word or two by way of a Will, Friar John, my Father, good Mr. Abstractor,¹¹ my Friend, my Achates,¹² Xenomanes, my all. Alas, I drown. Two words of a Will on this Stool."¹³

⁸ Fr. *amé*.

⁹ Fr. *pane*, It. *pania* = Fr. *gê*, bird-lime (Jal, p. 518 n.)

¹⁰ *liard* = 3 deniers.

¹¹ *Abstractor*, i.e. of Quintessence—

Rabelais himself, who accompanies the expedition. Cf. Title-page Bk. i. and v. 20.

¹² *Achates*. ii. 9, iii. 47.

¹³ Fr. *transpontin*, mod. *strapontin*, a stool, or perhaps a ship's ladder.

CHAPTER XXI

Continuation of the Storm, and a short Discourse on Wills made at Sea

"To make one's Will," said Epistemon, "at this time, when we ought to be bestirring ourselves and helping our Crew, under Penalty of being shipwrecked, seems to me an Act as unseasonable and unfitting as that of the ^aSubalterns and Minions of Caesar as he was coming into Gaul. They busied themselves in making their Wills and Codicils, bemoaned their Fate, bewailed the Absence of their Wives and Friends in Rome, when of Necessity they ought to have run to Arms and exerted themselves against their Enemy Ariovistus.

^a Caesar, *Bell. Gall.* i. 39.

"It is a Folly like that of the Carter who, when his Waggon was upset in a Stubble-field,¹ on his Knees implored the Help of Hercules, instead of goading his Oxen and putting his Hand out to help on the Wheels.

"What will it serve you to make a Will here? For either we shall escape this Danger, or we shall be drowned.

"If we escape, it will be of no Service to us; Wills are only of Value or Authority by the Death of the Testators;

"If we are drowned, will it not drown likewise? Who will bear it to the Executors?"

"Some kind Wave," answered Panurge, "will throw it ashore as one did ^bUlysses, and some Daughter of a King going to sport in the fresh Air will find it, and then will have it carefully executed and will have some magnificent Cenotaph erected in my Memory near the Shore,

^b Hom. *Od.* v. 425; vi. 85 foll.

As ^cDido did for her Husband Sichaeus;

^c Virg. *Aen.* iv. 457.
^d Virg. *Aen.* vi.

^d Aeneas to Deiphobus on the Trojan Shore near Rhaete;

^e Virg. *Aen.* iii. 302-5.

^e Andromache to Hector in the city of Buthrotum;

¹ *Stubble*, Fr. *retouble*, from Lat. *restipulus*, land where stubble (*stipula*) is still left. Cf. *restile*, c. 45.

- ^f Aristotle to Hermeias at Eubulus ;
^g The Athenians to the poet Euripides ;
^h The Romans to Drusus in Germany, and to ⁱ Alexander Severus,
 their Emperor, in Gaul ;
^j Argentier to Callaeschrus ;
^k Xenocritus to Lysidice ;
^l Timares to his son Teleutagoras ;
^m Eupolis and Aristodice to their Son Theotimus ;
ⁿ Onestes to Timocles ;
^o Callimachus to Sopolis, Son of Diocleides ;
^p Catullus to his Brother ;
^q Statius to his Father ;

^f Diog. Laert. v.
 1, 8.
^g Pausan. l. 2,
 § 2.
^h Sueton. v. 1.
ⁱ Lamprid. vit.
 Al. Sev. c. 63.
^j Gr. Anthol. vii.
 395.
^k Gr. Anthol.
 vii. 291.
^l Gr. Anthol. vii.
 65a.
^m Gr. Anthol.
 vii. 539.
ⁿ Gr. Anthol.
 vii. 274.
^o Callim. Ep.
 xxii.
^p Catull. c. 110.
^q Stat. Silv. v. 3.

Germain de Brie ² to Hervé the Breton Captain."

"Art thou doting?" said Friar John. "Help here, help, by five hundred thousand millions of Cartloads of Devils! May the Pox seize thy Moustaches, and three Rows of Botches, to make thee a Pair of Breeches and a new Cod-piece!

"Is our Ship on a Sandbank?"³ By the Powers, how shall we float her again? What an all-devilish Sea is running here! We shall never escape, or I give myself to all the Devils."

Then was heard a piteous Exclamation from Pantagruel, saying in a loud Voice:

"Lord, save us; we perish; nevertheless, not according to our Desires let it fall, but Thy holy Will be done."

Panurge said: "God and the blessed Virgin be with us. Alas, alas, I drown; be, be, be, bous, bebe, bous, bous! *In manus*. Gracious Heaven, send me some ^r Dolphin to carry me safe ashore like a pretty little Arion. I will play well on the Harp if it be not unstrung."

^r Cf. Herod. i.
 24.

"I give myself to all the Devils," said Friar John—

"God be with us," said Panurge between his Teeth,—

"if I come down there to thee, I will shew thee by good Proof that thy Cods hang at the Breech of a Calf, a cuckoldy one, a horned one, a scorned one. Mgnan, mgnan, mgnan. Come and help us here, you great blubbering Calf, by thirty million Devils,—may they leap on thee! Wilt thou come, Sea-calf? Fie, how ugly he is, the howling Wretch!"—

² *Germain de Brie*, a friend of Rabelais, composed a poem (*Herveii Cenotaphium*) on the brave conduct of Hervé de Porzmoguer, who in an engagement with the English off Saint Matthieu, Aug. 10,

1512, finding his ship *La Cordelière* fired past saving, grappled with the English vessel *The Regent of England*, so that they both sank together with their crews.

³ *Fr. encarte*. v. 18.

"You always sing to the same Tune."—

"Come on, then, my merry Drawer,⁴ to the Front, that I may turn thee over backwards.

⁴ Psalm i. 1.

"⁵ *Beatus vir qui non abiit*; I know all this by Heart. Let us look at the Legend of Monsieur Saint Nicholas : ⁵

*Horrida tempestas montem turbavit acutum.*⁶

"Tempeste was a mighty Flogger of Lads at the College of Montagu (*montem acutum*).

"If by whipping poor little innocent Children, their Scholars, Pedagogues are damned, he is, on my Honour, in Ixion's Wheel, whipping the bob-tailed Cur, which keeps it going; if for having whipped innocent Children they are saved, he ought to be above the——"⁷

⁴ The *Drawer* is his breviary, which he turns over backwards till he gets to the first Psalm. There is special profanity in thus saying his prayers backwards, as it were.

⁵ *St. Nicholas* was specially invoked by sailors when in danger of shipwreck. Cf. *Legenda Aurea*, iii. 3.

⁶ *Horrida tempestas caelum contraxit et imbres.*
Hor. Epod. xiii. 1.

This line is parodied to bring in abuse of Pierre Tempeste, who was Regent and

afterwards (1524) Principal of Montagu College. Cf. *Contes d'Eutrapel*, cc. 26, 29: "Lupolde me disoit . . . *ecce montem acutum* où jadis nostre maistre Antoine *Tempestas* tonna si topiquement." It was at Montagu College that Erasmus became enfeebled by the rotten eggs they had to eat and the bad air of his chamber. Cf. i. 37, n. 3.

⁷ Friar John's sentence is broken off by the exclamation of Pantagruel which begins the next chapter.

CHAPTER XXII

End of the Storm

"LAND! Land!" cried Pantagruel; "I see Land!¹ Only a Sheep's Pluck, my Lads; we are not far from Harbour. I see the Sky beginning to clear up on the Tramontane² side. Look out for the Scirocco (S.E.)"

"Courage, my Hearties," said the Pilot, "the Sea is abated. Hands aloft to the Main-top! Helm a-weather! Haul up your Mizzen top-sails! Cable to the Capstan! Heave, heave, heave! Hands to the Tackle! Haul, haul, haul! Put the Tiller in the Helm! Hold hard on the Tackle-rope! Clear the Tacks! Clear the Sheets! Clear the Bowlines! Port, port tack! Helm a-lee! Tug the starboard Sheet,³ you Son of a Whore!"—

"Thou art mightily pleased, honest Fellow," said Friar John to the Sailor, "to get News of thy Mother."—

"Luff, luff! Keep her near and full! Right the Helm!"

"Right it is," answered the Sailors.

"Cut along.⁴ Head to the Harbour!⁵ Links⁶ ho! Get the Bonnets a-tack.⁷ Heave, heave!"

"Tis well said and thought on," said Friar John.

"Heave aho, my Lads, with all your Might.

¹ I see Land. Probably suggested by the remark of Diogenes, when a long book was being read and at last he saw a page with no writing on it, *θαππέρε, ἀνόρη, γὰρ ὁρῶ* (Diog. Laert. vi. 2, 38).

² *Tramontane*, i.e. north, speaking as a sailor in the Mediterranean. There is an account of these winds at the end of the 11th *Maccaronic* of Merlin Coccai.

³ *Fr. casser écoute*, It. *cassar la scotta*, i.e. tug as though you would break it.

⁴ *Fr. Taille vie*, It. *Taglia via*. Cf. iv. 66.

⁵ Reading *seuil* (instead of the faulty *feuil*). Pantagruel has said they are near land, so the pilot steers for the mouth of the harbour.

⁶ *Links*, *Fr. maillettes* (It. *magliette*), eyelet-holes to lace the bonnets to the studding-sails.

⁷ *coue bonnette* = *amure la bonnette* (Jal).

"Heave, heave, heave away!"⁸

"'Tis well said and thought on. Methinks the Storm is passing⁹ and almost over, good Luck. The Lord be praised for it! Our Devils are beginning to scamper to the right-about."¹⁰

"Gently,"¹¹ 'Tis well and spoke like a Man. Gently, gently. Here, a God's Name, honest Ponocrates! Thou art a lusty Fornicator. He'll get none but Boys,¹² the Whoreson! Eusthenes, my stout Fellow, run up to the Foretop-sail.

"Heave aho, heave!

"Right you are. Heave, i' faith, heave avast!

[On great Noel Holiday,
I will sing, nor stint a whit!]
Dangers I'll fear ne'er a bit!
For to-day is Holiday!
Noel, Noel, Noel."¹³

"This Boatswain's Cry,"¹⁴ said Epistemon, "comes not amiss and is to my Liking,

For to-day is Holiday!"

"Heave avast!"

"Ay, ay, Sir."

"O," cried Epistemon, "I bid you all be of good Cheer; I see there Castor¹⁵ on the right."

"Be, be, bous, bous, bous," said Panurge, "I am mightily afraid it is that Bitch Helen."

"It is verily a Mixarchāgetas," answered Epistemon, "if you like better the Appellation given by the Argives. Ho! ho! I see Land; I

⁸ Plutarch, *Quæst. Græc.* 23, 290 F.

⁸ For *à poge* here, which means 'to starboard,' Jal would read *appage* (It. *appogia*), heave away. *À poge*, he says, would be nonsense, and he takes it as a misprint.

⁹ Fr. *critiquer*, i.e. to have come to a crisis, after which it goes away. Cf. iii. 41 *ad fin.*

¹⁰ *dehinc*, Lat. = *d'ici*.

¹¹ *mole*, Lat. *mollis*. This is addressed to the wind.

¹² Cf. *Macbeth*, i. 7, 72: "Bring forth men-children only!" Cf. also *a Henry IV.* iv. 3, 101.

¹³ This is the refrain of an old Poitevin Noel.

¹⁴ Fr. *calecume* = Gr. *κάλισμα*, the cry

of the *κλειστής* to keep the rowers in time.

¹⁵ This is known as St. Elmo's fire. When it appeared as a single flame it was considered to be Helena and to bring ill-luck; when double, Castor and Pollux, and to be of a good omen. Cf. *Shakesp. Tempest*, i. 2, 198.

These constellations were of old well known as favourable to sailors (cf. *Hor. Od.* i. 3, 2; i. 12, 27-32). "Geminæ autem salutaris et prosperi cursus præ-nuntia, quarum adventu fugari diram illam ac minacem appellatamque Helenam ferunt. Et ob id Polluci et Castori id nomen adsignant, eosque in mari deos invocant" (*Plin. ii.* 37, § 37).

see the Harbour; I see a great number of People on the Harbour; I see a Light on an Obeliscolychny." ¹⁶

"Ahoy!" said the Pilot, "double the Point, and 'ware the Breakers."

"Doubled it is, Sir," answered the Sailors.

"Away she goes," said the Pilot, "and so doth the rest of the Fleet. Help on the fair Weather." ¹⁷

"Saint John!" said Panurge, "that is well spoken. O the sweet Word!"

"Mgna, mgna, mgna," said Friar John. "If ever you taste a Drop, may the Devil baste me. Do you hear, you devilish Hang-dog?"

"Here, Mate, is a full Tankard of the very best. Bring the Cans, ¹⁸ Gymnast, my Lad, and this great thumping Pasty of Legs, or Hams; to me it is all one. Mind you don't take her in athwart."

"Courage," said Pantagruel, "Courage, my Lads. Let us shew Courtesy. See here, near our Ship, are two Barks, three Sloops, five Ships, eight Privateers, four Gondolas and six Frigates, sent to our Help by the good People of this neighbouring Island.

"But who is this Ucalegon ¹⁹ below there, who cries out so and distresses himself? Did I not hold the Mast firmly with my Hands and more upright than two hundred Cables could do?"

Friar John answered: "That is the poor Devil Panurge, who has a Calf's Ague; ²⁰ he is quaking for Fear when he is full."

"If," said Pantagruel, "he hath been in Fear during this horrible Coil and perilous Storm, provided that otherwise he hath acted manfully, I do not esteem him a Jot the less for it; for, as it is indicative of a dull and cowardly Heart to fear in every Encounter, as did Agamemnon, whom for that reason Achilles in his Reproaches insultingly declared to have the Eyes of a Dog and the Heart of a Deer; ²¹ so, not to fear when the Case is evidently formidable, is a Sign that a man possesses little or no Apprehension." ²²

¹⁶ *Obeliscolychny*. So the learned Epistemon styles a lighthouse, lit. a light on an obelisk. Cf. v. 33. Erasmus, *Adag.* ii. 3, 69, refers to two passages in Aristotle (*Part. An.* iv. 6, *Pol.* iv. 15) to shew that nature destines each thing for its own proper use and not as an *obeliscolychny*, which may be used as a spit and a torch.

¹⁷ *i.e.* by drinking. This is shewn by the context that follows. Cf. also iv. 63, 65, *haulser le temps*.

¹⁸ *Fr. frisons*.

¹⁹ *Ucalegon*, one of the elders of Troy whose house was burnt. Hom. *Il.* iii.

147; Virg. *Aen.* ii. 312. Derived from οὐκ ἀλειτουργῶ, one who does not heed or help.

²⁰ *Fr. fièvre de veau*, properly a shivering fit after eating.

²¹ αἰσθησις, ποτὶς ἡμῶν ἔχειν ἡραδίην δ' ἰδέσθαι. *Il.* i. 225.

²² This seems to come directly or indirectly from Aristotle, *Eth. Nic.* iii. 10: "For a man must be a *madman* or wanting in apprehension to fear nothing, either an earthquake or a storm, as they say is the case with the Celts." Possibly the reading in Rabelais should be *signe de fou ou faulte de apprehension* instead of *peu*.

"Now, if there is anything in this Life to fear, next to offending God, I will not say that it is Death. I do not wish to enter in the Dispute of ^bSocrates and the Academics, that Death is not in itself an Evil, that Death is not of itself to be feared. But I affirm that this kind of Death by Shipwreck is to be feared, or nothing is; for according to the Judgment of Homer²³ it is a Thing that is grievous, hateful and unnatural to perish at Sea.²⁴ Indeed Aeneas, in the Storm by which the Fleet of his Ships was surprised near Sicily, regretted that he had not died by the Hand of the brave Diomed, and declared that those were

^b Plat. *Ap. Socr.*
40 c; Cic. *Tusc.*
Disq. i. 8, § 16.

^c Virg. *Aen.* i.
94.

^c three and four times happy who had perished in the Burning of Troy.
"Here on board there is no one dead, God our Saviour be eternally praised for it; but verily here is a Household badly enough in Disorder; we shall have thoroughly to repair this Wreck. Take care that we do not run aground."

²³ οὐδ' ἔμελλε λαογαλίῃ θανάτῳ ὑμάρτεν ἔλθῃναι.
Od. v. 312.

²⁴ *perish at Sea.* In the first and partial edition (1548) there follows a clause that runs thus: "The reason

assigned by the Pythagoreans is that the Soul is Fire and of igneous Substance; the Man then, dying by Water, the opposite Element, they are of Opinion (although the contrary is the Truth) that the Soul is entirely extinguished." Cf. c. 23, n. 4.

CHAPTER XXIII

How, when the Storm was over, Panurge played the Good Fellow

"HA, ha," cried Panurge; "all goes well; the Storm is over. I beg you, be so kind as to let me be the first to be set ashore; I wish very much to go and attend a little to my private Affairs. Shall I help you still there? Give me that Rope for me to coil. I have plenty of Courage, i' Faith; of Fear, mighty little . . . give it here, my Friend, . . . no, no, not a Jot of Fear. True it is, that decumane Wave¹ which broke over us from Prow to Poop altered my Pulse a little."

"Down with the Sails."

"Ay, ay, Sir. How now, Friar John, are you doing nothing? Is it time for us to be drinking now? How do we know whether St. Martin's running Footman² is not brewing us yet another Storm?

"Shall I come again and help you there? By the Powers, I do much repent me, though it is too late, for not having followed the Teaching of the good Philosophers, who tell us that to walk by the Sea³ and to sail near the Shore is a Thing very safe and delectable; just as it is to go on Foot, when we hold our Horse by the Bridle. Ha, ha, ha, by Heaven all goes well. Shall I help you any more there? Give me that there; I'll do it right, or the Devil's in't."

Epistemon, who had his Hand all flayed and bloody inside, from

¹ *decumane Wave* (cf. *escrevisses decumanes*, v. 22). The tenth wave was supposed to be larger than the others (cf. Ovid, *Trist.* i. 2, 50), so *decumane* was used for immense, monstrous. The *porta decumana* of a Roman camp was the principal entrance, and placed farthest from the enemy.

² The devil, who, according to the

legend, threatened the saint: "Quocumque ieris vel quaecumque tentaveris, diabolus tibi adversabitur," and he kept his word. *Legenda Aurea*, c. 166.

³ *to walk by the Sea*, etc. πλοῦς μὲν ὁ παρὰ γῆν, περίπλους δὲ ὁ παρὰ θάλατταν ἡδιστός ἐστιν (Plut. *Quaest. Conv.* i. 4, § 621 D).

^a iv. 22, n. 22. having held one of the Cables with all his Might, on hearing the ^a Discourse of Pantagruel, said :

"Believe me, my Lord, I had Fear and Fright in no less Degree than Panurge ; but yet I did not spare myself in helping.

"I consider that, if indeed Death comes (as it doth) by fatal and inevitable Necessity, to die at such or such an Hour, or in such or such a Way, is in the holy Will of God.⁴ Wherefore we ought without ceasing to implore, invoke, pray, beseech and supplicate Him, but not make an End or Term there ; we ought on our Part likewise to do our Endeavour, and, as the ^b Holy Apostle saith, to be Workers together with Him.

^b 1 Cor. iii. 9.

^c Liv. xxii. 5.

"You know what ^c C. Flaminius the Consul said, when by Hannibal's Stratagem he was hemmed in near the Lake of Perusia, called Thrasymene : ' My Men,' said he to his Soldiers, ' you must not hope to get out from this Place by Vows and imploring of the Gods ; by Strength and Manhood it behoves us to escape, and cut a Way by the Edge of the Sword through the midst of our Enemies.'

^d Sall. Cat. 52, § 29.

"Likewise in ^d Sallust, M. Porcius Cato says : ' The Help of the Gods is not obtained by idle Vows and womanish Lamentations. By watching, working, and laying ourselves out, all Things succeed according to our Wishes, and come to a good End. If in time of Need and Danger, a man is negligent, effeminate and idle, it is in vain that he calls upon the Gods ; they are provoked and wrathful against him.' "

"I give myself to the Devil," said Friar John—

"I will go halves with him," said Panurge—

^e Cf. i. 27.

"if the ^e Close at Seuillé would not have been quite stripped of its Grapes and destroyed, if I had done nothing but sing *Contra hostium insidias* (out of the Breviary) as did the other Devils of Monks, and not succoured the Vine with Blows of the Cross-staff against the Marauders of Lerné."

"Let the Vessel go," said Panurge ; "all goes well. Friar John is doing nothing there ; his Name is Friar John Do-Nothing, and he looks on at me here sweating and toiling to help this honest Sailor, first ^f of that Name. Prithee, Mate, I would ask you two Words only—but pray do not be offended. Of what Thickness are the Planks of this Ship?"

⁴ In the first edition this sentence runs thus : "is partly in the holy Will of God, partly in our own Discretion." It was changed in B for the same prudential reasons which caused the omission of the

passage given in note 24 of the last chapter.

⁵ The sailors of that period, as we may learn also elsewhere, do not seem to have had the best character in the world.

"They are," answered the Pilot, "two good Fingers thick—do not fear."

"By the Powers," said Panurge, "we are then continually within two Fingers' Breadth of Death.⁶ Is this one of the Nine Joys of Marriage?"⁷

"Ha, my Mate, you do well to measure Danger by the Yard of your Fear."⁸

"For my part, I have not a Jot of Fear; my Name is William the Fearless; of Courage more than enough. I do not say the Courage of a Sheep, I mean a Wolf's Courage, the Assurance of a Bravo,⁹ and I fear nothing but—Danger."¹⁰

⁶ A saying of Anacharsis recorded by Diog. Laert. i. 8, § 5. Cf. also Juv. xiii. 57-60.

⁷ A most popular book in the 15th century was *Les Quinse Joyes de Mariage*, by Antoine de la Sale, in which each *joye* was a misery. Rabelais is less liberal, and gives only *nine*. A comparison is intended between the perils of navigation and of wedlock.

⁸ The suggestion of des Marets is here

adopted, of assigning this remark to the pilot.

⁹ Fr. *assurance de meurtrier* was a proverbial expression, referring to the audacious and absolute denial of a criminal when driven to bay.

and wither'd Murder
Alarum'd by his sentinel the wolf.
Macbeth, ii. 1, 53.

¹⁰ From Villon's *Franc Archier*, l. 98:
Je ne craignoye que les dangiers.

Also iv. 55.

CHAPTER XXIV

How Panurge is declared by Friar John to have been afraid without Reason during the Storm

- "GOOD Morrow, Gentlemen," said Panurge, "good Morrow to you, one and all. You are all in very good Health, thanks to Heaven and yourselves. You are all heartily welcome and in good time. Let us go ashore. Here, my Men, throw out the Landing-board;¹ bring the Pinnace near. Shall I help you again there? I have a Wolf's Hunger² and Famine to work hard and toil like ^afour Oxen. Truly, this is a fine Place and good People. Children, have you any Matter further that needs my Aid? Do not spare the Sweat of my Body, for Heaven's sake. Adam (that is, Man) was born to labour and toil, and the Birds were made to fly. Our Lord wills (do you quite understand?) that we should eat our Bread in the Sweat of our Body, not by doing nothing, like this Tatterdemalion³ of a Monk whom you see there, Friar John, who is drinking, and dying with Fear. See here is fair Weather. I now find that the Answer of ^bAnacharsis, the noble Philosopher, is true and founded on Reason, who, being asked which Ship seemed to him the safest, replied: *That which is in the Harbour.*"
- ^a i. 6, ii. 29. Truly, this is a fine Place and good People. Children, have you any Matter further that needs my Aid? Do not spare the Sweat of my Body, for Heaven's sake. Adam (that is, Man) was born to labour and toil, and the Birds were made to fly. Our Lord wills (do you quite understand?) that we should eat our Bread in the Sweat of our Body, not by doing nothing, like this Tatterdemalion³ of a Monk whom you see there, Friar John, who is drinking, and dying with Fear. See here is fair Weather. I now find that the Answer of ^bAnacharsis, the noble Philosopher, is true and founded on Reason, who, being asked which Ship seemed to him the safest, replied: *That which is in the Harbour.*"
- ^b D. Laert. i. 8, 5. Truly, this is a fine Place and good People. Children, have you any Matter further that needs my Aid? Do not spare the Sweat of my Body, for Heaven's sake. Adam (that is, Man) was born to labour and toil, and the Birds were made to fly. Our Lord wills (do you quite understand?) that we should eat our Bread in the Sweat of our Body, not by doing nothing, like this Tatterdemalion³ of a Monk whom you see there, Friar John, who is drinking, and dying with Fear. See here is fair Weather. I now find that the Answer of ^bAnacharsis, the noble Philosopher, is true and founded on Reason, who, being asked which Ship seemed to him the safest, replied: *That which is in the Harbour.*"
- ^c D. Laert. i. 8, 5. "Still better was his ^cReply," said Pantagruel, "when, on being questioned which had the greater Number, the Dead or the Living,⁴

¹ Again Jal finds fault. *Pontal* is used instead of *pont*, *pontal* being properly the measurer of the depth of the *galère*, and if the *pont* is used there is no need of an *esquis* or pinnace.

² Fr. *alloway*.

³ Fr. *penaillon*. Friar John had torn his clothes to rags in his exertions during the storm.

⁴ It was a sort of euphemism with the Greeks and Romans to speak of the dead as "the majority." Cf. Plato, *Phaed.* 113 A: αἱ τῶν τετελευτηκότων ψυχαί, τῶν πολλῶν; Plaut. *Trin.* 291: "Cur non me prius ad *plures* penetravi." The answer given by Anacharsis in the original is τοὺς οὐν πλείονας τοῦ τίθης; which the great Dutch scholar Cobet would change to πλείονας.

he asked : *Among which of the two do you count those who are at Sea?* thus subtly signifying that those who go aboard Ship are so continually near the Danger of Death, that they dying live and living die.

"So also ^d Porcius Cato said, that he repented only of three things, namely : If he had ever revealed a Secret to his Wife ; if he had ever passed a Day in Idleness ; and if he had travelled by Sea to a Place which was accessible by Land."

^d Plutarch, *Cat. Maj.* c. 9, § 6.

"By the worthy Frock that I wear," said Friar John to Panurge, "Codling, my Friend, during the Storm thou hadst Fear without Cause⁵ and without Reason ; for thy fated Destiny is not to perish by Water. Thou wilt certainly be hung up high in Air,⁶ or all jolly roasted like a Father.⁷ My Lord, would you have a good Cloak against the Rain? Pray, give up your Mantles of Wolf- and Badger-skin ; have Panurge flayed, and cover yourself with his Hide. But go not near the Fire, and pass not before the Blacksmith's Forges, in Heaven's Name ; in a moment you would see it burnt to Ashes. But expose yourself as much as you like to Rain, Snow or Hail, nay, by Gad, dive down into the Depths of the Water, and yet shall you be never a bit wetted. Have Winter-boots made of it ; they will never let Water ; make Bladders⁸ of it, to teach young Folk to swim ; they will learn without Danger."

"His Skin, then," said Pantagruel, "would be like the Herb called Maiden-hair, which never takes Wet nor Moisture, but is always dry, though it were laid at the Bottom of Water as long as you like ; wherefore it is called * *Adiantos*."

• iii. 50^a.

"Panurge, my Friend," said Friar John, "never be afraid of the Water, I pray thee ; by the opposite Element will thy Life be ended."

"Ay, ay," answered Panurge, "but the Devil's Cooks are sometimes out, and make Blunders in their Office ; and often put on to boil that which was designed to be roasted ; as, in our Kitchen here, the Master-cooks do often lard Partridges, Wood-pigeons and Stock-doves, with the Intention (as is probable) to put them on to roast ; all the same, it happens that they put on to boil the Partridges with the Cabbage, the Wood-pigeons with Leeks, and the Stock-doves with Turnips.

⁵ *without Cause*. Cf. Pantagruel's speech, c. 22.

⁶ Cf. Andokides, *περὶ μωρηπλαῶν*, § 137. "Born to be hanged," etc., is constantly alluded to in Shakespeare and other writers. Cf. *Tempest*, i. 1, 32, v. 1, 217 ; *Two Gentlemen of Verona*, i. 1, 156.

⁷ Fr. *comme un père*, to be explained probably as = *comme un moine*. So in c. 44, *aïses comme pères*.

⁸ Fr. *nasses*, properly weels, in which to catch fish, then bundles of bulrushes to teach boys to swim.

"But listen, my fair Friends. I protest before this noble Company, that by the Chapel vowed to Monsieur St. Nicholas between Quande and Montsoreau, I understand it to be a Chapel of Rose-water,⁹ in which shall feed neither Calf nor Cow, for I will throw it to the Bottom of the Water."

"There is a rare Rogue for you," said Eusthenes, "there's a Rogue, a Rogue and a half. This makes good the Lombard's Proverb: *Passato el Pericolo, gabbato el Santo*."

⁹ *chapelle d'eau rose* (cf. c. 19) means (Cl. Marot, *Epigramme à Mlle. de la* an alembic for distilling rose-water. Cf. *Chapelle*).
"La chapelle où se font eaux odoriferentes"

CHAPTER XXV

How, after the Storm, Pantagruel landed on the Isles of the Macraeons

IMMEDIATELY after, we landed at the Port of an Island, which they called the Isle of the Macraeons.¹

The good People of the Place received us honourably. An old Macrobius—so they styled their High Sheriff—wished to take Pantagruel to the Communal House of the Town, to refresh himself at his Ease and take his Refection; but he would not leave the Mole till all his Men were landed.

After having called their Muster, he commanded each one to have a Change² of Clothes, and all the Stores of his Ships to be set out on Land, so that all the Crews should make good Cheer; which was incontinently done, and God wot how they all drank and regaled themselves.³ All the People of the Place brought them Victuals in abundance; the Pantagruelists gave them more in return. True it is that their Provisions were somewhat damaged by the late Storm.

The Repast finished, Pantagruel begged every one to turn to his Office and Duty of repairing the Damage; which they did, and that readily. The Refitting was easy for them, because all the People of the Island were Carpenters, and all Artisans, such as you see in the Arsenal at Venice. The largest Island alone was inhabited, having

¹ *Macraeons* and *Macrobius*, simply Greek for long-livers. Pomponius Mela (iii. 9) speaks of a race of Aethiopians named *Macrobiai*.

² Fr. *muté* (Lat. *mutare*).

³ Fr. *il y eut bu et guallé* Cf. *Patelin* (l. 314):

Il y aura beu et guallé
Chez moi, ains que vous en sailliez.

For *il y eut*, M. des Marets compares a passage in *Lancelot du Lac*: "Si y eut assez plouré et cryé"; and in Froissart, i. c. 194: "Là eut tiré et escaramouché."

three Ports and ten Parishes ; the Rest was Wood of high Growth, and Desert, as though it had been the Forest of Ardennes.

At our Entreaty the old Macrobius shewed us all that was worth seeing and remarkable on the Island ; and in the Forest, which was umbrageous and deserted, he discovered to us several old ruined Temples, many Obelisks, Pyramids, Monuments and ancient Sepulchres, with divers Inscriptions and Epitaphs, some in Hieroglyphic Characters, some in the Ionic Language, others in the Arabic, Agarene,⁴ Sclavonic and other Tongues, of which Epistemon made careful Extracts.

Meantime Panurge said to Friar John : " This is the Island of the Macraeons ; *Macraeon* in Greek signifieth *Old man*, a Man well stricken in Years."

" What do you want me to do with it ?" said Friar John. " Do you want me to worry myself about it ? I was not in the Country when it was thus baptized."

" Now I think on it," answered Panurge, " I believe the Name Mackerel is derived from it, for ^a *Procuring* is the Province of the Old only, as *Lechery* is that of the Young. Wherefore it might be a Matter for Consideration whether here is the Mackerel Island,⁵ the Original and Prototype of that which is in Paris. Let us go and fish for ^b Oysters in the Shell."

^a Cf. v. 30.
^b Cf. iv. 9.

The old Macrobius asked Pantagruel in the Ionic⁶ Language, how and by what Skill and Efforts he had made their Port that Day, in which there had been such Disturbance in the Air, and so awful a Storm at Sea.

Pantagruel answered him, that the Preserver on high had regarded the Simplicity and sincere Desires of his Servants, who were travelling not for Gain or Traffic of Merchandise. One Cause, and one alone, they had of putting to Sea, namely, a studious Desire to see and learn, to get Knowledge, to visit the Oracle of Bacbuc, and to have the Word of the Bottle upon certain Difficulties proposed by one of their Company ; nevertheless, this had not been without great Distress and manifest Danger of Shipwreck.

After that, he asked him what he thought was the Cause of this frightful Hurricane, and whether the Seas adjacent to this Island were

⁴ *Arabic* and *Agarene* are the same thing. Possibly Rabelais wrote both and erased one, and both were retained by the printer (M.)

⁵ *Isle Maquerelle* in Paris, now *Allée des Cygnes*, near the Champs de Mars.

⁶ *Ionic*, as the language of Herodotus, was probably considered by Rabelais to be the oldest form of Greek.

ordinarily thus subject to Storms, as in the Ocean are the Straits of Sammaieu⁷ and Maumusson,⁸ and in the Mediterranean Sea the Gulf of Sataly,⁹ Montargentan,¹⁰ Piombino,¹¹ Capo Melio¹² in Laconia, the Straits of Gibraltar, Faro di Messina and others.

⁷ *Sammaieu*, a dangerous point in phylia, on the coast of Caramania. i. 33. Brittany. = St. Matthieu.

⁸ *Maumusson*, between the islands of Alvert and Oléron in the lower Charente, at the outflow of the Gironde on the coast of Guienne.

⁹ *Sataly*, formerly Attalia in Pam-

¹⁰ *Montargentan*, Porto di Telamone in Tuscany.

¹¹ *Piombino*, opposite Elba.

¹² *Capo Melio* = Cape Malea at the south point of Laconia.

CHAPTER XXVI

How the good Macrobius relates to Pantagruel the Dwelling and the Departure of the Heroes¹

THEN answered the good Macrobius :

"Friendly Strangers, this is here one of the Sporades Islands, not one of your Sporades, which are in the Carpathian Sea, but one of the Sporades of the Ocean, formerly rich, frequented, opulent, full of Trade, populous, and subject to the Ruler of Britain,² but now, through Lapse of Time and the Decadence of the World, poor and desolate, as you see.

"In this obscure Forest, which you see here, in Length and Content more than seventy-eight thousand Parasangs,³ is the Habitation of the Daemons and Heroes. They have become old ; and we believe that, since the Comet no more shines at this time, which appeared to us three entire Days before, yesterday one of them died, at whose Departure there arose this horrible Storm which you have suffered. For while they live, every Blessing abounds in this Place and in the other neighbouring Islands, and at Sea there is always Calm⁴ and Serenity ; at the Decease of each of them we commonly hear throughout the Forest great and pitiable Lamentations, and we see on Earth Plagues, Disasters⁵ and Calamities, in the Air Disturbances and Darkness, at Sea Storms and Hurricanes."

¹ The whole passage down to "overthrow of Commonwealths" is taken more or less literally from Plutarch, *On the Cessation of Oracles*, c. 18.

² This seems to point to some island under the British rule. Some commentators have gone so far as to identify it with Guernsey, or the Scilly Islands.

³ *Parasang* (i. 23), the Persian measure of distance, = 30 Greek stades = 3½ miles. Herod. ii. 6.

⁴ Fr. *bonache*, the Picard form of the old word *bonasse*.

⁵ Fr. *vindres* = mod. Fr. *vimaire*, from Lat. *vis major*.

"There is," said Pantagruel, "Likelihood in what you say; for, as the Torch or the Candle, all the time that it is living and burning, gives Light to those that are near it, shines all round, delights every one, and to every one yields its Service and Brightness, causes no Pain or Displeasure to any one; but the Moment it is extinguished infects the Air by its Smoke and Exhalation, offends those near, and is unpleasant to all, so is it with these noble and renowned Souls.

"So long as they inhabit their Bodies, their Indwelling brings Peace, Profit, Pleasure and Honour; at the time of their Departure there generally come through the Isles and Continents mighty Commotions; in the Air Darkness, Thunder and Hail; on the Earth Shocks, Quakings and Thunderings; at Sea Hurricane and Storm, with Lamentations of the Peoples, Changing of Religions, Transfer of Kingdoms and Overthrow of Commonwealths."

"We have lately," said Epistemon, "had Experience of this at the Decease of the valiant and learned Knight, William du Bellay;⁶ during whose Life France was in such Happiness that all the World looked upon her with Envy, all the World sought her Alliance, all the World dreaded her; at once, since his Death, she has been the Scorn of all the World now this long time."

"So," said Pantagruel, "after the Death of Anchises at Drepani in Sicily, the ^a Storm brought terrible Tossing to Aeneas.

"Perhaps it was for the same Reason that Herod, the Tyrant and cruel King of Judaea, seeing himself near Death—a Death horrible and frightful in Nature, for he died of Pthiriasis, ^b eaten of Worms and Lice, as before him had died ^c L. Sylla, ^d Pherecydes the Syrian, ^e Preceptor of Pythagoras, the Greek Poet ^f Alcman, and others—and ^g foreseeing that at his Death the Jews would light Bonfires, caused all the Nobles and Magistrates from all the Cities, Towns and Castles of Judaea to

^a Virg. *Aen.* i. 34, 81 *seqq.*; iii. 707-9.

^b Act. Apostol. xii. 23.

^c Plin. xi. 33, § 39; xxvi. 13, § 86.

^d Plin. vii. 51, § 52.

^e Plin. ii. 79, § 81.

^f Plin. xi. 33, § 39.

^g Joseph. *Ant. Jud.* xvii. 6, § 5.

⁶ *William du Bellay*, lord of Langey, lieutenant-general to the king in Piedmont, and brother of Cardinal Jean du Bellay, was one of the bravest men of his time. He was a warrior, statesman and writer. He was a steady friend of Rabelais, who here most gracefully pays a debt of gratitude. Soon after his death at St. Symphorien near Roanne (1543) the Emperor Charles V. compelled the Duke of Clèves to renounce his alliance with France, and as Francis I. was believed to have brought the corsair Barbarossa into the Mediterranean before the castle

of Nice, the Emperor, then all-powerful in Germany, not only forbade the ambassadors, whom the king sent to the diet, setting foot in the empire, but the herald whom they had sent to ask for passports for them was within a little of being hanged without a hearing, so absolute had the Emperor made himself in Germany since the death of Langey, who, attending all the diets, and constantly representing to the Germans their true interests, always maintained the glory and interests of France in these assemblies (Duchat).

assemble in his Seraglio, under a Colour and fraudulent Pretence that he wished to communicate to them things of Importance for the Government and Protection of the Province. When they had come and appeared in Person, he had them shut up in the Hippodrome of his Seraglio, and then said to his Sister Salomé and her Husband Alexander :

"I am assured that the Jews will rejoice at my Death ; but if you will listen to and execute what I shall tell you, my Funeral shall be honoured, and there shall be public Lamentation thereat. As soon as I am dead, cause the Archers of my Guard, to whom I have thereto given express Commands, to kill all those Nobles and Magistrates that are here shut up. By these means, all Judaea, in spite of themselves, will be in Mourning and Lamentation, and Strangers will think that it is on account of my Death, as if some Heroic Soul had departed."

"A certain desperate Tyrant aimed at the same thing when he said: 'When I die, let the Earth be enveloped in Fire,' that is to say, 'Perish all the World.' Which Saying the Scoundrel⁷ Nero altered with the Words 'While I live,' as Suetonius testifieth.⁸ This detestable Speech, of which Cicero speaks *lib. iii. De Finibus* [§ 64], and Seneca *lib. ii. De Clementia* [c. 2], is attributed to the Emperor Tiberius by Dion Nicaeus⁹ and Suidas.¹⁰

⁷ *Scoundrel*, Fr. *truant* (iv. 34 ; and iii. 3, *truandaille de monde*).

⁸ "ἐμοῦ θανόντος γαῖα μυχθήτω πυρὶ, inmo inquit [Nero] ἐμοῦ ζώντος, plane-que id fecit" (Suet. vi. 38).

⁹ *Dion Nicaeus*, i.e. Dion Cassius of Nicaea. *Hist. Rom.* lviii. 23.

¹⁰ Suidas, *Tiberius*: τοῦτο δὲ τὸ ἀρχαῖον ἐφθέγγετο. ἐμοῦ θανόντος γαῖα μυχθήτω πυρὶ. καὶ τὸν Πλάμων ἐμακάριζεν ὅτι μετὰ τῆς πατρὶδος καὶ τῆς βασιλείας ἀπώλετο.

CHAPTER XXVII

*How Pantagruel discourseth on the Decease of Heroic Souls ;
and of the dreadful Prodigies which preceded the
Death of the late Lord of Langey*

"I WOULD not," continued Pantagruel, "have missed suffering the Storm at Sea, which hath so much troubled and distressed us, if I should also have missed hearing what has been told to us by this good Macrobius. Moreover, I am readily induced to believe what he has told us concerning the Comet seen in the Sky for some Days preceding such a Decease. For some of those Souls are so noble, precious and heroic, that Notice of their Removal and Decease is given us certain Days before by the Heavens. And, as a prudent Physician, seeing by the premonitory Signs that his Patient is entering into the Way of Death, gives Warning thereof some Days before to the Wife, Children, Kindred and Friends, of the imminent Decease of their Husband, Father or Relative, to the end that in the Rest of the Time that he hath to live, they may admonish him to set his House in order, to give his Exhortations and Blessing to his Children, to provide for the Widowhood of his Wife, to declare what he knows is necessary for the Provision of his Orphans, so as not to be surprised by Death without making his Will, and ordering his Soul and his House ; in like manner the kindly Heavens, as though rejoicing at a new Reception of one of these blessed Souls, seem to make Bonfires before their Decease by these Comets and meteoric Apparitions. These the Heavens desire to be for men a certain Prognostic and truthful Prediction, that within a few Days one of these venerable Souls is about to leave her Body and the Earth.

"Just in the same way formerly at Athens, the Judges of the Areopagus, in giving their Votes for the Sentence on criminal Prisoners, used certain Notifications according to the Difference in the Sentences, by Θ signifying Condemnation to Death, by T Absolution, by A

Adjournment,¹ to wit, when the Case was not yet clear. These Letters set up in Public, relieved from their Trouble and Anxiety the Relatives, Friends and others, who were desirous to know what was the Result and the Judgment on the Malefactors who were detained in Prison.

"Thus by these Comets, as though by Notices in the Sky, the Heavens say to us silently: 'Mortal Men, if you wish to know aught from these² happy Souls, to learn, to hear, to understand, to foresee aught touching the public Good or your private Interest, make all Diligence to present yourselves before them and obtain Answers from them. For the End and Catastrophe of the Play is at hand; that once passed, your Regrets for them will be in vain.'

"They do more; and it is thus. To declare that the Earth and the People on the Earth are not worthy of the Presence, Company and Enjoyment of such renowned Souls, they do astonish and affright it by Prodigies, Portents, Monsters and other foreboding Signs, formed against all Order of Nature; which we saw several Days before the Departure of that most illustrious, noble and heroic Soul of the learned and valiant Knight of Langey, of whom you have spoken."

"I well remember it," said Epistemon, "and my Heart still shudders and trembles within its Covering,³ when I think of the Prodigies so diverse and terrible, which we saw manifested five or six Days before his Departure: in such wise that the Lords D'Assier,⁴ Chemant,⁵ Mailly the one-eyed,⁶ St. Ayl,⁷ Villeneuve-la-Guyart;⁸ Master Gabriel, Physician of Savillan,⁹ Rabelais,¹⁰ Cohuau, Massuau,¹¹ Majorici, Bullou,¹² Cercu¹³ called Burgomaster, François Proust, Ferron,¹⁴ Charles Girard, François Bourré, and many others, Friends, Domestics and Servants of the

¹ Θ, Τ, Α = θάνατος, τελεώσις and ἀδελφον (probably). Cf. Persius iii. 14:

Et potis es vitio nigrum præfigere Theta.

² *these*. The French here has the old form *cestes* for *ces*.

³ *Fr. capsule* = the pericardium.

⁴ François Genouilhac, lord of Assier, killed at the battle of Cerisolles, 1544.

⁵ François Errault, lord of Chemant, President of the Parliament at Turin, Keeper of the Seals in 1543. He was one of the executors of the will.

⁶ *Mailly* commanded eight field-pieces at the head of the Gruyers at Cerisolles (cf. iv. 8).

⁷ M. de St. Ayl (between Orléans and Meung) is mentioned in a letter from Rabelais to the Cardinal du Bellay, dated 1546, from Metz.

⁸ Jacques d'Aunay, lord of Villeneuve-la-Guyart, was a nephew of W. du Bellay.

⁹ Gabriel Taphenon, of Savigliano in Piedmont, Du Bellay's physician, to whom he bequeathed 50 crowns.

¹⁰ Rabelais' legacy was 50 livres Tournois a year until he should have 300 livres a year from the Church.

¹¹ *Massuau*, a writer born in Maine. He translated into French Rabelais' Latin treatise on the *Strategemata* of Du Bellay.

¹² *Bullou* received as a legacy a gilt suit of armour and a charger.

¹³ *Cercu*. Probably a member of the illustrious Picard family Sarcus (M.)

¹⁴ Arnold le Ferron, member of the Bordeaux Parliament.

Deceased, all in Dismay looked at one another in Silence, without uttering a single Word, but assuredly all thinking and foreseeing in their Minds that shortly France would be deprived of a Knight so accomplished and so necessary for her Glory and Protection, and that the Heavens were claiming him again, as due to them by their own natural Right."

"By the Tuft on my Cowl," said Friar John, "I am determined to become a Scholar in my Old age. I have a pretty good Head-piece of my own, verily and indeed.

I do ask and question you,
As the King¹⁵ doth ask his Vassal,
As the Queen doth ask her Maid ;

these same Heroes and Demigods, of whom you have spoken, can they make an End by Death? By'r Lady, I used to think in my Thinking-land¹⁶ that they were immortal, like so many fine Angels. Heaven forgive me! but this most reverend Father Macrobius tells us they die at last."

"Not all," answered Pantagruel. "The Stoics^a affirmed that they were all mortal, one excepted, who alone is immortal, impassible, invisible.

^a Plut. *Defect. Orac.* c. 19.

"Pindar¹⁷ plainly says that for the Goddesses Hamadryades there is no more Thread, that is Life, spun from the Distaff and Flax of the Destinies and hard-hearted Fates than there is for the Trees that are preserved by them. These are Oaks whence they sprang, according to the Opinion of ^bCallimachus and ^cPausanias in *Phocia*. With them concurs ^dMartianus Capella.¹⁸

^b Callim. *Hymn to Delos*, 82-5.
^c Paus. x. 32, § 2.
^d Mart. Cap. ii. § 167.

"As to the Demigods, Pans, Satyrs, Sylvani, Hobgoblins, Aegipans, Nymphs, Heroes and Daemons, several Men have, by the Sum total resulting from the different Ages calculated by Hesiod, reckoned their Lives to be 9720 years; that Sum¹⁹ consisting of Unity passing into

¹⁵ *As the King*. Referring to the feudal rights over vassals. The first line is repeated v. Prol. *init.*

¹⁶ *Fr. je pensoys en mon Pensaroyis*. The word is formed like *Bibarois* (i. 6), Drinking land. Cf. v. 26: *Dieu lui rendra en son rendreuer*.

¹⁷ *Pindar*, etc. All this is taken from Plutarch, *Defect. Orac.* c. 11, where is quoted a fragment of Hesiod and another of Pindar about the nymphs. Hesiod's calculation is less intricate than the one below, being $9 \times 4 \times 3 \times 9 \times 10 = 9720$:

*ἑνὴν τοὺς ἔξαι γυνεὶς λαοὶ ποτὶ καὶ
ἀνδρῶν ἑβρόντων ἑκατοὶ δὲ τοὺς τετρακτακτονες,
τρεῖς δ' ἑκάτοισι ἑκατοὶ γυναικωνων. αὐτὰρ ὁ φαίνει
ἑνὴν τοὺς αἰώνους· δέκα δ' ὅμοις τοὺς φαίνοντας
ἑκατοὶ ἑκατομμύται, καὶ τοὶ διὰς αἰγιόχοιο.*

¹⁸ Martianus Mineus Felix Capella was a Carthaginian rhetorician who flourished about the 5th century A.D. His great work is a medley of prose and verse in nine Books, forming a sort of encyclopaedia of the polite learning of the Middle Ages. It was much used as a manual of instruction.

¹⁹ *that Sum*, etc. $1 + 2 + 3 + 4 = 10$.
 $10 \times 4 = 40$. $40 \times 3 = 9720$.

Quadrinity, and the entire Quadrinity doubled on itself (*i.e.* multiplied) four times, then the Whole multiplied five times by solid Triangles. See Plutarch in his Book *On the Cessation of Oracles*."

"That," said Friar John, "is not in the Breviary; I believe none on't save what shall please you."

"I believe," said Pantagruel, "that all Intellectual Souls²⁰ are exempt from the Scissors of Atropos. They are all immortal, whether they be of Angels, Daemons or Men. However, I will tell you a Story on this Subject that is very strange, yet written and affirmed by several learned and knowing Historiographers.

²⁰ *Intellectual Souls.* Referring probably to Aristotle's *ψυχὴ νοητική*.

CHAPTER XXVIII

How Pantagruel recounts a pitiable Story touching the Death of the Heroes¹

"As Epitherses,² the Father of Aemilian the Rhetorician, was sailing from Greece to Italy in a Ship freighted with divers Merchandise and several Passengers, towards Evening the Wind failed them near the Echinades³ Islands, which lie between the Morea and Tunis, and so their Ship was carried near Paxo.⁴

"When they had touched there, while some of the Passengers were asleep, others awake, others drinking and supping, there was heard from the Isle of Paxo a Voice of some one calling aloud 'Thamous';⁵ at which Cry they were all dismayed. This same Thamous was their Pilot, a native of Egypt, but not known by Name, except to some few of the Passengers.

"A second time this Voice was heard, calling Thamous with frightful Cries.

"No one answering, but all remaining in Silence and Trepidation, the Voice was heard a third time more terrible than before, whereat it came to pass that Thamous answered :

"'Here am I. What dost thou demand of me? What dost thou wish that I should do?'

"Then the same Voice was heard louder than before, bidding and commanding him, when he should come to Paloda,⁶ to publish and declare that the great God Pan was dead.

¹ This story is taken from Plutarch, *On the Cessation of Oracles*, c. 17.

² *Epitherses*, a native of Chaeronea, a distinguished grammarian and Plutarch's instructor.

³ *Echinades*, some islands lying just to the S.W. of Acarnania, 38° 22' N., 21° 1' E.

⁴ *Paxo*, off Epirus, S.E. of Corfu, 39° 11' N., 20° 11' E.

⁵ *Thamous* is the Egyptian Pan.

⁶ *Paloda* (Pelôdes Limên), a haven just off Buthrotum in Epirus, 39° 44' N., 19° 55' E. Thuc. vi. 101.

"When this Speech was heard, Epitherses related that all the Sailors and Passengers were amazed and greatly affrighted; and that as they were deliberating among themselves whether it would be better to keep silent or to publish what had been commanded them, Thamous said that his Advice was, that in case they had a favourable Wind astern, they should go on without saying anything, but in case they were becalmed at Sea, he should declare what he had heard.

"When, therefore, they were near Paloda, it happened that they had neither Wind nor Current. Thereupon Thamous, getting on the Prow, and casting his Eyes towards the Land, declared, as he had been commanded, that the great Pan was dead.

"He had not yet finished the last Word, when there were heard deep Sighs, great Lamentations and Shrieks on the Land, not of one Person alone, but of several together.

"This News, because there had been several Persons present, was soon spread abroad in Rome, and Tiberius Caesar, then Emperor in Rome, sent for this Thamous, and after hearing him speak, gave Credit to his Words; and on enquiring of the learned Folk who were then in goodly number at his Court at Rome, who this Pan was, he found by their Report that he was the Son of Mercury and Penelope, as had been written before by ^a Herodotus, and ^b Cicero in the third Book *On the Nature of the Gods*.

^a Herod. ii. 145.
^b Cicero, *Nat. Deor.* iii. § 56.

"In any case, I would interpret ⁷ it to refer to that great Saviour of the Faithful, who was ignominiously put to Death in Judaea by the Envy and Wickedness of the Pontiffs, Doctors, Priests and Monks of the Mosaic Law; and methinks my Interpretation is not wide of the Truth, for with good Right he can be called Pan in the Greek Tongue, seeing that he is our *All*.

"All that we are, all that is in our Life, all that we have, all that we hope for, is of Him, in Him, from Him, by Him. He is the good Pan, ^c the great Shepherd, who, as the enamoured Shepherd Corydon testifieth,⁸ has Love and Affection not only for his Sheep but also for his Shepherds; at whose Death were Complaints, Sighs, Frights and Lamentations throughout the whole Fabric of the Universe, Heavens, Earth, Sea and Hell.

^c Joh. x. 11.

"The Time also concurs with this Interpretation of mine; for this

⁷ In this application Rabelais has been anticipated by Eusebius, *De preparat. Evang.* v. 18, p. 208.

⁸ Pan curat oves oviumque magistros.
Virg. *Ecl.* ii. 33.

When great Pan account of Shepheards shall ask.
Spenser, *Shepherd's Calendar*
(May, l. 54.)

In the Gloss to this line our story is told at length.

most good, most mighty Pan, our only Saviour, died at Jerusalem while Tiberius Caesar was reigning in Rome."

Having ended this Discourse, Pantagruel remained in Silence and profound Meditation. A little while after, we saw the Tears run down from his Eyes as large as Ostrich Eggs. God take me at once if I lie in a single Word.

CHAPTER XXIX

How Pantagruel passed Sneaking Island, where Lent reigned

THE Ships of the jovial Convoy having been refitted and repaired, the Stores renewed, the Macraeons more than contented and satisfied with the Outlay which Pantagruel had made there, our Men merrier than usual, we set Sail on the following Day to the serene and delicious Aguyon,¹ in high Spirits.

About Mid-day Sneaking Island² was pointed out to us by Xenomanes, wherein reigned Lent, of whom Pantagruel had formerly heard tell; and he would willingly have seen him in Person, had it not been that Xenomanes discouraged him, both on account of the great Distance it lay out of the way, and also on account of the lean Cheer which he said was kept in all the Island and Court of that Lord.

"You will see there nothing for your Money but a great Gormandiser of dry Peas, a great Smasher of Herring-casks, a mighty Mole-catcher,³ a great Trusser of Hay, a demy-Giant with downy Hair⁴ and a double Tonsure, of Lantern-land Breed, a great big cowed Hypocrite, Banner-bearer to the Ichthyophagi,⁵ Dictator of Mustard-land, Flogger of little Children, a Burner of Ashes, Father and Fosterer of Physicians, swarming with Pardons, Indulgences and Stations; an honest Man, a good

¹ *Aguyon* (? *Aquilo*) is a calm and pleasant wind in the nomenclature of the Norman and Breton sailors (*Briefve dcl.*)

² *Sneaking Island*, Fr. *l'isle de Tapinois*. *En tapinois*, 'on the sly,' still survives in modern French. Rabelais uses the word to indicate the practices of the monks, and has in his mind the *taupetier*, and probably the Greek *ταυρωβις*, 'umblé.

³ *Mole-catcher*, i.e. catcher of blind fools and weaklings.

⁴ *demy-Giant with downy hair* means a long gawky creature with thin sparse hair, on account of his hypocrisy and mortification.

⁵ *Ichthyophagi*, people living on fish in the interior of Aethiopia towards the western ocean. Ptolem. iv. 9; Strabo xv. (p. 726). (*Briefve dcl.*)

Catholic and brimful of Devotion. He weeps three Parts of the Day and is never seen at Weddings.

"It is true that he is the most industrious Larding-stick and Skewer-maker in forty Kingdoms. About six Years ago, passing through Sneaking-land, I carried off from there a Gross of them, and gave them to the Butchers at Quande. They set great Value on them, and for a good Reason. On our Return I will shew you two of them fastened on the great Portal⁶ of the Church.

"The Aliments on which he feeds are salted Hauberks, Helmets, salted Morions and salted Sallets,⁷ from which he sometimes suffers a painful Clap. His Clothing is merry, in Fashion as well as Colour, for he wears Grey and Cold, Nothing before and Nothing behind, with Sleeves of the same."⁸

"You will do me a Kindness," said Pantagruel, "if, as you have described his Clothes, his Food, his Style of Life and Pastimes, so also you describe his Shape and Body in all its Parts."

"Prithee do, my Codling," said Friar John, "for I have found him in my Breviary, and he comes next to the Movable Feasts."⁹

"With all my Heart," answered Xenomanes. "We shall perhaps hear of him more at length, as we touch at the Wild Island, where reign the fighting¹⁰ Chitterlings, his mortal Enemies, against whom he has unending War. And were it not for the Help of the noble Shrove-Tuesday, their Protector and good Neighbour, this great Lanterner Lent would long ago have exterminated them out of their Abode."

"Are they," asked Friar John, "Male or Female, Angels or Mortals, Women or Maids?"

"They are," answered Xenomanes, "female in Sex, mortal in Condition, some Maids and others not."

"Devil take me," said Friar John, "if I be not for them. What Disorder in Nature is this to make War against Women? Let us go back; let us hew this great Villain in Pieces."

"What! Fight against Lent!" said Panurge. "In all the Devils'

⁶ *on the great Portal.* Johanneau supposes that figures shaped like larding-sticks were carved over the great doors. Des Marets suggests that larding-sticks were actually fastened up there as an offering by the butchers, "qui les estoient beaucoup."

⁷ *Sallets.* Cf. Shakesp. *a Hen. VI.* iv. 10, 12 for pun on *sallet* = salad, and *sallet*, a headpiece.

⁸ *Grey and Cold,* etc. This is an imitation of the heraldic descriptions (M.)

⁹ The Lent lessons come in that place in the Breviary.

¹⁰ *fighting,* Fr. *farfelus.* Des Marets suggests two meanings to this word—'winged,' from Ital. *farfalla*, butterfly; or 'aggressive,' from *farfalium* = assault (Du Cange). I prefer the latter.

Name, I am not so mad and foolhardy. *Quid juris*,¹¹ if we should find ourselves shut up between the Chitterlings and Lent, between the Anvil and the Hammers? Pox on't. Keep out of that. Let us draw off. I bid you Good-bye, Mr. Lent; I recommend to you the Chitterlings; and do not forget the Puddings."

¹¹ *Quid juris* (*pro minoribus*) occurs ii. 12, n. 26.

CHAPTER XXX

How Lent¹ is anatomised and described by Xenomanes

"LENT," said Xenomanes, "as regards his inward Parts has, or at least in my time had,

A Brain, in Size, Colour, Substance and Vigour, like the left Cod
of a He Mite.

The Ventricles of the said Brain like an Auger.

The Vermiform Excrescence like a Racquet.

The Membranes like a Monk's Cowl.

The Funnel like a Mason's Hod.

The Fornix like a Wedge.

The Pineal Gland [Conarium, κωνάριον, Galen] like a Bag-pipe.

The Rete Mirabile like a Horse's Head-stall.

The Mamillary Process like an old Sole.

The Tympanums like a Whirligig.

The Os Petrosus like a Goose-wing.

The Nape of the Neck like a Cresset.

The Nerves like a Stop-cock.

The Uvula like a Blow-pipe (Pea-shooter).

The Palate like a Mitten.

The Saliva like Turnip-husks.

The Amygdali² like Spectacles with one Eye.

The Isthmus³ like a Dosser.

The Gullet like a Vintage-basket.

The Stomach like a Baldrick.

The Pylorus like a Pitchfork.

¹ *Lent*, Fr. *Quarisme-prenant*. The proper translation of this word is *Shrove-tide*, but Rabelais undoubtedly uses it as though it were *Quarisme*, *Lent* itself.

² *Amygdali*, the tonsils, from their almond-like shape.

³ *Isthmus* is the part between the mouth and the gullet.

The Trachea⁴ like a Pruning-knife.
 The Windpipe like a tow Pin-cushion.
 The Lungs like an Almuce.
 The Heart like a Chasuble.
 The Mediastinum like a Leather bottle.⁵
 The Pleura like a Crow's-bill.⁶
 The Arteries like a Béarn⁷ Cloak.
 The Diaphragm like a Cap with a Cockade.
 The Liver like a two-pronged Mattock.
 The Veins like a coarse Canvas.⁸
 The Spleen like a Quail-call.
 The Bowels like a Drag-net.
 The Gall like a Cooper's Adze.
 The Pluck (or Purtenance) like a Gauntlet.
 The Mesentery like an Abbot's Mitre.
 The Jejunum like a (Dentist's) Forceps.
 The Caecum like a Breastplate.
 The Colon like a Wine-cup.
 The Rectum like a Monk's Drinking-horn.⁹
 The Kidneys like a Trowel.
 The Loins like a Padlock.
 The Ureters like a Pot-hook.
 The Emulgent Veins like a Pair of Squirts.¹⁰
 The Parastatae¹¹ like a Feather-jar.
 The Bladder like an Arbalest.
 The Neck of it like the Clapper of a Bell.
 The Mirach¹² like an * Albanian Steeple-hat.

* il. 31, iii. 25.

⁴ *Trachea*, Fr. *aspre artere*, translating literally the Greek *τραχεία ἀπρηπία*.

⁵ "Le Mediastin avec la Pleura représenteront d'un chascun costé la figure d'un flacon de cuir" (Paré, ii. 8).

⁶ Fr. *bec de corbin* is a surgical instrument to remove foreign bodies from a wound, etc. Cf. Paré, ix. 4.

⁷ *Béarn*, a province in Gascony, where thick waterproof cloaks were worn, so that a Béarn or Biart cloak was well known throughout France. = a watchman's or coachman's cloak.

⁸ Fr. *chassis*. Cf. iii. 51, n. 16.

⁹ Fr. *Bourrabaguin*, from the Spanish *borracha*, a leather bottle. Cf. i. 8, n. 14, *hidalgos bourrachous*.

¹⁰ *Glyphonnoires*. Du Cange has *Glichouère* = *conduit pour écoulér l'eau, toier*. Gloss. *goterius*, from Lat. *gutta*.

¹¹ *rapaoráru* = the prostate gland. Hipp. *de Oss. Natura*, i. p. 517 (Kühn); Paré, i. 29.

¹² *Mirach*, an Arabic word = "pars ventris exterior composita ex cute, pinguedine et octo musculis ventris" (Leonellus Faventinus, *De medendis Morbis*, i. cap. 50). (Duchast.)

The Siphach¹³ like a Leather-cuff.
 The Muscles like a Pair of Bellows.
 The Tendons like a Hawking-glove.
 The Ligaments like a Purse.
 The Bones like Puffed Cakes.
 The Marrow like a Wallet.
 The Cartilages like a^b Field-tortoise or Mole.
 The Glands¹⁴ like a Pruning-knife.
 The^c Animal Spirits like mighty Fisticuffs.
 The^d Vital Spirits like long Fillips.
 The Blood fermenting like a Multiplication of Flirts on the Nose.
 The Urine like a Beccafico.
 The Geniture like a Hundred of ten-penny Nails.

^b iv. 63.^c Cf. iii. 31 P.^d Cf. iii. 31 P.

“And his Nurse told me that, being married to Mid-lent, he begot nothing but a Number of local Adverbs and certain double Fasts.

His Memory was like a Scarf.
 His Common Sense like a Buzzing of Bees.
 His Imagination like a Chiming of Bells.
 His Thoughts like a Flight of Starlings.
 His Conscience like an Unnestling of Hernshaws.
 His Deliberations like a Sack of Barley.
 His Repentance like the Carriage of a Double-cannon.¹⁵
 His Undertakings like the Ballast of a Galleon.
 His Understanding like a torn Breviary.
 His Notions like Snails crawling out of Strawberries.
 His Will like Three Walnuts in a Dish.
 His Desire like six Trusses of Sainfoin.
 His Judgment like a Shoe-horn.
 His Discretion like a Pulley-block.
 His Reason like a Foot-stool.

¹³ *Siphach*. “Panniculus nervosus, solidus continens inter se zirbum (= omentum) stomachum et hepar” (Leonellus Faventinus).

¹⁴ Fr. *Adenes*, Gk. *ἀδένες*. Hippocr. *de Artic.* 788.

¹⁵ *i.e.* very slowly moved, and with much ado. Cf. *le Moustardier (moult tarde) de Penitence*, ii. 7, n. 15.

CHAPTER XXXI

Anatomy of Lent as to his outward Parts

"As to his outward Parts," said Xenomanes, continuing, "Lent was a little better proportioned, excepting the seven Ribs¹ which he had over and above the common Shape of Men.

His Toes were like a Spinnet on an Organ.

His Nails like a Gimlet.

His Feet like a Guitar.

His Heels like a Club.

His Soles like a Hanging-lamp (Crucible, *Cotg.*)

His Legs like a Hawk's Lure.

His Knees like a Joint-stool.

His Thighs like an Arbalest.²

His Hips like a Wimble.

His Belly bowed like pointed Shoes,³ buttoned according to the ancient Fashion,⁴ and girdled on his Chest.

His Navel like a Viol.

His Groin like a Minced pie.

His Member like a Slipper.

His Cods like a Double bottle.⁵

His Genitories like a Jack-plane.

His Cremasters like a Racket.

His Perineum like a Flageolet.

¹ *seven Ribs* are explained as the seven weeks' austerities of Lent.

² Fr. *crenequin*, according to Du Cange, is a hand arbalest, so called from the machine used to bend it. Cf. Gloss. s.v. *Crenkinarii*.

³ *souliers à foulaines* were the pointed shoes worn under Charles VI., which were

sometimes curved upwards and fastened to the knees with chains, etc. Cf. ii. 1, n. 21; ii. 34.

⁴ *buttoned in the ancient Fashion*. Cf. ii. 20.

⁵ Fr. *Guedoufle* (ii. 16 *ad fin.*), a leather bottle shaped like an inverted ace of clubs.

The Hole of his Breech like a crystalline Mirror,
 His Buttocks like a Harrow.
 His Loins like a Butter-pot.
 His Alkatim⁶ like a Billiard-cue.
 His Back like a huge Cross-bow.
 His Vertebrae like a Bag-pipe.
 His Ribs like a Spinning-wheel.
 His Brisket like a Canopy.
 His Shoulder-blades like a Mortar.
 His Chest like a Regal.⁷
 His Paps like a Cornet à piston.
 His Arm-pits like a Chess-board.
 His Shoulders like a Hand-barrow.
 His Arms like a Riding-hood.
 His Fingers like the Andirons in a Brotherhood.
 His Wrist-lines⁸ like a pair of Stilts.
 His Shin-bones like Sickles.
 His Elbows like Mouse-traps.
 His Hands like a Curry-comb.
 His Neck like a Tumbler.
 His Throat like a Hippocras-filter.
 His Throat-knot was like a Barrel, from which hung two Wens of
 Bronze, very fine and harmonious, in the form of an Hour-
 glass.
 His Beard was like a Lantern.
 His Chin like a Toad-stool.
 His Ears like a pair of Mittens.
 His Nose like a Buskin grafted on in Scutcheon form.
 His Nostrils like a Child's cap (Biggin).
 His Eyebrows like a Dripping-pan. Under his left Eyebrow he
 had a Mark of the Shape and Size of a Urine-glass.
 His Eyelids like a Fiddle.
 His Eyes like a Comb-case.
 His Optic Nerves like a Tinder-box.
 His Forehead like a False cup.⁹

⁶ *Alkatim* (iii. 20, n. 10) = peritoneum.
(Arab.)

⁸ Fr. *rascettes*, the cross grooves at the wrist. From the Arabic *rascata*.

⁷ A *Regal* is a small organ played with the right hand while the bellows are blown with the left; much used in the 16th and 17th centuries.

⁹ Fr. *retombe*. Du Cange quotes a monastic rule, *de retumbis et cyfis vitreis*. Cotgrave gives "a false cup wherein drink, falling into an odd corner, seems to be drunk up."

His Temples like a Rose of a Watering-pot.
His Cheeks like a pair of Sabots.
His Chaps like a Drinking-mug.
His Teeth like a Boar-spear¹⁰—of such Milk-teeth you will find
one at Colonges-les-Royaux in Poitou, and two at La Brosse
in Saintonge, on the Cellar-door.
His Tongue like a Jew's-harp.
His Mouth like a Horse-cloth.
His Face embellished like a Mule's Saddle.
His Head on one side like a Still.
His Skull like a Pouch.
The Sutures of his Skull like the Pope's *annulus piscatoris*.
His Skin like a Gabardine.
His Epidermis like a Boulting-cloth.
His Hair like a Scrubbing-brush.
His Down such as has been said above.¹¹

¹⁰ *i.e.* very long, through fasting. Cf. i. 25.

¹¹ *above*. Cf. c. 29, n. 4.

CHAPTER XXXII

Continuation of the Features of Lent

"IT is a wonderful Thing in Nature," continued Xenomanes, "to see and hear the Conditions of Lent.

If he spat, it was Basketfuls of wild Artichokes.¹

If he blew his Nose, it was salted ^a Eels.

^a Cf. ii. 2, n. 11.

If he wept, it was Ducks with Onion-sauce.²

If he trembled, it was great Hare-pies.

If he sweated, it was Cod-fish with fresh Butter.

If he belched, it was Oysters in the Shell.

If he sneezed, it was Barrels full of Mustard.

If he coughed, it was Boxes of Quince-cheese.³

If he sobbed, it was Bundles ^d of Water-cress.

If he yawned, it was Potsful of Pea-broth.

If he sighed, it was smoked Neats' Tongues.

If he whistled, it was Scuttles full of ^b green Apes.

^b i. 24, n. 7.

If he snored, it was ^c Buckets of shelled Beans.

^c i. 39, v. 34.

If he frowned, it was fried Hogs' Feet.⁵

If he spoke, it was coarse russet Frieze of Auvergne ; so far was it from being crimson Silk, of which Parysatis desired the Words should be woven, by such as spoke to her Son Cyrus, King of the Persians.⁶

¹ Fr. *chardonnettes*, not goldfinches, but wild artichokes, used to curdle milk in Saintonge. Cf. ii. 7, n. 22, *De Capreolis cum chardoneta comedendis*.

² Fr. *à la dodine*. "*Salsa di cipolla per l'anetre*" (Oudin).

³ Fr. *coudignac*. Cf. ii. 28.

⁴ Fr. *denrées* = Lat. *denariata*, a quantity worth a denier.

⁵ Fr. *pieds de porc au sou* (iv. 59). *Au sou* must be cooked in their own fat.

⁶ Παρύσατις ἡ Κύρου καὶ Ἀρταξέρξου μήτηρ ἐκέλευσε τὸν βασιλεῖ μέλλοντα μετὰ παύρηστας διαλέγεσθαι βυσσινοῖς χρῆσθαι ῥήμασιν (Plutarch, *Reg. et Imp. Αρσφ.* 174 A). Cf. v. 20.

If he blew, it was Boxes for Indulgences.
 If he winked, it was Waffles and Wafers.
 If he scolded, it was March Cats.⁷
 If he wagged his Head, it was iron-bound Waggon.⁸
 If he made Mouths, it was broken Staves.
 If he mumbled, it was Plays of the ^d Basoche.
 If he hopped about, it was Respites and ^e five-year Adjournments.
 If he stepped back, it was ^f sea Cockle-shells.
 If he slabbered, it was public Ovens.⁹
 If he was hoarse, it was an Entry of Morris-dancers.
 If he broke Wind, it was dun cow-hide Spatterdashes.
 If he funkyed, it was Boots of Cordova Leather.
 If he scratched himself, it was new Ordinances.
 If he sang, it was Peas in the Shell.
 If he evacuated, it was Toad-stools and Mushrooms.
 If he puffed, it was Cabbages with Oil, *alias* caules amb'olif.
 If he discoursed, it was ^g last year's Snows.
 If he troubled himself, it was for the Shorn and the Shaven.¹⁰
 If he gave nothing, it was so much for the Bearer.
 If he dreamed, it was winged Members creeping along a Wall.
 If he dozed, it was Leases of Land.

"And what is a strange Matter, he worked doing nothing and did nothing while working.

"He played the Corybant¹¹ sleeping, and in sleeping played the Corybant, with his Eyes open as do the Hares in Champagne, fearing some Surprise¹² from the Chitterlings, his inveterate Enemies.

"Biting he laughed, and laughing bit.

"Fasting he ate nothing, and eating nothing fasted.

⁷ Fr. *chats de Mars* (i. 13). Those kittenened in March were supposed to be superior to others.

⁸ Cotgrave explains *mangeur de charrettes ferrées* as a swashbuckler.

⁹ Fr. *fours à ban*, Lat. *furnus banalis*, ovens in which the whole village used to bake. Cf. Du Cange, s.v. *Bannum*.

¹⁰ Fr. *les rex et les tondus*. Alluding to the proverbial expression *il ne craint ni les rex ni les tondus* = he cares for nobody.

¹¹ Fr. *Corybantiois*, slept with his eyes open (*Briefve décl.*), i.e. imitated the Corybantes, priests of Cybele, who had

to guard the infant Jupiter from Saturn and so could not sleep much. Cf. Plin. xi. 38, § 54 (147): "Quin et patentibus [oculis] dormiunt lepores multique hominum, quos κορυβαντιῶν Graeci dicunt." Cf. Aristoph. *Vesp.* 8.

¹² Fr. *camisade*, a sudden attack in the disguise of a shirt (*camiccia*) over one's armour, possibly with an allusion to the skin (or shirt) drawn over the chopped meat in a chitterling or sausage.

Some were for engaging to suppress
 The *camisado* of surplices,
 That gifts and dispensations hinder'd,
 And turned to th' outward man the inward.

Hudibras, iii. 2, 294.

"He mumbled by Suspicion and drank by Imagination ;

"Bathed on the high Steeples and dried himself in the Ponds and Rivers ;

"Fished in the Air¹³ and there caught ^bdecumane Lobsters ; ^b l. 51, iv. 23.
hunted at the Bottom of the Sea and found there Ibices, Steinbocks and Chamois.

"He used to pick out the Eyes¹⁴ of all the Crows which he caught on the sly.

"He feared nothing but his own Shadow and the cries of fat Kids.

"On certain Days he gadded about (*battoit le pavé*).

"He scoffed at the Cords of the Saints (*ceincts*).¹⁵

"He made a ¹ Mallet of his Fist.

¹ l. 11.

"He wrote on hairy Parchment Prognostications and Almanacks with his great Ink-horn."

"That's the Gentleman," said Friar John. "He is my Man ; 'tis he I am looking for ; I am going to send him a Challenge."

"It is, indeed," said Pantagruel, "a strange and monstrous Composition of a Man, if Man I am to call him. You bring back to my Memory the Shape and Appearance of Amodunt and Discordance."

"What Shape had they ?" asked Friar John. "God forgive me, I never heard speak of them."

"I will tell you," answered Pantagruel, "what I have read of them among the ancient Apologues.¹⁶

¹³ piscari in aere
Venari autem rete jaculo in medio mari.
Plaut. *Astin.* 98.

¹⁴ *pick out crows' eyes*, a proverbial expression, implying superior acuteness, quoted by Erasmus, but used by Cicero (*pro Muraena*, II, § 25: "Cornicum oculos configere") of Cn. Flavius, who published the rules of practice in the law-courts, which before had been known only to the patrician lawyers.

¹⁵ A pun between *se jouer des corps des saints* and *des chordes des ceincts*, i.e. to make fun of the *Cordeliers*.

¹⁶ The ancient apologue is found in Caelius Calpurnius of Ferrara (1544) (cf. iv. 55), who may have taken it, however, from some old writer. *Tellumon* (masc. of *Tellus*) is the god of the productive forces of Nature, according to Varro, as quoted by St. Augustine, *de Civ. Dei*, vii.

23 *fin.* The original in C. Calpurnius runs thus : "Natura, ut est per se ferax, primo partu Decorem atque Harmoniam edidit nulla opera viri adjuta. Antiphrasis vero, semper naturae adversa, tam pulchrum foetum protinus invidit, usaque Tellumonis amplexu, duo ex adverso monstra peperit, *Amoduntem* ac *Discrepantiam* nomine. Si formam indicaro excitabo risum legentibus. Ea enim capite circumrotato incedebant, auribus prominulis, manibus in posteriora versis, rotundis pedibus in sublime porrectis." It was La Monnoye who discovered the source of this apologue. It is taken from the *apologus cui titulus GIGANTES*.

Celio Calpurnini was a prelate who had been apostolic protonotary in Hungary and *nuncio* at the coronation of Charles V. in Frankfurt. He was a great Latinist and professor of *belles lettres* at Ferrara.

"Physis, that is to say Nature, at her first Burthen brought forth Beauty and Harmony without carnal Copulation, as being of herself very fruitful and prolific.

"Antiphysis, who from all time was the Party opposed to Nature, incontinently was envious of this beautiful and gracious Progeny, and in opposition brought forth Amodunt and Discordance by Copulation with Tellumon.

"They had Heads spherical and entirely round, like a Football, not gently flattened on the two Sides like the Shape common with Men.

"Their Ears they had pricked up and large, like those of Asses.

"Their Eyes stood out of their Heads, fixed on Bones like Heel-bones, without Eyebrows, and as hard as those of Crabs.

"Their Feet were round like Tennis-balls.

"Their Arms and Hands turned behind them towards their Shoulders.

"And they walked on their Head, continually turning Wheels, Heels over Head, with their Feet in the Air.

"And (as you know that to Ape-mothers their own little Apes seem more beautiful than anything in the World) Antiphysis extolled her Offspring, and strove to prove that their Shape was handsomer and more engaging than that of the Children of Physis; declaring that to have one's Feet and Head thus spherical, and to walk thus in a circular Manner ever wheeling along, was the proper Shape and perfect Gait, resembling in some Part the Divine Power, by which the Heavens and all things eternal are thus made to revolve; and to have one's Feet in the Air and the Head below was to imitate the Creator of the Universe, seeing that the Hair in Man is like Roots in Trees, the Legs like Branches; for the Trees are more conveniently fixed in the Earth by their Roots than they could be by their Branches. By this Demonstration she tried to prove that her Children were far better and more aptly conformed, after the manner of a standing Tree, than those of Physis, which resembled a Tree upside down.

"As for the Arms and Hands, she made out that they were more reasonably turned towards the Shoulders, because this Part of the Body ought not to be without Defence; seeing that the Fore-part is duly defended by the Teeth, which a Man can use, not only to chew without the Help of the Hands, but also to defend himself against Things hurtful. Thus, by the Testimony and Astipulation of the brute Beasts, she drew all the foolish and witless Folk to her Opinion, and was held in Admiration by all the People who were brainless and unfurnished with good Judgment and common Sense.

"Since then she brought forth the Apes, Hypocrites, and Pope-mongers, the Maniac Pistols,¹⁷ the demoniac Calvin,¹⁸ Impostors of Geneva, the frantic Herb-stinking Hermits,¹⁹ Tearers and Renders,²⁰ Church-vermin, False-zealots, Cannibals and other deformed Monsters, made awry in Nature's despite."

¹⁷ *Fr. Pistolets*. Pistols were first used at Pistoia. According to Duchat, the allusion here is to the *Bianchi* and *Neri*, which arose in Pistoia about 1300. Regis suggests that Pistolet was some now unknown opponent of Rabelais, like Calvin and Puy-Herbaut.

¹⁸ Calvin had violently assailed Rabelais in his book *de Scandalis* (Geneva 1550 fol.) in the following terms: "Agrippam, Villanovanum, Doletum et similes notum est tanquam Cyclopes quospiam Evangelium fastuose sprevisse. . . . Alii (ut Rabelaysus . . .) gustato Evangelio eadem caecitate sunt percussi. Cur istud? nisi quia illud vitae aeternae pignus sacrilega ludendi aut ridendi audacia ante profanarant?"

¹⁹ Gabriel de Puy-Herbaut (*Puthereus*), a monk of Fontevault, had in-

veighed furiously against Rabelais thus: "Rabelaiso quid ad absolutam improbitatem deesse potest, cui neque metus Dei inest neque hominum reverentia? Qui omnia, divina humanaque, proculcat et ludibrio habet. . . . Perpotat, helluatur, graecatur, nidores culinarum persequitur ac cercopissat, miseras etiam chartas nefandis scriptionibus polluit . . . venenum vomit. . . . Hominem inaudivi, atque ab iis certe qui illo familiariter utuntur, obnoxio ingenio atque inquinatiore multo etiam vita esse quam sermone." It is much more probable that Rabelais could say with Martial, a greater offender against decency than himself:

Nam mihi lasciva est pagina, vita proba est.

²⁰ *Tearers*, etc. *Fr. Briffaults*, properly dogs that tear their prey.

CHAPTER XXXIII

How a monstrous Physeter was perceived by Pantagruel near the Wild Island

TOWARDS high Noon, as we were nearing Wild Island, Pantagruel perceived afar off a huge, monstrous Physeter,¹ coming straight towards us roaring, snorting, puffed out and raised up higher than the Maintops of the Ships, spouting Water from its Throat in the Air before itself, as though it had been a huge River falling from some Mountain.

Pantagruel shewed it to the Pilot and to Xenomanes; by the Pilot's Advice the Trumpets² of the Thalamege were sounded with the Calls, "Look out; Close order." At this Note all the Ships, Galleons, Frigates, Liburnian Galleys, according to their naval Arrangement, put themselves in Order and Figure of the Greek Y, the Letter of Pythagoras,³ such as you see observed by Cranes in their Flight,⁴ and like an acute Angle; in the Cone and Vertex of which the said Thalamege was placed in readiness to fight stoutly.

Friar John with the Gunners got on the Forecastle, gallant and resolute.

Panurge began to cry and lament worse than ever. "Babille babou," said he, "here we are in a worse Plight than before. Let us flee. Ox

¹ φυσήτηρ, the blower. Cf. Plin. ix. 4, § 3: "In Gallico oceano physeter ingentis columnae modo se attollens altiorque navium velis diluviem quandam eructans." Seneca, *Phaedra*, 1028:

Spumat vomitque vicibus alternis aquas,
Qualis per alta vehitur Oceani freta
Fluctum refundens ore *Physeter* capax.

² *Trumpets*. This is the proceeding in a similar case of Nearchus, Alexander's admiral, in Strabo, xv. 2, § 12, p. 725:

καὶ ἅμα ταῖς σάλπιγξιν ἐφύβει. Cf. Diod. Sic. xvii. 106, §§ 6, 7.

³ *Letter of Pythagoras*. $\upsilon = 400$, $\nu = 400,000$, and so is closely connected with the Pythagorean τετρακτύς or sacred number 4. Cf. Servius ad Virg. *Aen.* vi. 136 and

Et tibi, quae *Samios* diduxit littera ramos,
Surgentem dextro monstravit limite callem.

Pera. iii. 56.

⁴ *Cranes*, etc. Cf. Plut. *de Soll. An.* c. 10, 967 c; Milton, *P.L.* vii. 425-31.

death, it is the ^a Leviathan described by the noble Prophet Moses in the Life of the Holy man Job. He will swallow us all up, Ships and Men, like so many Pills. In his huge infernal Throat we shall take no more Room than would a Grain of musk Sweetmeat in an ^b Ass's Throat. Look at him here. Let us flee and get ashore. I believe it is the very Sea-monster that was formerly destined to devour ^c Andromeda. We are all lost. O that just now there were here to kill it some valiant Perseus!"

^a Job xli.^b Cf. ii. 25 ^a.^c Ov. Met. iv. 663-738.

"Pierced ^b by me just through shall he be," answered Pantagruel. "Have no Fear."

"By the Powers, then," said Panurge, "put us away from the Causes of Fear. When would you have me afraid if not when the Danger is clear before us?"

"If your fated Destiny," said Pantagruel, "is such as Friar John set forth a ^d little time ago, you ought to be afraid of ^e Pyroëis, Eöus, Aethon, Phlegon, the celebrated flammivomous Horses of the Sun, which send out Fire from their Nostrils; but of the Physeters, which only spout Water through their Gills and their Throat, you should have no Fear whatever; from the Water which they spout you will be in no Danger of Death; by that Element you will rather be kept safe and preserved than hurt or offended."

^d iv. 24.^e Ov. Met. ii. 153.

"Tell that to somebody else," said Panurge; "yours is a mighty fine Fancy. ⁶ Od's Fishikin! ⁷ Did I not sufficiently explain to you the Transmutation of the Elements and the ready Change ⁸ that is made between roast and boiled, and between boiled and roast? Alas! Here it is! I will go and hide myself below. We are all dead Men at this turn. I see on the Maintop Atropos the ruthless, with her Scissors newly ground, ready to cut the Thread of all our Lives. Look out; here he comes. O how horrible and abominable thou art! Thou hast drowned many others besides, who never boasted about it.

"Ah! if he only spouted Wine, good, white, red, dainty, delicious Wine, instead of this bitter, stinking, salt Water; *that* in a way would be tolerable, and there would be some Occasion for Patience; like that English Lord ⁹ who, being commanded, for the Crimes of which he had

⁵ Fr. *Perseus. Percé jus.* There is a similar pun in Shakespeare, *1 Hen. IV.* v. 3, 59:

Falst. Well, if Percy be alive I'll pierce him.

⁶ Fr. *C'est bien rentré de piques noires* = I have taken "miss" (at loo) to my cost. Cf. iv. 52, n. 18.

⁷ Fr. *Vertu d'un petit poisson.* In iii. 32 Panurge swears by *Vertu d'autre que*

d'un petit poisson; also i. 33, n. 11.

⁸ Fr. *facile symbole* = comparison, putting together, an alchemist's term, from Gk. *συμβάλλειν*. Cf. iv. 24.

⁹ English Lord, George, Duke of Clarence, brother of Edward IV. Rabelais may have read the story in Commines (i. 7). We know of the malmsey-butt from Shakespeare's *Richard III.* i. 4, 161, 277.

been convicted, to die the Death of his own Choosing, chose to be drowned in a Butt of Malmsey.

"Here he is. Ho, ho, Devil, Satanas, Leviathan, I cannot look on thee, thou art so hideous and detestable. Go¹⁰ to the Court of Chancery. Go to the Catchpoles."

¹⁰ *Go*, Fr. *vests*, which Cotgrave says is a Picard form = *va s'en*. Duchat takes it from *vessir*, to spout.

CHAPTER XXXIV

How the monstrous Physeter was slain by Pantagruel

THE Physeter, coming among the Tarpaulins and Bulwarks of the Ships and Galleons, threw Water on the foremost ones by whole Tuns, as if it had been the Cataracts¹ of the Nile in Aethiopia.

Lances, Darts, Javelins, Spears, Harpoons,² Partisans, flew upon it from all Sides. Friar John did not spare himself; Panurge was dying with Fear. The Artillery thundered and lightened like the Devil, and did its very best to harass him in good Earnest,³ but it profited little; for the great Balls of Iron and Bronze, as they came upon his Skin, seemed to melt, as far as one could see from a Distance, as do Tiles in the Sun. Then Pantagruel, considering the Occasion and the Urgency, put forth his Strength, and shewed what he could do.

You tell us, and it is written, that the Scoundrel⁴ Commodus,⁵ Emperor of Rome, could shoot with a Bow so dextrously that from a great Distance he could send the Arrows between the Fingers of young Children, as they held up their Hands in the Air, without striking them in any way.

You also relate to us of an Indian^a Archer, at the time when Alex-

^a Plutarch, *Reg. Apophth.* 181 B.

¹ Fr. *Catadupes*. "A place in Aethiopia where the Nile falls from high mountains with so horrible a noise that those living near the place are nearly all deaf, as Claud. Galen writes. The Bishop of Caramith, who was my preceptor in Arabic in Rome, told me that this noise was heard more than three days off, which is as far as from Paris to Tours. See Ptol., Cicero *in Somn. Scipionis*, Pliny lib. v. cap. ix. [§ 10] and Strabo" (*Briefve déclaration*).

² Fr. *corseques*, a sort of Corsican spear with long and broad point.

³ Fr. *de le pinser sans rire*. *Je te pinse sans rire* is one of Gargantua's games, i. 22.

⁴ Fr. *truant*. iv. 26, n. 7.

⁵ *Commodus*. This should probably be Domitian, of whom this feat is related by Suetonius (viii. 19). In Ammianus Marcellinus (xxxi. 10, 19) Commodus is stated to have killed a number of wild beasts with darts.

ander conquered India, who was so skilful⁶ in drawing the Bow, that at a Distance he sent his Arrows through a Ring, although they were three Cubits long, and their Head was so large and heavy that with them he would^b pierce steel Scymetars, thick Bucklers, steel Breast-plates ; generally everything that he struck, however firm, resisting, hard and strong you can mention.

^b Arrian, *Ind.* 16.

^c Plin. xxv. 5, § 25 ; Arist. *de Mir.* § 86.

You tell us also^c Marvels of the Skill of the ancient Franks, who in Archery were preferred to all others, and who in chasing black and dun Animals used to rub the Tip of their Arrows with Hellebore, because the Flesh of the Venison thus struck was more tender, dainty, wholesome and delicious ; cutting away, however, and removing the Part that was thus touched all round.

^d Virg. *Georg.* iii. 31.

You also make mention of the^d Parthians, who shot behind their Backs more cleverly than other Nations did in front of them.

^e Herodotus, iv. 131-2.

You celebrate also the Scythians for their Dexterity in this Art, from whom formerly an^e Ambassador sent to Darius, King of the Persians, offered him a Bird, a Frog, a Mouse and five Arrows, without saying a Word. When he was questioned what was the Meaning of such Presents, and if he were commissioned to say anything, he answered that he was not. Upon this Darius remained quite astonished and puzzled in his Understanding, but that^f Gobryas, one of the seven Captains who had slain the Magi, explained and interpreted it to him, saying : " By these Gifts and Offerings the Scythians silently tell you : ' Unless the Persians like Birds fly up to Heaven, or hide themselves like Mice near the Centre of the Earth, or dive to the Bottom of Ponds and Marshes like Frogs, they will all be sent to Destruction by the Power and the Arrows^g of the Scythians.' "

^f Herodotus, iii. 67-80.

In the Art of hurling and darting, the noble Pantagruel was beyond comparison still more admirable ; for with his dreadful *pila* and Darts (which nearly resembled in Length, Size, Weight and Iron-work the huge Beams on which are supported the Bridges of Nantes, Saumur, Bergerac,⁸ and the Changers⁹ and the Millers¹⁰ Bridges at Paris) at the Distance of a thousand Paces

He could open Oysters in their Shell without touching their Edges ;
Snuff a Candle without extinguishing it ;
Shoot Magpies in the Eye ;

⁶ Fr. *perit*, Lat. *peritus*.

⁷ Fr. *sagettes*, Lat. *sagittae*, It. *saette*.

⁸ *Bergerac* in Perigord, on the river Dordogne.

⁹ *Pont au Change*, the middle bridge

of the three leading from the *Ville* to the *Cité*. B. Cellini speaks of it in 1540 (*Vita*, ii. 17) as the *Ponte al Cambio*.

¹⁰ *Millers' Bridge*. Cf. ii. 11, n. 17.

It was the westernmost of the three bridges.

Take off the nether Soles of Boots without damaging them ;
 Take off the Crests of Helmets¹¹ without in any way spoiling them ;
 Turn over the Leaves of Friar John's Breviary one after another,
 without tearing anything.

With such Darts, of which there was great Provision in his Ship, at the first Blow he drove the Point into the Physeter on the Forehead, so mightily that he pierced both its Jaws and its Tongue, so that it no more opened its Mouth, nor drew in nor spouted out Water.

At the second Stroke he put out its right Eye ; at the third its left, and to the great Jubilation of all, the Physeter was seen bearing these three Horns in its Forehead, slanting somewhat forwards, in the Figure of an equilateral Triangle. Meanwhile it was seen staggering and reeling to and fro, as though stunned, blinded and nigh unto Death.

Not content with this, Pantagruel hurled another on its Tail, sloping similarly backwards ; then three others perpendicularly to its Chine, exactly dividing it in three equal Distances between its Tail and its Snout.¹²

Lastly, he darted on its Flanks fifty on one Side and fifty on the other, in such wise that the Body of the Physeter was like the Hull of a Galleon with three Masts,¹³ mortised together by Beams of proportionate Dimensions, as though they had been the Ribs¹⁴ and Chain-wales of the Keel ; and it was a mighty pleasant Sight to look upon.

Thereupon the Physeter dying turned over on its Back, as do all dead Fish, and as it lay thus overturned, with the Beams upside down in the Sea, it resembled the Scolopendra, a Serpent which has a hundred Legs, as the ancient Sage Nicander¹⁵ describes it.

¹¹ Fr. *barbutes*. "*Barbute* qua caput tegebant milites et equites in proeliis" (Du Cange). They were a sort of helmet topped with a crest of horse-hair, or a hood for monks, etc. (M.) Cf. iv. 52, n. 10.

¹² *Snout*, Fr. *bac* (? = *bec*).

¹³ Fr. *gabies*, from Ital. *gabbia*, properly look-out places on the top of the masts, here taken for the masts themselves.

¹⁴ *Ribs*, Fr. *costes* (c. 18). Jal takes this to be an error for *costes* = *côtes*.

¹⁵ *Nicander*, a physician of Colophon (flor. circa 185-135 B.C.) Poems of his are extant, *Theriaca* and *Alexipharmaca*. In the *Theriaca*, 812, occur the lines :

καὶ ἀμφικεφαλὴς σκολοπενδρά
 ἣ τί καὶ ἀμφοτέρωθεν ἐκείζονται ἀνδράσι κήρα
 ῥηϊδ' ὅ' (= οὐρα) ὡς στήριζονταί· ὅσοι περὶα θηροὶ πύλοισιν.

The Scholiast on this passage says that Aristotle (*H.A.* iv. 7, 2) is mistaken in asserting that the scolopendra has two heads. It often goes backwards, and so gives the idea of having two heads.

CHAPTER XXXV

How Pantagruel went ashore on the Wild Island, the ancient Abode of the Chitterlings

THE Crew¹ of the Ship *Lantern* towed the Physeter ashore on the neighbouring Island, which was called Wild Island, to dissect it anatomically, and to stow away the Fat of its Kidneys, which, they said, was very useful and necessary for the healing² of a certain Malady, which they called *Want of Money*.³

Pantagruel made no Account of it, for he had seen in the Gallic Ocean others pretty well as large, nay, some even still more enormous; however, he condescended to go ashore on the Wild Island to dry and refresh some of his People, who had been drenched and bedaubed by the villainous Physeter. They put into a small desert Harbour towards the South, situated by the Border⁴ of a Wood, which was well grown, fine and pleasant; from which flowed a delicious Stream of Water which was sweet, clear and silvery. There under fine Tents their Kitchens were set up without Stint of Fuel. When every one had changed his Clothes as he thought fit, the Bell was rung by Friar John; at its Sound the Tables were laid and promptly served.

As Pantagruel was dining merrily with his Men, about the time of the second Course he perceived certain little priggish⁵ Chitterlings clambering and getting up a high Tree near the Butler's Pantry,⁶ in perfect Silence; whereupon he asked Xenomanes what Creatures those were, supposing they had been Squirrels, Weasels, Martens or Ermines.

¹ *Crew*, Fr. *hespailliers*. Cf. c. 19.
The ensign of the second ship was a lantern. Cf. c. 1.

² *healing*, probably because the produce of such a whale realised much money.

³ *Faulte d'argent douleur sans pareille*.
ii. 16, n. 3; *Progn.* c. 3.

⁴ Fr. *une touche de bois*.

⁵ Fr. *affaittles*.

⁶ Fr. *le retraict du Guobelet*.

"They are Chitterlings," answered Xenomanes, "and this is Wild Island, of which I was speaking to you this Morning; between them and Lent, their malicious and inveterate Enemy, there has this long time been a deadly War, and I believe that the Cannon-shots fired against the Physeter have given them a Fright and Suspicion that their Enemy had come with his Forces to surprise them, or to lay waste this Island of theirs, as several times already he hath in vain tried to do, and with but little Success, being opposed by the Care and Vigilance of the Chitterlings, whom (as ^a Dido said to the Companions of Aeneas, when they wished to find Harbour at Carthage without her Knowledge and Permission) the Malice of their Enemy and the Nearness of his Territory constrained to watch continually and to stand on their Guard."

^a Virg. *Aen.* i
563.

"Well, my fair Friend," said Pantagruel, "if you see that by any honest Means we could put an End to this War and reconcile them together, only let me know. I will employ myself therein most heartily, and will spare nothing that in me lies to moderate and settle⁷ the Points in dispute between the two Parties."

"That is impossible for the present," answered Xenomanes. "It is about four Years since, as I was passing by here and Sneaking-land, I made it my Duty to effect a Treaty of Peace between them, or at least a long Truce; and by this time they would have been good Friends and Neighbours, if one as well as the others would have laid aside their Contentions on one single Article.

"Lent would not include in a Treaty of Peace the wild Puddings nor the Highland Sausages,⁸ their ancient good Gossips and Confederates. The Chitterlings demanded that the Fortress of Cacques should be under their Rule and Government, as is the Castle of Sallouoir, and that therefrom should be driven out I know not what stinking Villains, Assassins and Brigands, who then held it. This could not be agreed to, and the Terms seemed unjust to both

⁷ Fr. *amodier*.

⁸ Duchat understands the English and Scotch to be represented by *the wild Puddings and Highland (montigènes) Sausages*. De Marsy, with greater probability, refers them to the Swiss, quoting a sonnet of Joachim du Bellay, Rabelais' contemporary and friend, so explaining it, and referring to c. 38, in which they are so explained; also pointing out the resemblance between Sallouoir and Soleure,

the Swiss town. Regis quotes from the *Morgen-blatt* (No. 216, 1829) a passage shewing that on Shrove-Tuesday, when Lent is just beginning, on the Piazza di Pietra, in the heart of Rome, thousands of sausages are brought in by the *Montanari*, mostly from the Abruzzi, and sold from Tuesday in Holy Week till Easter Eve, and greatly eaten at the very beginning of Easter. He suggests that Rabelais had seen this in Rome and here alludes to it.

Parties. So the Agreement between them was not concluded; they remained, however, less exasperated and gentler Foes than they had been in times past.

"But since the Denunciation of the national Council of Chesil,⁹ by which they were rummaged, browbeaten and cited;¹⁰ by which Council also Lent was declared to be in a filthy and mangy Pickle like a Stock-fish, in case he made any League or Covenant with them whatever, they have become horribly embittered, envenomed, enraged and obstinate in their Feelings, and it is impossible to remedy it. Sooner would you reconcile Cats and Rats, Hounds and Hares together."

⁹ The *Council of Chesil* is the Council of Trent, which pronounced in favour of fasting in spite of the opposition of

the Protestants and some Catholics.

¹⁰ Fr. *intimés* = summoned before a court.

CHAPTER XXXVI

How an Ambuscade was laid against Pantagruel by the wild Chitterlings

WHILE Xenomanes was saying this, Friar John perceived five-and-twenty or thirty young Chitterlings of slender Shape about the Harbour, retiring as fast as they could towards their Town, Citadel, Castle and Fort of Chimney-Corner, and he said to Pantagruel :

"There will be a Rumpus¹ here, I foresee. These worshipful Chitterlings may perchance take you for Lent, although you are not a bit like him. Let us leave our Feasting² here and put ourselves in a Position to withstand them."

"That would not be a bad Plan," said Xenomanes ; "Chitterlings are Chitterlings, always double-faced and traitorous."³

Pantagruel then rose from Table to reconnoitre outside the Border of the Wood, and then immediately returned and assured us that he had discovered on the left an Ambuscade of squab Chitterlings, and on the right, half a League distant from there, a huge Battalion of other powerful and gigantic Chitterlings along a little Hill, furiously marching against us in Battle-array to the sound of Bagpipes and Flageolets, of Sheep's-paunches and Bladders, merry Fifes and Drums, Trumpets and Clarions.

Guessing by seventy-eight Standards, which he counted, we calculated their Number to be no less than forty-two thousand. The Order that they kept, their proud Gait and resolute Faces, made us believe that they were not raw Recruits⁴ but old warlike Chitterlings. From

¹ Fr. *il y aura de l'asne*. This phrase occurs in the *Arrêts d'Amours*, No. 52 (Duchat).

² Fr. *repaisailles* (iv. 52).

³ *Chitterlings*, etc. This may well have been suggested by

Κρίνεις διὰ ψῆφους καὶ διὰ τὰς γαστέρας ἀγροῦ, quoted by St. Paul to Titus, i. 12. *Double*, as being sold in links that are doubled.

⁴ Fr. *friquenelles*, the small fry (Duchat).

those of the first Rank to near the Standards, they were all armed cap-à-pie with small Pikes, as we thought from a Distance; at all events, they were sharp and with steel Points. The Wings were flanked with a great Number of wild ⁵ Puddings, heavy Patty-pans and Sausages on horseback, all of a goodly Size, Island folk, Banditti ⁶ and fierce.

Pantagruel was in great Trouble, and not without Reason; though Epistemon pointed out to him that the Use and Custom in Chitterling-land might be thus to welcome and receive in Arms their foreign Friends, just as the noble Kings of France are received and saluted by the chief Cities of the Kingdom at their first Entry after their Consecration and Accession to the Crown.

"Perhaps," he said, "it is the ordinary Guard of the Queen of the Place, who, being warned by the young Chitterlings of the Watch, whom you saw up the Tree, that the fine and pompous Array of your Vessels was riding in the Harbour, thought that it must be some rich and powerful Prince, and is coming to visit you in Person."

Not satisfied with this, Pantagruel assembled his Council to hear their Advice at large on what they ought to do in this Perplexity of uncertain Hope and evident Fear.

He then briefly shewed them how such a mode of Reception under Arms had often wrought deadly Mischief, under colour of Compliment and Friendship.

"Thus," he said, "the Emperor Antoninus Caracalla at one time slew the ^a Alexandrians, and at another cut off the Retinue of ^b Artaban, King of the Persians, under Colour and Pretence of wishing to marry his Daughter. This did not remain unpunished, for shortly after he lost his ^c Life there;

^a Herodian, C. iv. 9.
^b Herodian, C. iv. 10

^c Herodian, C. iv. 13.
^d Genesis xxxiv.

"Thus the ^d Children of Jacob, to avenge the Rape of their Sister Dinah, destroyed the Sichemites;

^e Trebell. Poll. Gallien. 7 (262 A.D.)
^f Tac. Ann. ii. 3.

"In this hypocritical Fashion were the Soldiery in Constantinople put to Death by ^e Gallienus, the Roman Emperor;

"Thus, under pretence of Friendship, ^f Antonius enticed Artavasdes, King of Armenia, and then had him bound and chained with heavy Irons, and at last had him put to Death.

"We find a thousand like Instances in History by the ancient Records; and with good right the Prudence of Charles, King of France, the sixth of that Name, is commended to this day, in that when returning victorious over the Flemings and Ghenters into his

⁵ Fr. *sylvatiques*, i.e. made of game and venison.

⁶ Fr. *bandouilliers*. The name given to the robber-bands in the Pyrenees (*bande de voliers*).

good City of Paris,⁷ and hearing at Bourget in France that the Parisians with their Mallets—whence they were called Maillotins⁸—had gone forth from the City in Battle-array, to the number of twenty thousand fighting Men, would not enter there until they had first retired to their Houses and laid down their Arms; although they protested that they had thus put themselves under Arms in order to welcome him more honourably, without any other Pretence or evil Design.”

⁷ Charles had defeated the insurgent Flemings under Philip van Artevelde at the battle of Rosebecque (Nov. 28, 1382), and made his entry into Paris Jan. 11, 1383.

⁸ The *Maillotins* were the Paris populace who had risen against the imposition of taxes, killed the collectors and stormed the Hôtel de Ville in March 1382.

CHAPTER XXXVII

*How Pantagruel sent for the Captains Maul-chitterling¹ and
Cut-pudding ; with a notable Discourse on the proper
Names of Places and Persons*

THE Resolution of the Council was, that, whatever might happen, they were to stand on their Guard. Therefore, at the Command of Pantagruel, Carpalim and Gymnast were sent to summon the Men-at-arms who were on board the Cup-galley,² under the Command of Colonel Maul-chitterling, and on the Vine-tub Frigate,³ under the Command of Colonel Cut-pudding the Younger.

"I will relieve Gymnast of that Trouble," said Panurge ; "moreover, his Presence here is necessary to you."

"By the Frock that I wear," said Friar John, "thou hast a mind to absent thyself from the Fight, thou Hang-dog, and on my Honour thou wilt never come back. 'Tis in no way a great Loss ; besides, he would do nothing but weep and lament and howl and dishearten the good Soldiers."

"Certainly I will come back," said Panurge, "Friar John, my ghostly Father, and that soon. Only give order that these plaguy Chitterlings do not climb on the Ships. While you are fighting, I will pray to God for your Victory, after the Example of the chivalrous Captain ^a Moses, Leader of the People of Israel."

^a Exodus xvii.
3-11.

Then said Epistemon to Pantagruel : "The Names given to these two Colonels of yours, Maul-chitterling and Cut-pudding, promise us in this Conflict Confidence, Success and Victory, if by chance these Chitterlings wish to assail us."

¹ *Maul-chitterling*, Fr. *Riflandouille*. This name is given to one of the giants in Louppgarou's company, ii. 29 *fin*.

we find this as the ninth galley in the fleet.

² *Cup-galley*, Fr. *Brindière*. In c. I

³ *Vine-tub frigate*, Fr. *Portouerière*. This was the eleventh vessel.

"You take it rightly," said Pantagruel, "and it pleaseth me that you foresee and prognosticate Victory for us by the Names of our Colonels.

"Such manner of prognosticating by Names is not modern ; it was of yore celebrated and religiously observed by the Pythagoreans. Several great Princes and Emperors have formerly turned it to good Account.

"Octavianus ^b Augustus, second Emperor of Rome, one day meeting a Peasant named Eutyches, that is to say *Lucky*, who was driving an Ass named Nicon, that is *Victorious* in Greek, struck by the Signification of the Names of the Driver as well as of the Ass, assured himself of all Prosperity, Felicity and Victory. ^b Suet. ii. 96.

"^c Vespasian, also Emperor of Rome, being one day alone in Prayer in the Temple of Serapis, at the unexpected Appearance of a Servant of his named Basilides (that is to say *Royal*), whom he had left sick far behind, took Hope and Assurance of obtaining the Empire of Rome. ^c Suet. viii 7

"Regilian, for no other Cause or Occasion but the Signification of his Name, was elected Emperor by the Soldiers.⁴

"See the Cratylus ⁵ of the divine Plato."—

"By my Thirst, I will read him," said Rhizotomus ; ⁶ "I often hear you quoting him."—

"See how the Pythagoreans, by reason of Names and Numbers, conclude that

Patroclus ⁷ was to be slain by Hector,
Hector by Achilles,
Achilles by Paris,
Paris by Philoctetes.

"I am quite puzzled in my Understanding when I think of the admirable Discovery of ^d Pythagoras, who by the Number, either even or odd, of the Syllables of each proper Name, told on which Side men were lame, hunch-backed, blind, gouty, sick of the Palsy, Pleurisy and other such Distempers in Nature ; namely, by assigning the Even number to the Left side of the Body, the Odd number to the Right." ^d Pliny xxviii 4. § 6.

"Indeed," said Epistemon, "I was Eye-witness of it at Xaintes, at a general Procession, in the presence of that most excellent, virtuous, learned and just President, Briand ^e Vallée, Lord of Douhait. ^e Cf. ii. 10, n. 8.

⁴ Quintus Nonus Regilianus, a Dacian, was thus chosen Emperor by the Moesian soldiery and put to death directly after (263 A.D.) Trebellius Pollio, *Trig. Tyr.* c. 10.

⁵ The subject of the *Cratylus* is names, whether they are assigned natur-

ally or arbitrarily (φύσει ἢ θέσει).

⁶ *Rhisotomus*, the botanist, first appears i. 23. He is introduced as one of Pantagruel's attendants iv. 1.

⁷ *Patroclus*, etc. The whole of this paragraph is taken from Cornelius Agrippa, *de Vanitat. Scient.* c. 15.

"When there went by a Man or Woman who was lame, one-eyed or hunch-backed, the proper Name of the Person was reported to him. If the Syllables of the Name were Odd in number, he at once, without seeing the Persons, declared them to be deformed, one-eyed, lame or hunch-backed on the Right side; and on the Left side, if they were Even in number; and so in truth it proved. In no case did we find any Exception."

"By this Invention," said Pantagruel, "the Learned have affirmed that

"Achilles while kneeling, was wounded by the Arrow of Paris in his right Heel, for his Name consists of an Odd number of Syllables,—here we should observe that the Ancients used to kneel with their right Foot—

"Venus was wounded by Diomedes before Troy in her left Hand,⁸ for her name in Greek [*Ἀφροδίτη*] is of four Syllables;

"Vulcan was lame of the left⁹ Foot for the same Reason;

"^f Philip, King of Macedon, and ^g Hannibal blind of the right Eye.

"Further, we could particularise in Sciatica, Hernia, Hemisrania, by this same Pythagorean Reason.

"But to return to Names; consider how ^h Alexander the Great, Son of King Philip, of whom we have spoken, achieved his Enterprise merely by the Interpretation of a Name. He was besieging the strong City of Tyre, and was assaulting it with all his Power for several Weeks, but in vain. His military Engines and Attempts profited nothing; everything was no sooner destroyed than repaired by the Tyrians, whereupon he conceived the Idea of raising the Siege, to his great Grief; seeing in this Retreat a notable Loss to his Reputation. In this Perplexity and Vexation he fell asleep, and while sleeping dreamed that a Satyr came into his Tent, capering and skipping with his goatish Legs; Alexander wished to capture him, but the Satyr always escaped from him, till at last the King pursued him into a Corner and nabbed him. At this point he woke, and on relating his Dream to the Philosophers and learned Men of his Court, he was told that the Gods promised him Victory, and that Tyre would soon be taken; for this word Satyros, being divided in two, is *σὰ Τύρος*, signifying *Tyre is Thine*. Indeed, at the next Assault that he gave, he took the City by storm, and by a great Victory subjugated this rebellious People.

⁸ The question which hand of Venus King Philip was lame. Cf. Sir T. was wounded is discussed in Plutarch, Browne, *Pseud. Ep.* vii. 1.

⁹ Rabelais seems to make a slip here, first by a counter-question on which leg the name *Ἡφαίστος* being of three syllables.

^f Strabo, vii. 22, p. 330; Justin, vii. 6, § 13.
^g Nepos, *Hann.* c. 4.

^h Plut. *Alex.* 24.

"On the other hand, see how, by the Signification of a Name, ⁱ Pompey fell into Despair. After being conquered by Caesar at the Battle of Pharsalia, he had no Means left to escape but by Flight; and as he fled by Sea he arrived at the Island of Cyprus; near the City of Paphos he perceived on the Shore a fair and sumptuous Palace; when he asked the Pilot what this Palace was called, he learned that its Name was *κακοβασιλεία*, that is *Evil King*. This Name gave him such a Fright and evil Omen, that he fell into Despair, as being assured that he should not escape, but shortly lose his Life; insomuch that the Passengers and the Mariners heard his Cries, Sighs and Groans. And in fact, a short time afterwards a certain unknown Peasant, named Achillas, cut off his ^j Head.

ⁱ Valer. Max. i. 5, § 6.

"Further, we could quote on this Point that which happened to ^k L. Paullus Aemilius, when he was elected by the Roman Senate to be *Imperator*, that is to say, Chief of the Army, which they were sending against Perses, King of Macedonia. That same Day, towards Evening, as he returned to his House to prepare for his Departure, and kissed a little Daughter of his named Tertia,¹⁰ he noticed that she was somewhat sad. 'What is the Matter,' said he, 'my Tertia? Why art thou so sad and troubled?' 'My Father,' she answered, 'Persa is dead,' for so she called a little Bitch¹¹ which she had as a great Pet. At this Word Paullus received Assurance of his Victory over Perses.

^j Plut. *Pomp.* c. 79.

^k Cic. *de Divin.* l. § 103, li. § 83; Plutarch, *Aem. Paul.* 10; Valer. Max. i. 5, 3.

"If Time allowed us to discourse of the Sacred Books of the Hebrews, we should find a hundred notable Passages evidently shewing us in what religious Observance they held proper Names and their Significations."

As this Discourse was finished, the two Colonels arrived, accompanied by their Soldiers, all well armed and resolute. Pantagruel made them a short Exhortation, bidding them shew their Bravery in the Combat, in case they were driven to fight (for as yet he could not believe that the Chitterlings were so treacherous), but forbidding them to begin the Assault; and he gave them *Mardigras* for the Watchword.

¹⁰ The French editions read *Tratia*, which Duchat ascribes to the printers mistaking the abbreviation *Tria*.

¹¹ Cicero and Valerius Maximus both have *catellus*, so there is a slip on the part of Rabelais in speaking of *une petite chienne*.

CHAPTER XXXVIII

How Chitterlings are not to be despised among Men

AT this Point, Topers, you scoff, and do not believe that it is in truth as I tell you. I know not what to do with you therein. Believe it if you will ; if you will not, go thither and see. But I know well what I saw.

It was in Wild Island—I give you the Name of the Place—and now do you bring back to your Memory the Strength of the ancient Giants, who undertook to place the high Mountain Pelion on Ossa, and to envelop the shady Olympus with Ossa,¹ so as to fight against the Gods and to ^aunnestle them from Heaven. This was no common or moderate Strength. Nevertheless they were but Chitterlings in the half of their Body, or rather Serpents,² not to lie.

^a Cf. iii. 3, v. 8.

The Serpent who tempted Eve was of the Chitterling kind ; notwithstanding this, it is written of him that he was sly and ^bsubtle above all living Creatures ; even so are Chitterlings. Further, it is maintained in certain Academies that this same Tempter was the Chitterling called Ithyphallus, into which was of old transformed the goodly Messer Priapus, the great Tempter of Women in *Paradise*, as it is called in Greek ; that is *Gardens* in French.

^b Genesis iii. 1.

The Switzers who are now a bold and warlike People, how do we know that they were not formerly Sausages ? I would not put my Finger in the Fire³ on the Subject.

¹ Rabelais follows Homer :

"Ὀσσαν ἐπ' Οὐλύμπῳ μίμῃσιν θέμει, αὐτὰρ ἐπ' Ὀσση
Πήλιον εἰσεσίφλλον, τὴν αἰρατὴν ἀμβρατὴν ὤν"

(*Od.* xi. 325),

rather than Virgil :

Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossae frondosum involvere
Olympum.

Georg. i. 281.

² A similar "moralisation" on serpents and sausages is to be found in Aristophanes, *Eq.* 207 sq.

³ put my Finger in the Fire, i.e. take my oath to the contrary ; referring to the practice of corroborating testimony by taking up hot irons, etc. Cf. *Soph. Ant.* 264 :

ἤμαρ δ' ἐν αἵματι καὶ μέδρεαι αἶψαν χερσίν.

The Himantopodes, a very famous People of Aethiopia, according to Pliny's Description,⁴ are Chitterlings and nothing else.

If these Discourses do not satisfy the Incredulity of your Lordships, go forthwith (I mean after drinking) and visit Lusignan,⁵ Partenay, Vouvant, Mervant and Ponzauges in Poitou. There you will find Witnesses, old ones, renowned ones, and of the good Stamp,⁶ who will swear to you on the Arm of St. Rigomé⁷ that Mellusina, their first Foundress, had the Body of a Woman as far as the Prick-purse, and that the rest of her below was a serpentine Chitterling, or perhaps a chitterlinick Serpent.⁸ Nevertheless she had a fine and noble Gait, which to this day is imitated by the Breton Ball-goers⁹ as they dance their jiggling *Trihoris*.¹⁰

What was the Reason why Erichthonius¹¹ was the first to invent Coaches, Litters and Chariots? It was because Vulcan had begotten him with Chitterlings for 'Legs. It was the better to hide these, that he chose to ride in a Litter rather than on horseback, for in his time Chitterlings were not yet in Repute.

The Scythian Nymph Ora had likewise a Body half Woman and half Chitterling; yet she seemed so fair to Jupiter that he lay with her and had by her a fair Son named Colaxes.¹²

Therefore cease scoffing further here; and believe that there is nothing so true—as the Gospel.

⁴ "Himantopodes loripedes quidam, quibus serpendo ingredi natura est" (Plin. v. 8, § 8).

⁵ *Lusignan*, a small town in Poitou five leagues from Poitiers, celebrated for the family of that name, which furnished some kings of Jerusalem, and for the fairy Melusina, to whom the construction of their castle is attributed.

⁶ *Fr. de la bone forge*. Cf. Aristoph. *Plut.* 862: *πρωτοῦ κόμματος*.

⁷ The *Arm of St. Rigomé* was a relic much venerated in Maine. Cf. iii. 27.

⁸ This trait is derived from the ancient *roman de Melusine*, by Jean d'Arras, in which we find: "Comment elle s'envola en forme d'un serpent du chateau de Lusignan."

⁹ *Fr. balladins*, with scoffing change from *paladins*.

¹⁰ There is an excellent description of the *trihori* (*saltatio trichorica*) of Brittany in the *Contes d'Eutrapel*, chap. xix.

¹¹ *Primus Erichthonius currus et quattuor ausus Jungere equos rapidusque rotis insistere victor.* Virg. *Georg.* iii. 113.

¹² *Colaxes*, King of the Bisaltæ, bore on his shield Jupiter's lightning as a token of his birth. The source of the allusion is the following:

Proxima Bisaltæ regio ductorque Colaxes, Sanguis et ipse Deûm, Scythicis quem Juppiter oris

Progenit viridem Myracen Tibisenaque juxta Ostia, semifero (dignum si credere) captus Corpore, nec nymphae geminos exhorruit angues.

Matris Orae specimen.

Valer. Flacc. *Argonaut.* vi. 48-52, 58.

^c Apollodor. iii. 14, 6.

CHAPTER XXXIX

How Friar John allies himself with the Cooks to fight against the Chitterlings

FRIAR JOHN, seeing these furious Chitterlings marching up thus boldly, said to Pantagruel :

"There will be here a rare Battle of Puppets,¹ from what I see. Oh, the mighty Honour and magnificent Praises which will attend our Victory! I could wish that you were aboard your Ship and only a Spectator of this Conflict, and for the rest that you would leave me and my Men² to deal with them."

"What Men?" enquired Pantagruel.

"'Tis in the Breviary," answered Friar John. "Why was Potiphar, who was Master Cook in Pharaoh's Kitchens, the Man who bought Joseph and whom Joseph could have made a Cuckold had he wished it, why, I say, was he made Master of the Horse throughout the whole Kingdom of Egypt?"

¹ 2 Kings xxv. 8-10. "Why was Nabuzardan,³ Head Cook of King Nebuchadnezzar, chosen from among all the Captains to besiege and ^a destroy Jerusalem?"

"I am listening," answered Pantagruel.

"By'r Lady's Wound,"⁴ said Friar John, "I dare take my Oath that formerly they had Chitterlings to fight against, or People as lightly esteemed as Chitterlings; for whose Overthrow, Conquest, Subjugation

¹ Fr. *bataille de foin*, i.e. of no importance. *Un avocat de foin* was an advocate without merit (M.)

² *me and my Men*, i.e. me and the cooks. We have seen Friar John (c. 10) always in the kitchen and engrossed on cookery.

³ *Nabuzardan*. In the *Poésies françaises inédites des xv^e et xvi^e siècles*,

published by De Montaignon, there is found (l. p. 204): "Sermon joyeux de la vie de saint Onnon, comment Nabuzardan, le maistre cuisinier, le fit martirer," etc.

⁴ *Par le trou Madame*. Regis suggests that this adjuration alludes to the sword that was to pierce the Virgin's soul.

and Destruction Cooks are beyond comparison far more suitable and sufficient than all the Men-at-arms, Stradiots,⁵ Soldiers and Infantry in the World."

"You refresh my Memory," said Pantagruel, "in what is written among the ^b witty and merry Sayings of Cicero.

^b Plut. *Apoph.*
Cic. § 19, p. 205 E.

"In the time of the Civil Wars at Rome between Caesar and Pompey, he was by Disposition more inclined to the Side of Pompey, although he had been courted and greatly favoured by Caesar. One day hearing that the Pompeians had sustained a considerable Loss of their Men at a certain Encounter, he determined to visit their Camp. There he found little Strength, less Courage and much Disorder. Upon this, foreseeing that everything would go to Ruin and Perdition, as did afterwards come to pass, he began to gibe and mock first at one and then another, with bitter and stinging Jests, as he well knew how to do. Whereupon some Captains, playing the good Fellow, as being confident and resolute, said to him: 'Do you see how many Eagles we still have?'—that was then the Emblem of the Romans in time of War—upon this Cicero answered: 'That would be good and useful for you if you were warring against Magpies.'

"Now seeing that we have to fight with Chitterlings, you infer that it is a Battle culinary, and you propose to ally yourself with Cooks. Do as you please. I will stay here and wait for the Issue of these Rhodomontades."

Friar John went straightway to the Kitchen Tents, and in all Gaiety and Good temper said to the Cooks: "My Children, I would see you this day gain Honour and Victory. Feats of Arms shall be wrought by you such as have never been witnessed within our Memory. Belly against Belly! ⁶ do men make no more Account of the valiant Cooks? Let us go and fight these whoreson Chitterlings. I will be your Captain. Let us drink, my Friends! Courage! Forward!"

"'Tis well said, Captain," answered the Cooks. "We are at your jolly Command. Under your Lead we will live and die."

"Live, yes," said Friar John; "but die, no. That is for the Chitterlings to do. On, then; let us put ourselves in Order. *Nabuzardan* shall be your Watchword."

⁵ *Stradiots* (from Gk. *στρατιῶται*) were a kind of Janissaries.

⁶ *Ventre sus ventre!* This was one of Gargantua's games (i. 22), and occurs again v. Prol.

CHAPTER XL

*How the Sow was fitted up by Friar John; and the brave Cooks
that were shut up in it*

THEN, at the Command of Friar John, the great Sow which was in the Leather-bottle Ship¹ was fitted up by the Master Engineer. It was a wonderful Machine, contrived of such a Size that it threw Stone-shot and Bolts feathered with Steel from the huge Bombards,² which were round it in Tiers; and within its Hold two hundred Men and more could easily fight and remain under Cover. It was made on the Pattern of the Sow³ of La Rirole,⁴ by means of which Bergerac⁵ was taken from the English, while the young King Charles the Sixth was reigning in France.

Here follow the Number and Names of the brave and valiant Cooks who went into the Sow, as the Greeks did into the Horse at Troy:

Sour-sauce,
Jackanapes,

Master Greasy-fist,⁶
Fat-gut,

¹ A *Leather-bottle* was the ensign of the sixth ship in Pantagruel's fleet. Cf. iv. 1.

² Fr. *couillarts*, huge pieces of artillery of which *coulevrines* were the diminutives (M.)

³ *La truie*, with a pun on *Troye*, was properly a pent-house like the Roman *testudo*, under cover of which miners and others could approach a wall. (Cf. *Caes. Bell. Gall.* v. 42, 43.) A battering-ram was often placed under it.

⁴ *La Rirole* is a city in Guienne, on the Garonne.

⁵ *Bergerac*. Rabelais is in error here.

Bergerac was recovered from the English in 1378, two years before the death of Charles V. of France. Froissart (liv. ii. c. 2) has an account of this engine: "Ilz envoyèrent querre à la Rirole un grand engin qu'on appelle Truie, lequel engin estoit de telle ordonnance que il jetoit pierres de faix, et se pouvoient bien cent hommes d'armes ordonner dedans et, en approchant, assaillir la ville." In Froissart ii. 102 there was employed a similar engine, called a *Mouton*, at the siege of Audenarde.

⁶ Fr. *Maître Hordoux*, a master-cook in iii. 23, n. 19.

Rapscallion,	Pound-mortar,
Slouch,	Lick-pot,
Soused Pork,	Pease-porridge,
Greasy-slouch,	Cabirotrado,
Sow-fist,	Carbonado,
Egg-flip,	Hog's-pudding,
Weary-foot, ⁷	Hodge-podge,
Shoveller,	Haslet,
Soused-codfish,	Gashed-phiz,
Curly-wig,	Gallimaufry.

All these noble Cooks bore on their Coat-of-arms, in a Field Gules a Larding-pin Vert, charged with a Chevron Argent sloping to the Left.

Rasher,	Arch-bacon,
Bacon,	Anti-bacon,
Round-bacon,	Frizzle-bacon,
Gnaw-bacon,	Tie-bacon,
Tug-bacon,	Scrape-bacon,
Fat-bacon,	Tread-bacon,
Save-bacon,	Cheer-bacon, by Syncope ;

he was born near Rambouillet ; the Name of this culinary Doctor was Cheery-bacon ; thus you say *Idolater*⁸ for *Idololater* ;

Stiff-bacon,	Dainty-bacon,
Watch-bacon,	Fresh-bacon,
Sweet-bacon,	Rusty-bacon,
Chaw-bacon,	Waste-bacon,
Snap-bacon,	Ogle-bacon,
Catch-bacon,	Pease and bacon,
Gobbet-bacon,	Gulch-bacon,
Mince-bacon,	Shoot-bacon,

Names unknown among the Apostates and Jews ;

Well-hung,	Green-sauce,
Pick-salad,	Pan-scraper,
Cress-bed,	Trivet,
Turnip-scraper,	Porridge-pot,
Pig-chap,	Crack-pot,
Rabbit-skin,	Toss-pot,
Tid-bits, ⁹	Frying-pan,

⁷ Fr. *Las d'aller*. This name is given to one of the pilgrims whom Gargantua ate in a salad. Cf. i. 45.

⁸ *Idolatri* is εἰδωλολατρεία.

⁹ In v. 16 occurs *appigrets*, temptation to eat. *Apigratis* here may have a similar meaning. Joh. would derive it from *pigritia*.

Patty-pan,	Salt-gullet,
Shave-bacon,	Snail-dresser,
Free-fritter, ¹⁰	Dry-broth,
Mustard-pot,	March-soup,
Vintner,	Chine-picker,
Swill-broth,	Cheese-rennet,
Jolly-boy,	Macaroon,
Pancake,	Skewer-maker,

Smell-smock ; this one was taken from the Kitchen to the Chamber, for the Service of the noble Cardinal Le Veneur ;¹¹

Spoil-roast,	Rashcalf,
Oven-sweeper,	Sir-loin,
Head-clout,	Spit-mutton,
Fire-stirrer,	Cakelet,
Pillicock,	Pepper-box,
Allcock,	Bladder-blower,
Prick-pride,	Bullace-cheese,
Merry-boy,	Jacket-liner,
New-cock,	Churn-licker,
Fly-flap,	Crocodilly,
Conqueror,	Taster,
Old-cock,	Scarred-phiz,
Plush-cod,	Smutty-face,

Mondam,¹² who invented Madame Sauce, and for this Invention got this Name in Scotch-French Language,

Rattle-tooth,	Waffle-gobbler,
Slabber-chaps,	Saffron-monger,
Scum-pot,	Ill-kempt,
Wood-cock,	^a Antitus,
Rinse-pitcher,	Turnip-eater,
Drink-spiller,	Radish-gobbler,
Sloven,	Pudding-bag,
Gormandiser,	Pigling,

^a ii. 11, n. 6.

¹⁰ Fr. *Franc-beignet*, a name probably suggested by Rabelais' old friend *Le Franc Archer de Baignolet*.

¹¹ Jean le Veneur-Carrouges, Bishop of Lisieux, made a cardinal at Marseilles by Pope Clement VII. in 1533. He was a great *bon vivant*, and kept partridges all the year round (Duchât).

¹² *Mondam* instead of *Madame*, a

barbarous piece of French jargon, such as the Scotch archers of the guard would use. On this account the French frequently made fun of them. An instance may be found in ii. 9 and in *Des Periers*, Nov. 39. *Sauce Madame* was well known as a sauce for a goose. Taillevent, the great cook of the 14th century, gives a recipe for it.

Robert ; he was Inventor of Robert Sauce,¹³ so wholesome and necessary for roast Rabbits, Ducks, fresh Pork, poached Eggs, salt Cod, and a thousand other such Meats ;

Cold-eel,	Powdered beef,
Thorn-back,	Frying-pan,
Gurnet,	Gapester,
Rumble-gut,	Calabrian,
Alms-scrip,	Turnip,
Olymbrius, ¹⁴	Dungster,
Fouquet,	Thick brawn,
Tittle-tattler,	Draggle-tail,
Salmygondin,	Mouldy,
Merry grig,	Card-spinner,
Red herring,	Donkey-face,
Big snout,	Cockicrane,
Lick-finger,	Coxcomb,
Sauce-box,	Bull-calf,
Saddle-ass,	Braguibus. ¹⁵

Into the Sow entered these noble Cooks, cheery, gallant, brisk and eager for the Fray.

Friar John with his huge Scymetar went in last, and shut the Doors inside with a Spring.

¹³ *Robert Sauce* was a *sauce piquante* made of onions, salt, pepper, vinegar and mustard.

¹⁴ "The name of a swaggering worthie mentioned in some of the Romans, or old and fabulous Poesies or Histories of

France" (Cotg.) Cf. Molière, *L'Étourdi*, iii. 5 :

Faisons l'Olibrius, l'occiseur d'innocents.

¹⁵ *Braguibus* is the name of the hermit in Ringing Island, v. 1.

CHAPTER XLI ✓

*How Pantagrue broke the Chitterlings across his Knees*¹

THESE Chitterlings advanced so near that Pantagrue perceived how they were putting forth their Strength, and already beginning to lower their Lances.²

Upon this he sent Gymnast to learn what they had to say, and on what Quarrel they wished without Provocation to war against their old Friends, who had done no Wrong either in Word or Deed.

Gymnast made a very low Obeisance before their front Ranks, and cried out as loud as he could: "Your Friends we are, all of us, all yours, yours and at your Command. We hold fast by Mardigras, your old Confederate."

Some have since told me that he said *Gradimars*,³ and not *Mardi-gras*.

However it was, at this Word a burly, wild, squab Brain-sausage, starting out in front of their Battalion, tried to seize him by the Throat.

"By Heaven," said Gymnast, "thou shalt not enter there except in Slices; ⁴ thus entire thou canst not enter."

With that he lugs out his Sword (Kiss-my-a— he called it) with both Hands and cuts the Brain-sausage in two. Good Heavens, how fat he was! I was reminded of the big Bull of Berne,⁵ who was killed

¹ Johanneau quotes a passage from Amadis (viii. 53) in which occurs *rompre l'anguille au genouil* = to attempt what is impossible. Cf. v. 22. Pantagrue, however, achieves the impossible.

² Fr. *baisser bois*.

³ *Gradimars* is of course an anagram of *Mardigras*. *Dimars* is the Toulouse variant for *Mardi*. It has been suggested that *Gradimars* is a compound of *Gradivus* and *Mars*, but De Marsy interprets it

with greater probability as *gras dimars* = fat tithe-collectors (from *ditme*, tithes, which would be a gross insult to the Chitterlings.

⁴ *Furcinulas fificant in cervellatibus atque smenuzzant illos gladio taliente frequenter.*
Merl. Cocc. Mac. i.

⁵ *Bull of Berne*. Cf. ii. 1, n. 27. Francis I. defeated the Swiss at Mariignano, Sept. 13, 1515, his first engagement after coming to the throne.

at Marignan, when the Swiss were defeated. Believe me, he had not less than four Fingers'-breadth of Lard on his Paunch.

The Brain-sausage being brained, the Chitterlings ran upon Gymnast and threw him down villainously, when Pantagruel with his Men ran up to his Succour with all Speed.

Then began the martial Fray pell-mell :

Maul-Chitterling did maul Chitterlings,

Cut-pudding did cut Puddings,

Pantagruel broke the Chitterlings on his Knee.

Friar John lay snug within his Sow, seeing and watching everything, when the Patty-pans, who were in Ambush, sallied forth on Pantagruel with a great Scare.

Then Friar John, seeing the Disorder and Hubbub, opened the Doors of his Sow and came forth with his brave Soldiers.

Some were armed with iron Spits, others had Andirons, Racks, Fire-shovels, Frying-pans, Kettles, Gridirons, Pokers, Tongs, Dripping-pans, Brooms, Saucepans, Mortars, Pestles, all in Battle-array, like so many ^a House-burners, hallooing and roaring out all together most frightfully : "Nabuzardan, Nabuzardan, Nabuzardan." * v. 27.

With such Cries and Tumult did they charge the Patty-pans, and through the Sausages. The Chitterlings, suddenly perceiving this new Reinforcement, took to Flight at full Speed, as though they had seen all the Devils. Friar John with Blows from an iron Crow beat them down as small as Flies, and his Men were not a Jot sparing either. 'Twas a pitiful Sight ! The Plain was all strewed with dead or wounded Chitterlings, and History relates that if God had not seen to it, the Race of Chitterlings would have been quite exterminated by these culinary Soldiers ; but a miraculous Event took place. You may believe what you will of it.

From the North side there flew towards us a great, greasy, gross, grisly Swine, with Wings as long and broad as those of a Windmill ; its Plumage was crimson red, like that of a Phœnicopterus, which in Langue d'Oc is called a Flamingo.⁶

Its Eyes were red and flaming, like a Carbuncle ;⁷

Its Ears were green, like a prasin⁸ Emerald ;

Its Teeth yellow, like a Topaz ;

⁶ *Flamingo*, Fr. *Flamman*. i. 37, ii. 1.

⁷ *Carbuncle*, Fr. *Pyrope*, from *Ov. Met.* ii. 2 : "flammasque imitante pyropo."

⁸ *prasin* simply = green, from the

Greek *πρασός*, leek-colour, which was adopted by the Romans to distinguish one of the four "factiones" of the Circus. Cf. iv. 1.

Its Tail long and black, like Lucullian⁹ Marble ;

Its Feet white, diaphanous and transparent, like a Diamond, broadly webbed like those of a Goose, and as formerly at Toulouse were those of Queen Pedauc¹⁰.

About its Neck it had a gold Collar, round which were Ioniac Letters, whereof I could only read two Words : ΥΣ ΑΘΗΝΑΝ,¹¹ *Hog teaching Minerva*.

The Sky was bright and clear, but at the Approach of this Monster it thundered so heavily on the Left¹² that we stood quite amazed.

The Chitterlings no sooner perceived it than they threw down their Arms and their Sticks, and all fell on their Knees, raising aloft their clasped Hands, as if adoring it. Friar John and his Men kept on smiting and spitting the Chitterlings ; but by Pantagrue's Order a Retreat was sounded, and all Fighting ceased.

The Monster having several times flown backwards and forwards between the two Armies, threw down more than twenty-seven Pipes of Mustard on the Ground, and then disappeared flying through the Air and continually crying : "Mardigras, Mardigras, Mardigras."

⁹ *Lucullian*, so called because Lucullus introduced this black spotted marble into Rome. According to Pliny, it is found in the island of Melos (xxxvi. 6, § 8).

¹⁰ *Queen Pedauc* = Goose-foot. This fanciful personage has statues in several cities in the south of France, as well as monuments bearing her name ; her tomb was shewn in the cemetery of Notre-Dame de la Daurade (Du Mège). There is an old French romance of the Carlovingian cycle, *Li Romans de Berle aus grans Pits*. In Toulouse there was a bridge called *Pont de la reine Pedaucue*. There is still an *Avenue de Patte d'Oie*.

¹¹ ὕς Ἀθηναίαν. Quoted in Theocritus, v. 23 ; Erasm. *Adag.* i. 1, 40.

¹² *The Sky was bright*, etc. Thunder on the left, especially in a clear sky, was looked upon by the ancients as a very distinct expression of divine favour or disfavour. Duchat well quotes Cic. *de Div.* ii. § 38 : "Cum tonuit laevum bene tempestate serena." To this might be added :

Diespiter
Igni corusco nubila dividens
Plerumque, *per furum* tonantes
Egit equos volucrumque currum.

Hor. C. i. 34, 5.

CHAPTER XLII

How Pantagruel parleyed with Niphleseth, Queen of the Chitterlings

As the aforesaid Monster appeared no more, and the two Armies remained in Silence, Pantagruel demanded a Parley with the Lady Niphleseth¹ (for that was the Name of the Queen of the Chitterlings), who was near the Standards in her ^a Chariot. This was readily granted.

^a Cf. iv. 38, n. 11.

The Queen alighted and graciously saluted Pantagruel, and received him courteously. Pantagruel made Complaints as to this War. She made her Excuses to him honourably, alleging that the Mistake had been made through false Reports, and that her Spies had announced to her that Lent, their inveterate Enemy, had landed and was spending his Time in ^bexamining the Urine of the Physeters. Then she entreated him to be graciously pleased to pardon them this Offence, declaring that Sir-reverence was sooner found in Chitterlings than Gall; and she offered these Terms, that she and all succeeding Queen Niphleseths should hold all the Island and Country from him and his Successors, with all Loyalty and Homage; they would obey him in all and every of his Commands; they would be Friends of his Friends, and Foes of his Foes; every Year, in Acknowledgment of this Fealty, they would send him seventy-eight thousand royal Chitterlings, to serve him in his first Course at Table six Months in the Year.

^b i. 33, v. 31.

All this was performed by her; and the next Day she sent, in six large Brigantines, the aforesaid Number of royal Chitterlings to the good Gargantua, under the Conduct of the young Niphleseth, Infanta of the Island.

The noble Gargantua sent them as a Present to the great King of Paris; but from Change of Air and also for Want of Mustard, which is

¹ *Niphleseth* = *membrum virile* in Hebrew.

the natural Balm and Restorative of Chitterlings, they nearly all died.
 • iii. 25, n. 4. By the Grant and Wish of the ^cgreat King they were buried in Heaps in a Part of Paris, which to this day is called the Sausage-paved Street.²

At the Request of the Ladies of the royal Court, the young Niphle-
 seth was preserved and honourably treated ; afterwards she was married
 in a high and wealthy Position, and had several fine Children, for which
 God be praised.

Pantagruel graciously thanked the Queen ; entirely forgave her
 Offence, refused the Offer she made him, and gave her a pretty little
 Knife of Perche³ make. He then diligently enquired of her as to the
 Apparition of the aforesaid Monster.

She answered that it was the Idea⁴ of Mardigras, their tutelary God
 in time of War, first Founder and Original of all the Chitterling Race ;
 wherefore it resembled a Hog ; for Chitterlings derived their Extraction
 from Hogs.

Pantagruel asked with what Purpose and healing Direction he had
 thrown down so much Mustard on the Earth.

The Queen answered that Mustard was their Sangreal⁵ and celestial
 Balm ; that on putting a small Quantity of it in the Wounds of the
 fallen Chitterlings, in a very short time the wounded were healed, and
 the dead restored to Life.

Pantagruel held no further Discourse with the Queen, but retired on
 board his Ship. So did also the good Companions with their Arms
 and their Sow.

² There were several streets in Paris bearing the name *Rue pavée d'Andouilles*.

³ *Fr. Parguois* (v. 8, *Perguois*). Perche was formerly celebrated for its cutlery. This notion of Johanneau's seems more reasonable than that of Duchat, who would derive it from Prague.

⁴ *the Idea of Mardigras*. This is a gibe at the Platonic doctrine of Ideas, the perfect supercelestial models of every-thing existing. According to Plato, nothing has real existence but by participation in its Idea. The Idea, however, is separate. A good popular illustration may be given by comparing the Idea and

its counterpart to a negative and the positive photograph taken from it. The positive exists as a photograph only in so far as it participates in its negative, which in a sense may thus be looked upon as its Idea.

⁵ *Sangreal*. It is only necessary to mention in passing the Holy Cup, supposed to contain the blood of our Lord. It was the quest of King Arthur's most perfect knights, but only achieved by Sir Galahad. In the present passage it seems as though Rabelais had fallen into the common error of considering Sangreal as *sang réel* or *royal blood*, instead of the *San Graal* or cup containing it. Cf. v. 10.

CHAPTER XLIII

How Pantagruel landed on the Island of Ruach

Two Days afterwards we arrived at the Island of Ruach;¹ and I swear to you by the starry Hen and Chickens,² that I found the Condition and the Life of the People stranger than I can tell you.

They live upon nothing but Wind;

They drink nothing, eat nothing but Wind;

They have no House but Weather-cocks;

In their Gardens they sow nothing but the three kinds of Anemone;³ Rue⁴ and other carminative Herbs they carefully weed out.

The common People to feed themselves use Fans of Feathers, Paper or Linen, according to their Means and Influence; the Rich live on Windmills.

When they hold Festival or a Banquet, they spread their Tables under one or two Windmills;⁵ there they feast as merrily as at a Wedding, and during their Repast they discuss the Goodness, Excellence, Salubrity and Rarity of Winds, just as you, my Topers, at your Banquets philosophise in the Matter of Wines.

¹ *Ruach*, a Hebrew word signifying wind or spirit, or animating breath.

² Fr. *l'estoille Poussinière*, the Pleiades. The rising of this constellation portended wind and storm, and therefore was a natural adjuration anent this Island.

³ *Anemone*, from Gr. *ἀνεμος*, the wind flower. "Flos numquam se aperit nisi vento spirante: unde et nomen accepit" (Plin. xxi. 23, § 94).

brevis est tamen usus in illo;
Namque male haerentem et nimia levitate caducum
Excitant idem, qui praestant nomina, venti.

Ov. *Mét.* x. 737.

⁴ *Rue*, Lat. *ruta*. "Eadem cruditates discutit, mox inflationes, dolores stomachi veteres." Plin. xx. 13, § 51 (136).

⁵ *under Windmills*. Burton, *Anat. Mel.* ii. 3, 3 *ad fin.*: "In some parts of Italy they have windmills to draw a cooling ayr out of hollow caves and disperse the same through all the chambers of their palaces to refresh them." The use of the "punkah" seems to have been well known.

One praises the Scirocco [S.E.],
 Another the Besch [Libeccio, S.W.],
 Another the Garbin [S.W. very gentle],
 Another the Bise [= the French Föhn, N.E.],
 Another the Zephyr [W.],
 Another the Galerne [N.E.], and so on of the rest ;
 Another will praise the ^a Smock-gale for Suitors ^b and Lovers.

^a i. 39.

For the Sick they employ Draughts, as the Sick of our Country are nourished with Jellies.

"O," said a little swollen Bubble to me, "that I could have a Bladderful of that good Languedoc Wind called Circius!" ⁷ [W.N.W.]. The noble Scurron ⁸ the Physician, passing one day through this Country, told us that it is so strong as to overturn loaded Waggon. What good it would do to my Oedipodic Leg ; the biggest are not the best."

"But," said Panurge, "what about a big Butt of the good Wine of Languedoc that grows at Mirevaux, Cantepedrix and Frontignan?"

I saw a good-looking Fellow much resembling Ventrose ⁹ bitterly enraged with a tall burly Servant of his, and a little Page, beating them like the Devil with heavy Blows from a Buskin. Not knowing the Cause of his Anger, I supposed it was by the Doctor's Advice, as being a healthy Practice for the Master to get in a Rage and deal out Blows, and for the Servants to be cudgelled ; but I heard him reproaching the Men for having robbed him of half a Leather-bagful of mild Southwest wind, which he was keeping as most precious Food for the End of the Season.

In this Island they neither s— nor p— nor spit ; but, to make amends, they fizzle and break Wind behind and before most copiously.

They suffer from all sorts and all kinds of Diseases ; for every Malady is engendered and proceeds from Ventosity, as ^b Hippocrates proves *lib.*

^b Hippoc. i. p. 573 (Kühn).

⁶ *Suitors*, Fr. *muguets*, from the habit of perfuming themselves with lily of the valley. It. *mughetti*.

⁷ *Circius*. A passage in Gellius has : "Ventus Circius . . . *plaustrum oneratum percellit*" (ii. 22, § 29). Regis suggests that Rabelais has also in his mind the wind known to the Athenians only as *Sciron*, from its resemblance to *Schyron*. It is mentioned in Plin. ii. 47, § 46. *Oedipodic*, of course, means swollen like Oedipus' foot.

⁸ *Scurronus*, the Latinised form of

Jean Schyron, Professor of Medicine and Chancellor at Montpellier, under whom Rabelais studied. He died in 1556. On the registers at Montpellier is to be found, in Rabelais' handwriting : "Delegi mihi in patrem egregium dominum Joannem Scurronem doctorem regentemque in hac alma universitate." He signed himself sometimes *Schyronius*, sometimes *Scurronus*.

⁹ *Ventrose*, a sort of dropsy. Possibly it is a printer's error for *ventose* = *ventouse*, a cupping-glass.

De flatibus. But the most epidemical is the windy Colic. As a Remedy for that they employ large Cupping-glasses, and so void much Ventosity.

They all die of tympanite¹⁰ Dropsy; the Men die f—ting and the Women fizzling; so their Soul leaves them by the Back door.

Some time after, walking through the Island, we met three big puffed-up Fellows, who were going as a Pastime to view the Plovers, which abound there, and live on the same Diet.¹¹ I observed that just as you, my Topers, when going through the Country, carry with you Flagons, Leather-bottles and Flasks, in like manner each one of these carried at his Girdle a pretty little Pair of Bellows. If by chance the Wind failed them, by the Help of these pretty Bellows they manufactured some quite fresh, by Attraction and reciprocal Expulsion; for you know that Wind, when its Essence is defined, is nothing but Air in Movement and Undulation.

At this Moment an Order was brought to us in their King's Name not to take on board our Ships for three Hours any Man or Woman of the Country; for he had been robbed of a Bladder full of the self-same Wind which the good Snorer^c Aeolus formerly gave to Ulysses to conduct his Ship in a Calm. This he kept religiously as another San Graal, and with it cured many frightful Maladies, merely by letting go and distributing to the Patients enough of it to make a virginal F—t; that is what the sanctimonious Nuns call a *Sonnet*.

^c Hom. *Od.* x.
¹⁹ *egg.*

¹⁰ *tympanite*, i.e. tight like a drum.

fin.: "Vous vivez doncques de foi et

¹¹ It was a *vulgar error* that plovers d'espérance, comme le pluvier du vent? live on wind. *Heptameron*, Nov. 32 *sub* Vous êtes bien aisé à nourrir."

CHAPTER XLIV

*How little Rains lay high Winds*¹

PANTAGRUEL commended their Government and Way of living, and said to their Hyphenemian² Podestà :

"If you accept the Opinion of Epicurus, who asserted that the Sovereign Good consisted in Pleasure (Pleasure,³ I mean, that is easy and free from Toil), I consider you as very happy. For your Living, which is of Wind, costs you little or nothing ; you need only blow."

"Yea verily," answered the Podestà ; "but in this mortal Life
^a nothing is blessed in every Point. Oftentimes when we are at Table, feeding on some good and great Wind from God, as on celestial Manna, happy as holy Fathers,⁴ some little Rain comes on, which lays it and takes it from us ; thus many a Meal is lost for want of Victuals."

—C'est, dist Panurge, comme Jenin de Quinquenais, pissant sur le Fessier de sa femme Quelot abattit le Vent punais, qui en sortoit comme d'une magistrale Æolopyle.⁵ J'en fis nagueres un Dizain joliet :

Jenin, tastant un soir ses Vins nouveaulx,
Troubles encor et bouillans en leur Lie,
Pria Quelot aprestre les Naveaulx
A leur Souper, pour faire chere lie.

¹ This proverb occurs in i. 5.

² Gk. ὑπηνέμιος, windy. Used of wind eggs, Ar. Av. 695.

³ *Pleasure*. Rabelais here guards himself from being supposed to think that Epicurus' hedonism has anything to do with sensuality, being, as he shews in the parenthesis, *securum agere ævum*.

⁴ *aises comme Pères*. Cf. iv. 24, n. 7, *gaillard comme un père*; and ii. 7, *les aisés de la vie monachale*.

⁵ Αἰόλου πύλη, gate of Æolus. "It is

a bronze instrument closed, in which there is a small hole, through which, if you fill the vessel with water and bring it near the fire, you will see wind continually issue. It is thus that winds in the air are engendered and ventosities in human bodies, by heatings or concoctions, begun, but not completed, as Cl. Galen explains. See what has been written thereon by our great friend and lord, M. Philander, on the first Book of Vitruvius" (F. Rabelais in the *Briefve déclaration*).

Cela fut faict. Puis, sans Melancholie
 Se vont coucher, belutent, prennent Somme.
 Mais ne povant Jenin dormir en Somme
 Tant fort vesnoit Quelot, et tant souvent,
 La compissa. Puis: "Voilà, dist-il, comme
 Petite Fluie abat bien un grand Vent."

"Furthermore," said the Podestà, "we have a yearly Calamity which is very great and disastrous. It is that a Giant named Nose-slitter, who dwells in the Island of Tohu, comes hither every Year in the Spring, by the Advice of his Physicians, to purge, and devours for us a great number of Windmills, like Pills, and likewise Bellows, of which he is very fond. This brings us great Misery, and causes us to fast three or four Lents every Year, besides certain special Rogations and Orisons."⁶

"And know you not how to obviate this?" asked Pantagruel.

The Podestà answered: "By the Advice of our Mesarims,⁷ at the Season when he is accustomed to come here, we put within the Mills a store of Cocks and Hens. The first time he swallowed them he was within a little of dying, for they crowed and cackled in his Body and flew about in his Stomach, whereat he fell into a Lipothymy,⁸ cardiac Passion⁹ and a horrible and dangerous Convulsion, as though some Serpent had come into his Stomach by his Mouth."

"That is," said Friar John, "a Comparison¹⁰ altogether out of place and incongruous; for I have formerly heard that a Serpent, when he has entered into a man's Stomach, causes no Inconvenience whatever, and will immediately come out again if the Patient is hung up by the Feet, and a Pan full of warm Milk put close to his Mouth."

"You have been told this," said Pantagruel; "so also had those who related it to you, but such a Remedy was never seen or read of.^b Hippocrates *lib. v. Epidem.* writes that such a Case happened in his time, and that the Patient died suddenly in Spasms and Convulsions."

^b Hipp. iii. p. 578 (Kühn).

"Furthermore," said the Podestà, "all the Foxes of the Country went into his Throat, running after the Hens, and he was expected to die every Minute, had it not been that, by the Advice of a juggling Enchanter, at the time of the Paroxysm he played a Fox¹¹ as an Antidote and Counter-poison."

⁶ Fr. *rouaisons et oraisons*. In Touraine *roisons* is still used for *rogations* (Menage).

⁷ *Mesarims*, stomach-doctors, from *meseraic (veins)* (iii. 4) = physicians.

⁸ *Lipothymy*, λειποθυμία, swoon, syncope.

⁹ *cardiac Passion* = cardialgy or gastralgia.

¹⁰ *Comparison*, etc., Fr. *un comme mal à propos*. There is in some editions a faulty reading, *commenial* for *comme mal*, by which the learned lexicographer Cotgrave is utterly puzzled. The *comme* is repeated by Friar John from *comme si quelque serpens* above.

¹¹ Fr. *escorcher le renard* = to vomit.

"Since then he has had better Advice, and gets a Remedy by means of a Clyster, which they give him, made of a Decoction of Corn and Millet, which the Hens run after ; also he uses one made of Goslings' Livers, which the Foxes run after. Besides, he takes Pills in his Mouth made up of Greyhounds and Terriers. You see here our Misfortune."

"Fear not for the future, good People," said Pantagruel. "This huge Nose-splitter, this Swallower of Windmills, is dead, I assure you ; he died from Suffocation and was choked by eating a Lump of fresh Butter at the Mouth of a hot Oven, by the Command of his Physicians."

CHAPTER XLV

How Pantagruel landed on the Island of the Popefigs

THE next Morning we came to the Island of the Popefigs,¹ who were formerly wealthy and free, and bore the Name of Gaillardets; but now they were poor and miserable, and subject to the Papimanes. The Occasion of it was as follows:

On one annual high Festival,² the Burgomaster, Syndics and mighty Rabbis of the Gaillardets had gone to amuse themselves and see the Festival in the neighbouring Island of Papimany. One of them, on seeing the Portrait of the Pope, which it was the laudable Custom to exhibit publicly on high Festivals, made the Fig at it. In that Country it is a Sign of manifest Contempt and Derision.

To avenge themselves for this, the Papimanes³ some days after, without giving Warning, put themselves under Arms, surprised, sacked and wasted the whole Island of the Gaillardets; slew all the Men who wore a Beard with the Edge of the Sword, and pardoned the Women and Children, only on Conditions like those which the Emperor Federigo Barbarossa formerly practised toward the Milanese.

The Milanese had rebelled⁴ against him in his Absence, and had driven the Empress his Wife out of the City, mounted her in Ignominy

¹ *Popefigs*, i.e. those who despise or make the fig at the Pope—the Reformers. The origin of this gesture (putting the thumb between the index and middle finger) is obscure. The earliest allusion to it that I can find is in Dante, *Inferno* xxv. 1, 2:

Al fine delle sue parole il ladro

Le mane alò con ambedue le fiche.

Scartazzini has a learned note on this passage, but does not trace it further back. Is it possible that the Hebrew word *Thacor* indicates a reference to 1 Samuel vi. 5?

² *high Festival*, Fr. *feste à bastons*, i.e. a festival of great solemnity at which silvered and gilded wands were carried in procession.

³ *Papimanes*, those who have a *mania* for, are madly devoted to the Pope.

⁴ Duchat believes that this anecdote occurs first in the *Saxonia* of Albert Kranz (lib. vi. cap. 6), and that Rabelais borrowed it from Guillaume Paradin's *De antiquo Burgundias statu* (pp. 49, 50), published by Etienne Dolet in 1542.

on an old Mule named Thacor astride backwards; that is, with her Back turned towards the Head of the Mule and her Face towards the Crupper. On his Return, Federigo, having subdued and retaken⁵ them, made such Diligence that he recovered the celebrated Mule Thacor. Then in the Middle of the great Market-place,⁶ by his Command the Hangman placed in the *pudenda* of Thacor a Fig, with the captive Citizens present and looking on; he then proclaimed in the Emperor's Name, to the Sound of a Trumpet, that whosoever of them wished to escape Death must publicly take out the Fig with his Teeth, and put it back again into the same Place without Help from his Hands, and that whosoever should refuse to do so should be instantly hanged and strangled. Some of them were seized with Shame and Horror at so abominable a Penalty, and made less of the Fear of Death, and so were hanged; in others the Fear of Death overmastered so great a Disgrace. These, after having drawn out the Fig with their Teeth, shewed it openly to the Headsman,⁷ saying: *Ecco lo fico*.

With like Ignominy, the rest of the poor distressed Gaillardets were delivered and saved from Death, being made Slaves and Tributaries; and the name of Popefigs was given them, because they had made the Fig at the Pope's Portrait. Since that Time the poor Folk had never prospered; every Year they had Hail, Storms, Plague, Famine, and every sort of Disaster, as an everlasting Punishment for the Sin of their Ancestors and Kindred.

Seeing the Misery and Distress of the People, we did not care to go farther into the Country. Only, to take holy Water and to commend ourselves to God's Protection, we went into a little Chapel near the Harbour. It was ruinous, desolate and uncovered, as is the Temple of St. Peter at Rome.⁸

As we came into the Chapel and took holy Water, we perceived within the Sacristy⁹ a Man muffled up with Stoles, and entirely hid under the Water, like a diving Duck, except the Tip of his Nose for breathing. Around him were three Priests clean shorn and tonsured, reading the Exorcising-book¹⁰ and conjuring away the Devils.

Pantagruel was astonished at this, and on asking what kind of Games they were playing there, he was told that for the last three Years there

⁵ Fr. *reserrés*, Lat. *resaisiare* (Du Cange).

⁶ Brouet. "C'est la grande halle de Millan" (*Briefve décl.*)

⁷ Fr. *Boye*, Ital. *Boja*.

⁸ When Rabelais saw it in 1536, St. Peter's was as yet without a roof, having

been commenced in 1506 by Bramante. It was finished in 1626.

⁹ *benoistier*, in mod. Fr. *bénitier*.

¹⁰ *Le Grimoire*, from Ital. *rimario*, the ceremonial of the Romish Church, containing rhymes and verses of the Bible to exorcise evil spirits (Duchât).

had raged in the Island a Pestilence so horrible, that the Half or more of the Country had remained desolate, and the Lands without Occupiers. When the Pestilence had gone by, this Man, who was hidden within the Sacristy, was ploughing a large and fertile¹¹ Piece of Ground and sowing it with Wheat¹² at the very Day and Hour that a small Devil (one who did not know how to thunder or hail except only on Parsley and Cabbages, and moreover could not yet read or write) had obtained Leave from Lucifer to go for a Holiday and Recreation in this Island of the Popefigs, wherein the Devils were very familiar with the Men and Women, and often went there to pass their Time.

This Devil, having got to the Place, addressed himself to the Labourer, and asked him what he was doing. The poor Man answered him that he was sowing this Field with Wheat, to help him to live the following Year.

"Nay, but this Field is none of thine," said the Devil; "it is mine, and belongs to me; for from the Time that you made the Fig at the Pope, all this Country was adjudged, proscribed and given up to us. To sow Corn, however, is not my Province; wherefore I leave thee the Field, but on condition that we share the Profit."

"I am willing," answered the Labourer.

"I mean," said the Devil, "that we are to make two Lots of the Profit that results. One shall be that which grows above the Earth, the other that which shall be covered by the Earth. The Right of choosing belongs to me, for I am a Devil, born of a noble and ancient Race; thou art but a Clown. I make Choice of that which shall be in the Earth; thou shalt have that which is above. At what Time shall be the In-gathering?"

"About the middle of July," answered the Labourer.

"Very well," said the Devil, "I will not fail to be here; meantime do as is thy Duty to do. Work, Villain, work. I am off to tempt to the gallant Sin of Luxury¹³ the noble Nuns of Pette-sec,¹⁴ also the Cowled Hypocrites and Gluttons. Of their Desires I am more than assured. They have but to meet,¹⁵ and the Combat takes place."

¹¹ Fr. *restile*, Lat. *restibilis*, a word used by Columella and Latin writers on agriculture, signifying ploughed and producing every year. Cf. *retoubla*, c. 21.

¹² Fr. *touelle* (from *tousé* = *toudu*), wheat without a beard.

¹³ *Luxuria*, the mediæval Latin word for incontinence.

¹⁴ De Marsy supposes that by *Pette-sec* the royal abbey of Poissy is intended,

and compares ii. 7, n. 13 on *les nonnains de Poissy*.

¹⁵ Fr. *au joindre*. Duchat explains this phrase as the joining of battle with swords, etc., after the breaking of the lances, and quotes Amadis, Bk. xiv., last chapter: "Mais quand vint *au joindre*, ils se rencontrèrent d'escus, de corps et de testes, si verement qu'ils tombèrent tous deux par terre."

CHAPTER XLVI

How the little Devil was beguiled by a Labourer of Popefig-land

WHEN mid-July had come, the Devil presented himself at the Place, accompanied by a Troop of little Devilkins of the Choir.¹ There, finding the Labourer, he said: "Now, Villain, how hast thou done since my Departure? It is fitting now that we should make out our Shares."

"It is but Reason," answered the Labourer.

Then the Labourer and his Men began to reap the Corn. The Devilkins likewise pulled up the Stubble from the Earth. The Labourer threshed his Corn on the Threshing-floor,² winnowed it, put it in Sacks and carried it to Market to sell. The Imps did the same, and set themselves down at the Market-place, near the Labourer, to sell their Stubble. The Labourer sold his Corn very well, and with the Money filled an old Half-buskin, which he carried at his Girdle. The Devils sold nothing, nay, on the contrary, the Peasants jeered at them in open Market.

When the Market was over, the Devil said to the Labourer: "Villain, thou hast cheated me this time; next time thou shalt not do so."

"Master Devil," said the Labourer, "how could I have cheated you, when you had the first Choice? The Truth is, that in this Choice you thought to cheat me, expecting that nothing would come out of the Earth for my Share, and that you would find below the whole of the Grain which I had sown; intending therewith to tempt the Poor and

¹ *of the Choir.* So in iv. 6 an inferior sheep is spoken of as one *du bas chœur.* Here = choristers who attend the priest.

² Fr. *en l'aire*, Lat. *area*.

Needy, the Hypocrites or the Misers, and by Temptation to make them fall into your Snares ; but you are mighty young at your Trade. The ^a Grain which you see in the Earth is dead and rotten ; the Corruption of that has caused the Generation of the other, which you saw me sell. So you do choose the Worse ;⁸ that is why you are cursed in the Gospel."

^a Cf. 1 Cor. xv.;
Joh. xii. 24.

"Let us leave this Subject," said the Devil ; "what canst thou sow our Field with next Year?"

"To make a Profit like a good Husbandman," said the Labourer, "the proper thing would be to sow Turnips."

"Well," said the Devil, "thou art an honest Clown. Sow Turnips in abundance ; I will guard them from the Storm, and will not hail upon them. But understand thoroughly ; I retain for my Share that which shall be above Ground ; thou shalt have all that is below.

"Work, Villain, work. I am off to tempt the Heretics ; their Souls are dainty Morsels when broiled on the Coals.⁴ My Lord Lucifer has the Colic ; they will make a Tid-bit for him."

When the time of Gathering was come, the Devil appeared on the Ground with a Squadron of waiting⁵ Devilkins. There, finding the Labourer and his Men, he began to cut and gather the Leaves of the Turnips. After him the Labourer dug and pulled up the big Turnips, and put them into Sacks. So they all go off together to Market. The Labourer sold his Turnips very well ; the Devil sold nothing, and, what was worse, they jeered at him publicly.

"I see very well, Villain," said the Devil, "that I have been cheated by thee. I will make an End of the Business between thee and me. The Bargain shall be that we will clapperclaw one another, and whichever of us two shall first give in shall quit his Share of the Field. *That* shall be wholly the Property of the Conqueror. Our Meeting shall be adjourned to this day Week. Away, Villain, I will claw thee like the Devil.

"I was going to tempt those Pilferers, the Catchpoles, Embroilers of

³ Fertur in Evangelio: "Talis eligit qui pejus eligit." The choice of the worse, cursed in the Gospel, seems to be the choosing of Barabbas instead of Christ (H. Estienne). There is also a punning allusion to a proverb:

Il est mot dit (*mandit*) en l'Evangile :
'Tel choisit qui prend le pire.'

⁴ *broiled*, etc. There is here intended

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an allusion to the actual burning of heretics, as well as cooking them for the devil. In ii. 4 Lucifer is said to have eaten the soul of a sergeant fricasseed for breakfast, and to have got the colic from it.

⁵ *Fr. de chambre* = 'half-grown,' according to a quotation from *Les Contes d'Eutrapel*, c. 19 *fin.*: "Une paire de diables *de chambre* et my-creus."

Causes, Notaries, Forgers and prevaricating Advocates; but they have sent me Word through an Interpreter, that they are all mine already. Moreover Lucifer is tired of their Souls, and generally sends them to the slovenly Devils in the Kitchen, except when they are highly seasoned.

"I am told that there is no Breakfast like a Student's, no Dinner like a Lawyer's, no Bever⁶ like a Vine-dresser's, no Supper like a Merchant's, no Second Supper⁷ like a Chambermaid's; and none of all these Meals like a cowled Hobgoblin's.⁸ It is quite true.

"In fact, Lord Lucifer takes at all his Meals Hobgoblins as his first Course; and he used to breakfast off Students, but, alas! by some Misfortune, I know not what, they have for some Years past added the Holy Bible to their Studies. For this Reason we cannot draw one of them to the Devil; and I believe that if the Hypocrite Monks do not help us, by taking their *St. Paul* from their Hands by Threats, Revilings, Force, Violence and Burnings, we shall get no more to nibble at down below.⁹

"He generally dines off Lawyers, Perverters of Right, and Robbers of the Poor; and he has them in abundance. But one gets tired of eating the same Dish every day.

"A short time ago he said in full Chapter that he should like to eat the Soul of a Cowled one who had forgotten to recommend himself¹⁰ in his Sermon; and he promised double Pay and a first-rate Appointment to any one who would bring him one piping hot.¹¹ We all of us set out in Quest of one, but we got nothing by it; they do all warn the noble Ladies to give to their Convent.

"He has given up his Bever¹² ever since he suffered so much from the Colic; this came on from his Purveyors, Sutlers, Grill-men and Sausage-sellers having been villainously maltreated in the northern Countries.¹³

⁶ Fr. *ressiner*. Cf. i. 5. From *recticinium* (Du Cange).

⁷ Fr. *regoubillonner*.

⁸ Fr. *Farfadets*. Rabelais uses this word of monks, with a reference to the story hinted at in ii. 7, n. 51 and iii. 10, 23. Cf. also the proverb:

Nil mendicatis sociorum dulcius offis.

⁹ Rabelais must have been very angry to trust himself to write a sentence like this. It is putting quite plainly what poor Des Periers put obscurely in the

Cymbalum Mundi, which drove him to suicide.

¹⁰ *recommend himself* to the charity of his hearers.

¹¹ *piping hot*, Fr. *de broc en bouc* = mod. Fr. *de broche en bouche*.

¹² Fr. *ressicumer*, like *ressiner* above = *reciner*, Lat. *re-coenare*.

¹³ Duchat sees here an allusion to the suppression of the religious orders in England in the reign of Henry VIII. The monks are styled the devil's purveyors.

"He makes a good Supper off Merchants, Usurers, Apothecaries, Forgers, Coiners, Adulterators of Wares; and sometimes, when he is in a good Humour, he makes a Second Supper off Serving-maids, who after drinking their Masters' good Wine fill up the Cask with stinking Water.

"Work, Villain, work on. I am going to tempt the Students of Trebizonde¹⁴ to leave their Fathers and Mothers, to renounce the ordinary Life of a Citizen,¹⁵ to emancipate themselves from the Edicts of our King, to live in underground Liberty,¹⁶ to despise every one, to scoff at all the World, and taking the fine and jovial little Cap¹⁷ of poetic Innocence,¹⁸ to turn themselves into Gentlemen Hobgoblins."

¹⁴ *Trebizonde* = Paris, deriving the word from *τράπεζα*, and hinting at the gormandising life of the monks.

¹⁵ Fr. *police* = Gk. *πολιτεία*, life of a citizen.

¹⁶ *in underground Liberty*, i.e. in the unconstrained and unseen license of the cloister. Cf. iv. Epist. Ded. n. 21.

¹⁷ Fr. *beguin*, used to denote the hood of the monks. The word seems to be a corruption of *benin*, *benigne*, alluding to the charity and innocence professed by the orders of monks.

¹⁸ Fr. *innocence poetique*, *παρὰ προσδοκίαν* for *license poetique*.

CHAPTER XLVII

How the Devil was deceived by an old Woman of Popefig-land

THE Labourer, as he returned Home, was gloomy and pensive. His Wife, seeing him thus, thought he had been robbed at Market; but when she heard the Cause of his Melancholy, and also saw his Purse full of Money, she gave him Comfort sweetly, and assured him that no Harm should come to him from this Scratching-bout; he had only to lie and rely on her; she had already contrived how to bring it to a successful Issue.

"At the worst," said the Labourer, "I shall only get one Scratch¹ in it; I will yield at the first Stroke, and quit the Field for him."

"Not a bit, not a bit," said the old Woman, "lie and rely upon me; let me deal with him. You have told me he is a little Devil; I will soon make him give up, and the Field shall remain ours. If it had been a great Devil there would have been something to think of."

The Day they had appointed was that on which we came into the Island. Early in the Morning the Labourer had well confessed himself, had communicated like a good Catholic, and by the Advice of the Vicar had dived and hidden in the Sacristy, in the State in which we had found him.

Just as they were telling us this Story, we got News that the old Woman had befooled the Devil and gained the Field.

The Manner of it was as follows. The Devil came to the Labourer's Door, knocked and called out: "So ho Villain, ho Villain; now for a fine Clawing-match."

Then as he came into the House briskly and quite resolute, he did

¹ Fr. *esraflade* = *egratignure* in several patois (M.)

not find the Labourer there, but spied his Wife lying on the Ground weeping and wailing.

"What's this?" asked the Devil. "Where is he? What is he doing?"

"Ha!" said the old Woman, "where is he, the Wretch, the Butcher, the Murderer? He has done for me.² I am undone, I am dying of the Hurt he has done me."

"How?" said the Devil; "what is the Matter? I will very soon regale him for you."

"Ha!" said the old Woman, "he told me, the Butcher, the Tyrant, the Devil-tearer that he is, that he had an Appointment to-day for a Scratching-match with you; and just to try his Nails he only scratched me with his little Finger here, between the Legs, and he has quite undone me. I am undone; I shall never be cured; only look. Besides, he is gone to the Blacksmith's to have his Pounces sharpened and pointed. You are undone, Mr. Devil, my Friend. Save yourself; he will be here directly.³ Take yourself off, I beseech you."

With this she uncovered herself up to the Chin, after the manner in which the * Persian Women formerly presented themselves before their Children, as they fled from Battle, and shewed him her What's-its-name.

* Plut. de Vert.
Mél. 246 B.

The Devil, seeing the enormous Solution of Continuity in all its Dimensions, cried out: "Mahoun, Demiourgon,⁴ Megaera, Alecto, Persephone, he won't find me here; I am off double quick. Sela!⁵ I give up the Field to him."

Having heard the Catastrophe and End of the Story, we retired on board our Ship and made no further Stay there.

Pantagruel gave to the Box for the Building of the Church eighteen thousand gold Royals,⁶ in consideration of the Poverty of the People and the Distress of the Place.

² Fr. *affoll*. Cf. i. 33, iv. 16.

³ Fr. *il n'arrestera point*, a provincialism. iv. 51, n. 13.

⁴ *Demiourgon*. iii. 22 *fin*. Demiourgos is the maker of the world in Plato's *Timæus*. Here it should be *Demogorgon*.

⁵ The reading *Sela* has been adopted instead of *Cela*, which gives no sense, and

is differently punctuated in the editions. *Sela*, verily, certainly, so be it, is the Hebrew word found in some of the Psalms and used at the end of the last chapter of this Book.

⁶ *Royals* (iii. 2, iv. N. Prol.), gold coins minted in 1290, in the reign of Philippe-le-Bel. The *grand royal* was worth 12 francs, the *petit royal* 6 francs.

CHAPTER XLVIII

How Pantagrue went ashore on the Island of the Papimanes

HAVING left the desolated Island of the Popefigs, we sailed during one Day in Calm and every Pleasure, when the blessed Island of the Papi-manes presented itself to our Sight.

No sooner were our Anchors dropped in the Harbour, before we had made fast our Cables, than there came towards us in a Skiff four Persons¹ in different Garbs.

The one as a Monk, befrooked, bemired and booted;²

The other as a Falconer, with a Lure and a Hawking-glove;

The other as an Attorney-at-Law, with a great Sack in his Hand full of Informations, Summonses, Pettifoggings and Citations;

The other like an Orleans Vine-dresser, with fine Canvas Gaiters, a Pannier, and a Pruning-knife at his Girdle.

When they were made fast to our Ship, they cried out incontinently with a loud Voice all together, asking:

"Have you seen him, gentle Travellers, have you seen him?"

"Whom?" asked Pantagrue.

"HIM," they replied.

"Who is he?" asked Friar John; "Ox death, I will maul him with Blows"; thinking that they were enquiring after some Robber, Murderer or Church-breaker.

"What is this, Strangers?" said they; "know you not THE ONE?"

"Sirs," said Epistemon, "we understand not such Terms; but explain to us, if you please, whom you mean, and we will tell you the Truth therein without Dissimulation."

¹ *four Persons*, representing probably the four orders of the island: the priests, the nobles, the lawyers, and the peasants.

² *booted*. Cf. ii. 34, v. 29.

Les autres sont entrez en cloistres
De Celestins et de Chartreux,
Bottez, housez, comme pescheurs d'oystres.
Villon, *Gd. Test.* 30.

"It is," said they, "He that is. Have you ever seen him?"

"He that is," answered Pantagruel, "by the Doctrine of our Theology, is God, and in such Phrase he declared Himself to * Moses. Certainly we have never seen Him, and He is not visible to Eyes corporeal." * Exod. iii 14.

"We are not speaking at all," said they, "of that high God who rules in the Heavens; we are speaking of the God upon Earth. Have you ever seen him?"

"Upon my Honour," said Carpalim, "they mean the Pope!"

"Yes, yes," answered Panurge. "Yea verily, Gentlemen; I have seen three³ of them, and from the Sight of them I have profited little."

"How!" said they. "Our sacred Decretals declare that there is never but one living."

"I mean one successively after the other," answered Panurge; "otherwise I have only seen one at a time."

"O thrice and four times happy People!" said they, "be right welcome and more than doubly welcome!"

Then they kneeled before us, and they wished to kiss our Feet, which we would not allow them to do, pointing out to them that they could not do more to the Pope, if by good Fortune he should come thither in his own Person.

"Yes, we would, yes," they answered; "that is already resolved among us. We would kiss his Breech, without a Leaf, and his Cods likewise, for he has Cods, the Holy Father; we find it so by our fair Decretals. Otherwise he would not be Pope; so that in our subtle Decretaline Philosophy this is a necessary Consequence: He is Pope; therefore he has Cods, and if Cods were no more in the World, the World would no longer have a Pope."⁴

Meantime Pantagruel asked a Cabin-boy of their Skiff who these Personages were. He made answer that they were the Four Estates of the Island; he added, moreover, that we should be well received and well treated, since we had seen the Pope. This he pointed out to Panurge, who said to him secretly:

"I make a Vow to God, it is even so; everything comes right to the

³ Rabelais was in Rome in 1534, 1535-6 and 1549-50, so that he must have seen Clement VII., Paul III. and Julius III. It is probable that Rabelais is speaking for himself under the disguise of Panurge.

⁴ According to Roscoe's *Life of Leo X.* vol. i. p. 130 n., there seems to have been a physical examination of a newly elected Pope, after the scandals of Pope Joan. This was instituted in the 10th century by Benedict III.

Man who can wait.⁵ So far we have never profited by the Sight of the Pope ; now in all the Devils' Name it will profit us, as I see."

Then we went ashore, and all the People of the Country, Men, Women and little Children, came to meet us as in a Procession.

Our Four Estates said to them with a loud Voice : " They have seen him ! They have seen him ! They have seen him ! "

At this Proclamation all the People knelt before us, raising their Hands clasped to Heaven and crying : " O happy Folk, O most happy ! " and this Cry lasted more than a Quarter of an Hour.

Then there ran up the Master of the School with all his Pedagogues, Ushers and Scholars, and whipped them in right magisterial Fashion, as men used formerly to whip little Children in our Country when they hanged some Malefactor, in order that they should remember it.⁶

Pantagruel was displeased at this, and said to them : " Gentlemen, if you do not leave off whipping these Children, I shall go back."

The People were astonished at hearing his Stentorian⁷ Voice, and I saw a little Hunch-back with long Fingers ask the Schoolmaster : " By the Powers of the *Extravagances*,⁸ do those who see the Pope grow as tall as this Man who is threatening us ? How marvellously I do long to see him, that I may grow and become as big as this Man."

So loud were their Exclamations that Homenaz⁹—so they call their Bishop—bustled up in all Haste on a Mule with green Trappings, accompanied by his Apposts¹⁰ (as they called them), his Supposts also, bearing Crosses, Banners, Gonfalons, Baldachinos, Torches and Holy-water vessels. They wished likewise to kiss our Feet with all their Might, as the good Christian Valfinier¹¹ did to the Pope Clement, saying that one of their Hypophetes,¹² Scowerer and Commentator of

⁵ Fr. *tout vient à point qui peut attendre*.

⁶ A similar practice prevailed in England at the ceremony known as "beating the bounds."

⁷ *Stentor* in Homer (*Il.* v. 785) could shout as loud as fifty men. Mars had a voice equal to that of nine or ten thousand (*v.* 859). Cf. *Juv.* xiii. 112.

⁸ *Extravagantes* was the title given to certain constitutions of the Popes from Urban IV. to Sixtus IV. (†1483), in which year they were collected, added to the canon law (Decretals) and described in a bull of Gregory IX. as "constitutiones et decretales quae vagabantur extra volu-

mina praedicta." They were incorporated in the canon law in 1580.

⁹ *Homenas* in Languedoc means a great lumpish fellow. It is the word used in the French translation of Merlin Coccai to represent *homassus* = *It. omaccio*.

¹⁰ "*Appositi sunt homines residentes in feudis ecclesiae*" (Du Cange).

¹¹ *Valfinier*, probably some lord of Valfinières, a town of Piedmont, in the marquisate of Saluces. The Pope might have been Clement V. at Avignon, or Clement VII.

¹² *Hypophetes* (*ὑποφήται*, opposed to *προφήται*, *Lat. subvates*), those who spoke of things past and not of things to come.

their holy Decretals, had left in Writing that—in the same manner as the Messiah, who was so much and so long expected by the Jews, and who at last had appeared to them—also in this Island some day the Pope would come. In waiting for that happy Day, if any one arrived who had seen him in Rome or elsewhere, they were to feast them plentifully and treat them with Reverence.

However, we excused ourselves civilly.

CHAPTER XLIX

How Homenaz, Bishop of the Papimanes, shewed us the Heaven-descended (Uranopetes) Decretals

THEN said Homenaz to us : "By our holy Decretals we are enjoined and commanded to visit the Churches before the Taverns. Wherefore, not falling away from this fine Institution, let us go to Church ; afterwards we will go and banquet."

"Worthy Man," said Friar John, "do you go before ; we will follow you. You have spoken therein in good Terms and as a good Christian. It is now a long Time since we had seen any such. I do find myself much rejoiced in Spirit thereat, and I believe that I shall only feast the better for it. 'Tis a good thing to meet worthy People."

As we came near the Gate of the Temple, we perceived a huge gilt Book, covered all over with rare and precious Stones, Balay Rubies, Emeralds, Diamonds and huge Pearls, more, or at the least, as valuable as that which Octavian dedicated to Jupiter Capitolinus.¹ This Book was suspended in the Air by two huge gold Chains from the Zoophore² of the Portal.

We regarded it with Admiration ; Pantagruel handled it and turned it as he pleased, for he could easily reach it ; and he declared to us that at the Touch of it he felt a pleasant Tickling in his Nails and a new Life in his Arms, together with a vehement Temptation

¹ "[utpote] qui in cellam Capitolini Jovis sedecim millia pondo auri gemmasque et margaritas quingentis HS (£425,000 circa) una donatione contulerit" (Suet. ii. 30).

² The *zoophore* is explained in the *Briefve déclaration* to be that which the architects call "frieze," between the architrave and the cornice, in which were represented animals, sculptures, figures or inscriptions, etc. Cf. v. 34, 42.

in his Mind to beat a Sergeant or two, provided they were without the Tonsure.³

Homenaz then said to us :

"To the Jews formerly was the Law given by Moses, written by the Fingers of God himself ;

"At Delphi, before the Front of the Temple of Apollo, was found this Sentence written by a divine Hand : * ΓΝΩΘΙ ΣΕΑΥΤΟΝ ; and in a certain Lapse of Time afterwards was seen ^b EI, also divinely written and transmitted from the Heavens ;

"The Image of ^c Cybele was sent down from the Heavens in Phrygia into a Land called Pessinûs ;

"Also in Tauri was the Image of ^d Diana, if you believe Euripides ;

"The Oriflamme⁴ was sent down from the Heavens to the noble and very Christian Kings of France, to fight against the Infidels ;

"In the Reign of Numa Pompilius, the second King of the Romans, in Rome there was seen to ^e fall from Heaven the rounded⁵ Shield called Ancile.

"In the Acropolis of Athens formerly fell from the Empyrean Heaven the Statue of ^f Minerva.

"Here in like manner behold the sacred Decretals written by the Hand of a Cherubic Angel—you People from over the Sea will not believe it"—

"Not very easily," answered Panurge—

"and miraculously sent down to us here from the Heaven of Heavens, in the like manner as by Homer, Father of all Philosophy (always excepting the divine Decretals), the River Nile is called Diipetês.⁶

"And because you have seen the Pope, their Evangelist and sempiternal Protector, to you shall be by us permitted to see them and kiss

* Juv. xl. 27 ;
Plato, *Charm.*
164 D ; Macrob.
Sat. i. 6, § 6.
^b Plut. *de Ei*
Deiph. c. 3.
^c Liv. xxix. 10.

^d Eurip. *Iph.*
Taur. 85-88.

^e Ov. *Fast.* iii.
373-8.

^f Paus. i. 26, § 6.

³ This book of Decretals creates a desire for beating, as being a main cause of the wars of religion ; but by the same power the tonsured folk, lay as well as cleric, were protected under threat of excommunication. They abused their privileges, and in 1518 as well as 1425 vain attempts were made to remedy these abuses.

⁴ *Oriflamme*, originally the standard of St. Denis. Cf. i. 26. There is a distich preserved by Duchat :

Haec sunt Francorum celebranda insignia regum
Quae demissa polo sustinet alma fides.

⁵ I have ventured to read *tranché* here

instead of *le tranchant bouclier* (which I cannot understand), under the idea that Rabelais is translating Ovid, who writes thus :

Idque ancile vocat, quod ab omni parte *recirum*
est,
Quaque notes oculis angulus omnis abest.

⁶ Homer calls the Nile *Αἰγυπτος*. Cf. *Od.* iv. 477 :

πρὶν γὰρ ἔν' αὖ Αἰγύπτου διππεῖας ποταμῶν
αἴενει βίον ἰδμεν.

Hesiod styles it *Νεῖλος* (*Theog.* 338). Rivers in general have the title *διππετής* in Homer, as being fed by the rain from Jupiter.

them inside, if it seems good to you ; but it will behove you for three Days beforehand to fast and regularly confess yourselves, making a strict Sifting and Inventory of your Sins, so exact that not a single Circum-
 s. i. 21. stance may fall to the ⁶ Earth, as is divinely chanted to us by the divine Decretals, which you see. For this, Time is needed."

"Worthy Man," answered Panurge, "Descretals, no, I mean Decretals, we have seen in numbers, on Paper, on Lantern-parchment,⁷ on Vellum, written by Hand and printed with Type.⁸ There is no Need for you further to give yourself Trouble to shew this to us. We are content with your Good-will, and thank you just as much."

"Nay, in sooth," said Homenaz, "but you never saw these that are angelically written. Those of your Country are only transcribed from ours, as we find it written by one of our ancient Decretalin Scholiasts. For me, I beseech you not to spare any Trouble. Only consider whether you are willing to confess and fast three fine short little Days of God."

"To confess," answered Panurge, "we very readily consent. Only the Fasting comes amiss to us, for we have so much fasted and over-fasted at Sea, that the Spiders have spun their Webs over our Teeth. See, here is the good Friar John of the Trencherites"—

At these Words, Homenaz courteously gave him the short *Accolade*—"the Moss has grown in his Gullet for want of bestirring and exercising his Chaps and Jaw-bones."

"He speaks the Truth," answered Friar John. "I have so much fasted and over-fasted that I have become quite hunch-backed."

"Let us then go into the Church," said Homenaz ; "and pardon us if we do not at once chant for you the fine high Mass of God. The hour of Mid-day is past, after which our sacred Decretals forbid us to sing Mass, I mean high and lawful Mass ; but I will say you a low and dry⁹ Mass."

"I should like better," said Panurge, "a Mass moistened with some good Wine of Anjou. Fall to, then, give your Stroke low and quick."¹⁰

"Green and blue!"¹¹ said Friar John, "it displeases me greatly that my Stomach is still fasting ; for had I very well breakfasted and fed after monkish Usage, and he should happen to chant for us the

⁷ Fr. *parchemin lanterne* = transparent parchment not written on. *petite messe, messa bassa* (Oudin).

⁸ Fr. *en moule*, i.e. printed by means of letters that have been cast in a mould.

⁹ *Messe seche, messa senza comunione*,

¹⁰ *boutex (frappex) roide et bas* was an expression in tennis.

¹¹ Fr. *Vert et bleu* = *Vertus Dieu*. Cf.

iii. 17, n. 5.

Requiem, I should have carried thither Bread and Wine for the Draughts that are passed and gone.¹² Well, Patience. Pull apace,¹³ bustle, get on with it, but truss it up short, for fear of daggling, and for other Cause also, I pray you."

¹² Fr. *pain et vin pour les trépassés*, referring to an old custom of taking bread and wine to the burial masses, derived probably from Tobit, iv. 18: "Panem tuum et vinum tuum super sepulturam justi constitue" (M.) *Traits passes*, with a pun on *trépassés*, dead and gone.

¹³ *Pull apace*, etc. This is profane, but is practically the same kind of phraseology that was used in Passion-plays, etc., of the time, to which, I suspect, a great

deal of what seems profane to us was due. In an old *Passion* there is found the following conversation between John the Baptist and his executioner:

BAP. Amy, puis que finir me fault,
Pour tenir justice et raison,
Accorde que face oraison
A Dieu par pensée devote.

GROUGNART (bourreau).

Fay le donc court, que ne se crotte
Je ne veuil pas attendre à l'huis.

CHAPTER L

How the Archetype of a Pope was shewn to us by Homenaz

MASS being finished, Homenaz drew from a Trunk near the high Altar a huge Bundle¹ of Keys, with which he opened with thirty-two Key-holes and fourteen Padlocks an iron Window strongly barred, above the said Altar ; then with great Mystery he covered himself with wet Sack-cloth, and drawing a Curtain of crimson Satin, he shewed us an Image, badly enough painted, to my thinking ; touched it with a longish Stick, and made us all kiss the Part which had touched the Image.

He then asked us : "What do you think of that Image ?"

Pantagrue answered : "It is the Resemblance of a Pope. I know it by the Tiara, the Almuze,² the Rochet and the Slipper."

"You say well," said Homenaz ; "it is the Idea³ of that good God upon Earth, whose Coming we wait for devoutly, and whom we hope one day to see in this Country. O the happy, wished-for, and much-expected Day ! and you too, happy and most happy, who have had the Stars so favourable, that in Life and Face and in Reality you have seen that good God upon Earth, from the Sight only of whose Picture we obtain full Remission of all our Sins that we can remember, together with the third Part⁴ and eighteen-fortieths of the Sins we have forgotten. Moreover, we only see it on the great annual Festivals."

Thereupon Pantagrue said that it was Work such as Daedalus⁵

¹ Fr. *faratz* (*farassia*, Du Cange) = *acervus*, *congeries*. Cf. i. 21, *faratz de palenostres*.

² Fr. *aumusse*, a furred hood, something like a stole, worn by the clergy from the 13th to the 15th century.

³ *Idea*. The Platonic Idea is meant here. Cf. iv. 42, n. 4.

⁴ *third Part*, etc. This is in the style of the penitential canons.

⁵ In Plato (*Meno*, 97 D) Δαιδάλου ἀγῶματα are mentioned as being rudely made dolls, but which were made to appear life-like by being tied, for fear they should run away. Rabelais seems to have had in mind the passage in Pausanias (*Corinth*. ii. 4, § 5), who says that they were ἀνοπώτερα, ἐκίπρεται δὲ ὁμοῦς τι καὶ ἐνθεον αὐτοῖς.

made; although it was badly made and ill-drawn, nevertheless there was therein, latent and occult, a certain divine Energy in the matter of Pardons.

"Just as at Seuillé," said Friar John, "the rascally Beggars,⁶ supping one day on a high Feast at the Hospital, and boasting, one of having gained six white Pieces, another six Sols, another seven Caroluses, one huge Cadger vaunted that he had gained three good Testons. 'Ay, but,' replied his Companions, 'thou hast a Leg of God';⁷ as though some divine Power were concealed in a Leg that was all ulcerated⁸ and rotten."

Quoth Pantagruel: "When you are going to tell us such Tales, just remember to bring a Bason. I am within a little of being sick. Thus to employ the sacred Name of God, in Matters so filthy and abominable! Fie! I say, Fie upon it! If within your Monkery such an Abuse of Words is customary, pray leave it there; do not bring it out of the Cloisters."

"Thus," answered Epistemon, "the Physicians declare that in some Maladies there is a certain Participation of Divinity; in like manner^a Nero used to praise Mushrooms, and in a Greek Proverb used to call them *Meat for the Gods*, because that in them he had given Poison to his Predecessor Claudius, Emperor of Rome."

"It seems to me," said Panurge, "that this Portrait is faulty as regards our late Popes;⁹ for I have seen them wearing, not an Amice, but a Helmet on their Head, crested with a Persian Tiara;¹⁰ and while the whole Christian Empire was at Peace and Quiet, they alone were furiously and very cruelly carrying on War."

"Then it must have been," said Homenaz, "against the rebellious Heretics, those desperate Protestants, who were disobedient to the Holiness of this good God upon Earth. That is not only permitted and lawful for him, but commanded by the sacred Decretals, and it is his Duty to put to Fire and Sword Emperors, Kings, Dukes, Princes

⁶ *Coquins*. "Homo vilissimus nec nisi infimis *coquinae* ministeriis natus." Also, "saepissime pro *Mendiant, Mendicus*" (Du Cange).

⁷ *lepis* is used of anything great, or frightful, or disgusting. Cf. Plutarch, *de Sollert. An.* c. 32, 981 D.

⁸ Fr. *sphacelle*, from Gk. *σφάκελος*, which is constantly used by Hippocrates for ulcer.

⁹ *late Popes*. The reference is to

Alexander VI. (1492-1503) and Julius II. (1503-1513), who were the most bellicose of the Popes.

¹⁰ *Tiara*. The Papal crown was borrowed from the tiara of the Persian kings. It is a high cap of cloth of gold encircled by three coronets, with a mound and cross of gold at the top. The first coronet was adopted by Boniface VIII., the second by Benedict XII. The author of the third is doubtful.

^a Suet. vi. 33;
D. Cass. ix. 35,
§ 3.

and Commonwealths, immediately that they shall transgress one *iota* of his Commands; to spoil them of their Goods, to dispossess them of their Kingdoms, to proscribe them, to anathematise them, and not only to kill their Bodies and those of their Children and other Relations, but also to damn their Souls to the Bottom of the most boiling Cauldron in Hell."

"But here," said Panurge, "in the Name of all the Devils, there are no Heretics, as was ^b Raminagrobis, and as there are in the German States and in England; you are Christians tried and proved on the Board."¹¹

"Ay, marry, that are we," said Homenaz; "so we shall all be saved. Let us go and take holy Water, and then we will dine."

¹¹ Cf. iii. 30, n. 4, *vous êtes tous esleus, choisis et triés, comme beaux pois sur le volet.*

CHAPTER LI

Table-talk during the Dinner in Praise of Decretals

Now, my Topers, note that during the dry Mass of Homenaz three licensed Beggars¹ of the Church, each holding a great Bason in his Hand, went round among the People, saying in a loud Voice: "Do not forget the happy Folk who have seen him Face to Face." As we came out of the Temple they brought to Homenaz their Basons quite full of Papimanic Money.

Homenaz told us that this was for the purpose of making good Cheer; and that of this Contribution and Tax, one Part would be employed in good Drinking, the other in good Eating, pursuant to an admirable Gloss concealed in a certain little Corner of their holy Decretals. All this was done at a fine Tavern like enough² to that of Will's³ at Amiens. Believe me, the Refection was copious and the Potations numerous.

At this Dinner I made two notable Observations; one, that no Dish was brought to Table, whatever it might be, whether Capons, Hogs (of which there is great Plenty⁴ in Papimany), Pigeons, Rabbits, Leverets, Turkeys, or others, in which there was not Abundance of magistral⁵

¹ Fr. *Manilliers* = *Maniglerii*, *Marguilliers*, *Matricularius* (Du Cange). *ἡμετεροειδής*.

² Fr. *asses retirant à*. So in It. *ritratto* = portrait.

³ Will's, Fr. *Guillot en Amiens*. We have seen (iv. 11) that Amiens was celebrated for its cook-shops. Guillot (for Guillaume, as Charlot for Charles) was long celebrated throughout France as the best cook and purveyor. He is mentioned by Montaigne and Champier, *de re Cibarica*, xv. 1 (R.)

⁴ *great plenty*. The canons are called

among the Catholics *cochons du bon Dieu*.

⁵ *magistral*, probably an allusion to the book *Magister sententiarum*, the canonical School-dogmatism. Erasmus, in his *Encomium Moriae*, makes a Sorbonnist who knew no other book remark: "Certe ego valde miror quod Augustinus dicit in isto libro (*de Divinatione daemonum*) quod certe non dicit sic in *Magistro Sententiarum*, qui est liber magis *magistralis* quam iste." Cf. also *Contes d'Eutrapel*, c. 19 *sub fin.*: "La dance du trihori est trois fois plus *magistrale* et gaillarde que nulle autre."

Stuffing ; the other, that all the Service and Dessert was brought on by the young marriageable Girls of the Place, pretty, I assure you, taking, fair-haired, dainty and graceful, clad in long, white loose Albs, double-girdled, their Head uncovered, their Hair looped ⁶ with little Knots and Ribbons of violet Silk, stuck with Roses, Pinks, Marjoram, Dill, Orange and other scented Flowers. At every Cadence they invited us to drink with neat and dainty Courtesies, and were willingly seen of all the Company. Friar John leered at them sideways, like a ^a Dog running off with a Goose-wing.

At the Removal of the first Course, an Epode was melodiously chanted by them in Praise of the sacrosanct Decretals.

At the Bringing in of the second Service, Homenaz, quite merry and heartened, addressed himself to one of the Master Butlers, saying : *Clericus, a Light here !*⁷

At these Words one of the Girls promptly presented him with a large Beaker full of *Extravagant*⁸ Wine. He held it in his Hand, and, sighing deeply, said to Pantagruel :

"My Lord, and you, my fair Friends, I drink to you all with all my Heart. You are all very welcome."

When he had drunk and given back the Beaker to the pretty Maiden, he mouthed out heavily :

"O divine Decretals, through you it is that good Wine is found so good."—

"It is not the worst in the Basket,"⁹ said Panurge.

"It would be better," said Pantagruel, "if by their means bad Wine became good."—

"O seraphic *Sextum*,"¹⁰ said Homenaz, continuing, "how necessary you are to the Salvation of poor Mortals !

"O cherubic Clementines,"¹¹ how in you is fittingly contained and described the perfect Institution of the true Christian !

"O angelic Extravagantes, without you how the poor Souls would

⁶ Fr. *instrophils*. Cf. Catull. lxii. 65 :

Non tereti *strophio* lactentes vincta papillas.

⁷ Fr. *Clerice, eclaire ici !* The address of a curé to his *famulus* or attendant. A light = a drink, *lampée* being the name of a bumper.

⁸ *Extravagant* = exceeding, but also refers to the *Extravagantes*. Cf. iv. 48, n. 8.

⁹ *i.e.* the wine is really excellent. It is not the worst of the sample.

¹⁰ *Sextum*, the sixth Book of Decretals, added by Boniface VIII., containing those of Gregory IX., Innocent IV. and Boniface himself (R.)

¹¹ *Clementinas Constitutiones*, the fourth part of the canonical law book containing the ordinances of Clement V., made with relation to the Council at Vienne, and published in 1313. The oldest doctors in the Sorbonne were divided into Cherubici (*Illuminati*) and Seraphici. Cf. ii. 7.

perish, which wander up and down here below in mortal Bodies in this Vale of Misery!

"Alas! when will this special Gift of Grace be vouchsafed to Men, that they shall desist from all other Studies and Occupations to read you, understand you, know you, use, practise, incorporate, take you into their Blood, incentre you into the deepest Ventricles of their ^b Brains, the innermost Marrow of their Bones, and the intricate Labyrinth of their Arteries?" b l. 44.

"Then, O then, and not sooner or otherwise, will the World be happy."—

At these words Epistemon rose and said quite gently to Panurge: "For want of a close Stool, I am constrained to leave you here. This Stuffing¹² has relaxed my lower Intestines; I shall not tarry long."¹³

"O then," said Homenaz, in continuation, "will be Annihilation of Hail, Frost, Fogs, Storms!

"O then, Abundance of all Blessings on Earth!

"O then, Peace, Peace persistent and inviolable, throughout the Universe, Cessation from Wars, Plunderings, Burdens, Brigandage, Assassinations; except against the Heretics and accursed Rebels!

"O then, Rejoicing, Gladness, Jollity, Solace, Sports, Pleasures, Delights in all Human Nature!

"But, O the great Learning, inestimable Erudition, deific Instruction fixed and mortised in the divine Chapters of these eternal Decretals!

"O how in reading only a half Canon, a little Paragraph, only a marked Passage,¹⁴ in these sacrosanct Decretals, you find kindled in your Hearts the Furnace of divine Love, of Charity towards your Neighbour, provided he be not a Heretic,

"Fixed Contempt for all casual and earthly Things,

"Ecstatic Elevation of your Minds, even to the third Heaven,

"Certain Contentment in all your Affections!"

¹² *farce magistral*. Cf. *supra*, n. 5.

¹³ Fr. *je n'arresteraï gueres*. Cf. iv. 47, n. 3.

¹⁴ Fr. *notable*.

CHAPTER LII

Continuation of the Miracles wrought by the Decretals

"WISELY spoke, Sir Oracle,"¹ said Panurge, "but I believe as little of it as I can; for it happened to me one day at Poitiers, at the Scotch Decretalipotent Doctor's,² to read a Chapter therein. Devil take me, if at the Reading of it I was not so constipated that for four, nay, five Days I only passed one little Pellet. And do you know of what Kind? Such, I swear to you, as Catullus said were those of Furius, his Neighbour :

"Non uno deciens cacas in anno,
Atque id durius est faba et lapillis;
Quod tu si manibus teras fricesque,
Non umquam digitum inquinare possis."
[xxiii. 20-23.]

"Ha, ha," said Homenaz. "By St. John,³ my Friend, perchance you were in a State of mortal Sin."

* Cf. iv. 51, n. 9.

"This is out of * another Cask," said Panurge.

"One day," said Friar John, "at Seuillé I had used for a necessary Purpose a Leaf of an old Clementine, which John Guymard, our Rent-collector, had thrown into the Green of the Cloister; I give myself to all the Devils, if Ruptures and Haemorrhoids so horrible did not assail me that the poor Door of my *Clos Bruneau*⁴ was quite unhinged."

"By St. John," said Homenaz, "this was a manifest Punishment of God, avenging the Sin you had committed in bewraying these sacred

¹ Fr. *Voicy qui dict d'orgues*. Cf. iii. 36.

² *the Scotch Doctor*. Robert Ireland, a member of one of the oldest Scotch families, was Professor of Law at the University of Poitiers 1502-1561 (M.)

³ Fr. *Inian* is explained by Duchat as merely an exclamation, in imitation of an

ass, in Paris patois (cf. iii. 45, n. 8); by Cotgrave as an abbreviation for St. Jean.

⁴ *Clos Bruneau* is that part of the quarter of the University of Paris between the street St. Jean-de-Beauvais, Rue de Noyers and the Rue des Carmes. In old times it was a vineyard and afterwards a rubbish-heap.

Books, which you ought to have kissed and adored ; adored, I say, with an Adoration of *latría* or *hyperdulia*⁵ at the least. The Panormitan⁶ never told a Lie in that Matter."

Quoth Ponocrates : " John Chouart at Montpellier had bought of the Monks of Saint-Olary a fine Copy of the Decretals, written on fine large Parchment of Lamballe,⁷ to make Vellum-leaves of it, to beat Gold between. The Misfortune in this was most strange ; not a single Piece that was beaten came to any good ; they were all rent and full of Holes."

" Punishment and Vengeance from Heaven," said Homenaz.

" At Le Mans," said Eudemon, " Francis Cornu, an Apothecary, had made up into Paper-bags an old Copy of the *Extravagantes*. I disown the Devil if everything that was packed up within there was not on the spot corrupted, rotted and spoiled ; Incense, Pepper, Cloves, Cinnamon, Saffron, Wax, Spices, Cassia, Rhubarb, Tamarinds ; in a Word, everything, Drugs, Spices and Medicines,⁸ all ruined."

" Vengeance and divine Punishment," said Homenaz. " Thus to misuse these so sacred Writings like things profane !"

" At Paris," said Carpalim, " Groignet, a Tailor, had turned an old Clementine into Patterns and Measures. Strange to tell, all the Clothes that were cut on those Patterns and fitted on those Measures were utterly spoiled and ruined : Robes, Hoods, Mantles, Cassocks, Skirts, Waistcoats, Ruffs, Doublets, Frocks, Petticoats, Fardingales.

" Groignet thinking to cut a Hood, cut out the Shape of a Cod-piece ; instead of a Cassock he would cut out a Hat creased like shrivelled Plums.⁹

" On the Shape of a Waistcoat he would cut out an Almuce.

" On the Pattern of a Doublet he cut out a thing like a Cloak ; and after his Journeymen had sewed it, they jagged it at the Bottom, and it looked like a Pan to fry Chestnuts.

" Instead of a Ruff he made a Buskin.

" On the Pattern of a Fardingale he cut out a Riding-hood.¹⁰

" Thinking to make a Mantle he would make a Swiss Tambourine.¹¹

⁵ *λατρεία* and *ὑπερδουλεία*, service, utter and abject.

⁶ *Panormitanus*. Nicolo de' Tudeschi, Bishop of Palermo (Panormus), celebrated commentator of the Clementines. Cf. ii. 10, n. 16.

⁷ *Lamballe*, a place in Brittany celebrated for its parchment.

⁸ Fr. *drogues*, *gogues* et *senogues*.

ἀγωγή and *ξενάγωγή*. The jingle can hardly be kept up.

⁹ Fr. *à prunes succées*, probably with many folds or creases, like the *toque* of judges and advocates.

¹⁰ Fr. *barbutte*, a Spanish hood for riding, Montera. Cf. iv. 34, n. 11.

¹¹ *Swiss Tambourine*, alluding probably to a hat in vogue amongst the Swiss, or to their voluminous breeches.

"Insomuch that the Poor man was condemned by Justice to make good the Stuffs to all his Customers; and at present he has the Yellow-jaundice."¹³

"Punishment and Vengeance from Heaven," said Homenaz.

"At Cahusac," said Gymnast, "a Match was made to shoot at the Butt between the Lords of Estissac and the Viscount of Lausun. Perotou¹³ had taken to pieces half of a Decretals of the good Canon La Carte;¹⁴ and of the Leaves he had made the White for the Butt. I give myself, I sell myself, I send myself headlong to all the Devils, if ever an Archer in the Country (although they are superlative throughout Guyenne) could lodge an Arrow in the Target. They all went beside the Mark; nothing of the sacrosanct White was soiled, deflowered or scratched. Moreover, the elder San-Sornin, who held the Stakes, swore to me by 'Gilded Figs' (his great Oath) that he had seen openly, visibly, manifestly, the Arrow¹⁵ of Carquelin going straight into the Bull's-eye¹⁶ in the Centre of the White, and when on the point of striking and piercing, it went aside a Fathom-length wide towards the Bakehouse."

"Miracle," cried Homenaz, "Miracle, Miracle! Clericus, a Light here. I drink to you all. You seem to me true Christians."

At these Words the Girls began to giggle among themselves. Friar John began to whinny at the end of his Nose, as though ready to play the Horse, or the Jackass at least, and to leap upon them, like Herbault¹⁷ on poor People.

"Methinks," said Pantagruel, "that with such Whites, a man might have been in greater Security against the Danger of the Arrow than Diogenes was formerly."

"What was that?" asked Homenaz. "How? Was he a Decretalist?"

"This," said Epistemon, returning from his Business, "is coming in for a fine Suit."¹⁸

¹³ The houses of bankrupts at this time were painted yellow. The French expression is *est au safran*. iii. 23, n. 5.

¹⁴ *Perotou*, probably some well-known gamekeeper of one of the "noble lords."

¹⁵ The reading in the oldest and best editions (1552, 1553, 1556) is *unes demies Decretales du bon canonge La carte*. Des Marets must be right in taking *canonge* as Gascon for *chanoine*, and *La carte* as a proper name. Otherwise *canonge* is taken of large paper, and *de la carte* read. The translation would run: "Of the

stout cartridge-paper, of the card-board and the leaves he had cut," etc.

¹⁶ *passadous*, the Gascon word for an arrow. This makes for *canonge* above = *chanoine*.

¹⁷ *Bull's-eye*, Fr. *grolle*, properly = 'rook.' Cf. i. 38, n. 6.

¹⁸ *Herbault* is used in the sense of Dearth, Famine, in old French writers. I am inclined (with Lacroix) to refer it also to Rabelais' old enemy Puits-Herbaut. Cf. iv. 32, n. 19.

¹⁹ Fr. *bien rentré de piques noires*. Cf. iv. 33, n. 6.

"^b Diogenes," answered Pantagruel, "one day for Pastime went to see the Archers shoot at the Butts. Among them was one so at fault, ill-trained and unskilful, that when it was his Turn to shoot, all the People who looked on went out of the way, for Fear of being struck by him. Diogenes, after having seen him shoot so crookedly that his Arrow fell more than a Rod wide of the Butt, at his second Shot, while the people went far aside right and left, ran up and stood close to the White, declaring that this was the safest Place, and that the Archer would sooner strike any Spot than the White; the White alone was in safety from the Arrow."

^b D. Laert. vi.
1, § 67.

"One of the Pages," said Gymnast, "of the Lord of Estissac, named Chamouillac, found out the Charm. By his Advice Perotou changed the White, and employed for that purpose the Papers of the Pouillac Lawsuit. After that they all shot very well on both Sides."

"At Landerousse," said Rhizotomus, "at the Wedding of John Delif, the Marriage-feast was splendid and sumptuous, as then was the Custom of the Country. After Supper were acted several Farces, Comedies and Merry Tales; they had also several Morris-dances with Bells and Timbrels; and several sorts of Masks and Mummers were introduced. My School-fellows and I, to grace the Festival to the best of our Power (for in the Morning we had all had fine white and violet Favours given us), came in at the End with a merry Mask,¹⁹ with a number of Cockle-shells from St. Michael's and fine Snail-shells. For want of Leaves of Colocasia, Burdock, Personata²⁰ and of Paper, we made our false Faces with the Leaves of an old *Sextum* which had been thrown aside there, cutting out Holes in them a little, for the Eyes, the Nose and the Mouth. The Result was marvellous! Our little Capers and boyish Revels being ended, when we took off our sham Faces, we appeared more hideous and ugly than the Devilkins at the Passion at Doué, to such an Extent were our Faces disfigured at the Places touched by the said Leaves. One had the Small-pox, another the Scab, a third the Pox, a fourth the Measles, another great Carbuncles. In short, he was the least damaged of us all, whose Teeth had fallen out."

"Miracle," cried Homenaz, "Miracle!"

"It is not yet time to laugh," said Rhizotomus. "My two Sisters, Catharine and Renée, had put within this fine *Sextum*, as in Presses (for

¹⁹ Fr. *barboire*, Lat. *barbatoria*, a mask with false beards.

and used for *personae*, masks. It is the Gk. *ἐχίνα*, Viper's bugloss. Diosc. iv. 27. All the plants named here have very large leaves. Cf. Plin. xxi. 15, § 51; xxv. 9, § 58.

²⁰ *Colocasia*, Egyptian bean. *Personata*, so called from the leaves being large

it was covered with thick Boards and studded with Nails), their Wimples, Cuffs, and Neck-ruffs fresh-washed, very white and well starched. By the Powers of God——"

"Wait," said Homenaz, "which God do you mean?"

"There is but one," answered Rhizotomus.

"True indeed," said Homenaz, "in the Heavens; but have we not another on Earth?"

"Marry come up," said Rhizotomus, "I did not think of it, upon my Soul. . . . Well, by the Powers of the God-Pope on Earth, their Wimples, Ruffs, Bibs, Kerchiefs and all their other Linen became there blacker than a Collier's Sack."

"Miracle!" cried Homenaz; "Clericus, a Light here, and note these fine Stories."

"How is it, then," asked Friar John, "that people say:

But ever since Decrees had Tails,²¹
And Men-at-arms lugged heavy Mails;
Since every Monk would have a Horse,
The World has gone from bad to worse"?

"I understand you," said Homenaz. "These be little Gibes of the new Heretics."

²¹ Fr. *Depuis que Decrets eurent ailes*, 67th Novel, and in H. Etienne's *Apol.*
i.e. since Decrees became Decretals. *pour Hérod.* c. 39. *Prendre ailes* means
These lines are quoted in Des Periers' also to give one's self airs.

CHAPTER LIII

*How, by the Virtue of the Decretals, Gold is subtly drawn out
of France to Rome*

"I WOULD," said Epistemon, "have willingly paid for a Pint of the best Tripe one could cram, if we could have collated with the Original the terrific Chapters, *Execrabilis*,¹ *De multâ, Si plures, De Annatis per totum, Nisi essent, Cum ad Monasterium, Quod dilectio, Mandatum* and certain others, which draw every Year four hundred thousand Ducats² and more from France to Rome."

"Is that nothing?" said Homenaz. "Methinks, however, it is but little, seeing that the most Christian France is the only Nurse of the Roman Court. But find me Books throughout the World, whether of Philosophy, Medicine, Laws, Mathematics, Polite Letters, nay, by my God, the Holy Scriptures themselves, which can draw as much; not one; Stuff! Stuff!³ not one will you find that has this aurifluous Energy. I give you my Word for it.

"And yet these Devils of Heretics will not learn them and know them. Burn them, I say, nip them with hot Pincers, gash, drown, hang, impale, maul, dismember, embowel, hack, frizzle, grizzle, belabour, crucify, boil, crush, quarter, mince, disjoint, spitchcock these wicked Heretics, Decretalifuges, Decretalicides worse than Homicides, worse than Parricides, Decretalictons⁴ of the Devil.

"As for you, my good People, if you wish to be called and reputed

¹ *Execrabilis*, etc. These are the first words of passages in the Decretals by which they are usually quoted.

² 400,000 Ducats. Even more went from England before she became Protestant.

³ Fr. *nargues, nargues*. This word is much the same as *nasardes*, a fillip on

the nose. Here it is an exclamation of contempt for all other books in comparison with the Decretals. In the 17th chapter of this Book we have had the islands *Nargues* and *Zargues*, which are explained in the *Briefve déclaration* to be *noms faits à plaisir*.

⁴ *Decretali* (*fugere, caedere, krelevu*).

true Christians, I beseech you with clasped Hands to believe nothing else, to think nothing else, speak, undertake, do nothing else, save only what is contained in our holy Decretals and their Corollaries, this fine *Sextum*, these fine *Clementines*, these beautiful *Extravagantes*. O deific Books!

"So shall you be in Glory, Honour, Exaltation, Riches, Dignities, Preferments in this World; revered of all, dreaded of each, preferred to all, elected and chosen above all men. For there is not under the Cope of Heaven an Estate of men, in which you would find Persons more fitted to do and handle everything, than those who, by divine Prescience and eternal Predestination, have given themselves up to the Study of the holy Decretals.

"Do you wish to choose a valiant Commander, a good Captain, a worthy Head and Leader of an Army in time of War, one who knows well how to foresee all Difficulties, to avoid all Dangers, to lead his Men bravely to the Assault and cheerily to the Combat, never to risk anything, to be always victorious without Loss of his Men, and how to make a good Use of his Victory? Take me a Decretist; no, no, I mean a Decretalist."⁵

"Ho the foul Blunder!"⁶ said Epistemon.

"Do you wish in time of Peace to find a Man fit and capable to govern wisely the Estate of a Commonwealth, of a Kingdom, of an Empire, of a Monarchy; to uphold the Church, the Nobility, the Senate and the People, in Riches, Friendship, Concord, Obedience, Virtue, Honesty? Take me a Decretalist.

"Do you wish to find a Man, who by his exemplary Life, rare Eloquence, holy Admonitions, in a short Time, without shedding of human Blood, would conquer the Holy Land and convert to the Holy Faith the unbelieving Turks, Jews, Tartars, Muscovites, Mamelukes and Sarraбовites?"⁷ Take me a Decretalist.

"What makes in many Lands the People rebellious and unbridled, the Pages saucy and mischievous, the Students Coxcombs and Dunces? Their Governors, Esquires and Preceptors were not Decretalists.

"But what is it, on your Conscience, that has established, confirmed and authorised those glorious Religious Houses, by which you see Christendom everywhere adorned, graced and illustrated, as is the Firmament by its bright Stars? The Divine Decretals.

⁵ The *Decretalist* seems to be as universal a genius as the Stoic Wise man. Hor. Sat. ii. 3.

⁶ O le gros rat! Rat (*rater*) = miss-fire, i.e. in putting *Decretist* for *Decretalist*.

⁷ The *Sarraбовites*, a certain sect of Oriental monks who lived without any distinct rules, as nomads in the wildernesses (ii. 34).

“Who has founded, under-propped, buttressed, who maintains, who sustains, who nourishes the devout Religious men in the Convents, Monasteries and Abbeys; without whose continual Prayers Day and Night, the World would be in evident Danger of returning into its primeval Chaos? The Sacred Decretals.

“Who makes and daily augments in Abundance of all Blessings, temporal, corporeal and spiritual, the famous and celebrated Patrimony⁸ of St. Peter? The Holy Decretals.

“Who makes the Holy Apostolic See in Rome, from all times and at this day, so dreaded in the Universe, that, will they nill they,⁹ all Kings, Emperors, Potentates and Lords must needs depend on it, hold Power from it, by it be crowned, confirmed and authorised ; must needs come there and kiss perform¹⁰ and prostrate themselves before the mirific Slipper, of which you have seen the Portrait? The mighty Decretals of God.

“I wish to declare to you a great Secret. The Universities of your World in their Armorials and Devices commonly bear a Book,¹¹ some of them open, others shut. What Book do you suppose it is?”

"Truly I know not," answered Pantagruel; "I never read therein."

"It is," said Homenaz, "the Decretals, without which the Privileges of all Universities would perish. You owe me that Teaching. Ha, ha, ha, ha!"

Hereupon Homenaz began to break Wind backwards and forwards, to laugh, to slaver and sweat, and handed his great greasy Bonnet with four Cod-pieces¹² to one of the Girls, who placed it on her pretty Head with great Delight, after having lovingly kissed it, as a Token and Assurance that she should be first married.

Epistemon cried out: "*Vivat, fífat, bibat, pípat.*"¹⁸ O Apocalyptic Secret!"

"Clericus," said Homenaz, "Clericus, a Light here, with double Lanterns.¹⁴ Fetch the Fruit, Damsels.¹⁵

"I was saying, then, that by thus giving yourselves up wholly to the

⁸ *Patrimony*, the States of the Church, of which the chief place was Viterbo.

⁹ Fr. *ribon ribaine*. Littré quotes :

**Puisqu'il le faut ribon ribaine
Endurer comme à la quintaine.**

Ch. D'Orl. Rondeau.

¹⁰ Fr. *bouquer* (from *bouche*, Littré), to kiss perforce.

¹¹ This is the case with the Universities of Oxford and Leipsic, *N. & A. 9, 301*.

¹³ Fr. *à quatre braguettes*, i.e. with four baggy corners. Des Marets sees here a notion of fecundating virtue in the cap.

¹³ *Vivat*, Germanicè *fifat*; *bibat*, Germanicè *pipat*. There is a French proverb, *Germanis vivere bibere est* (Duchat).

¹⁴ *lanternes* = *lampées*, bumpers.

¹⁵ *Au fruit*, i.e. bring on the dessert.

Study of the sacred Decretals, you will be rich and honoured in this
 a Cl. v. 6. a World. I say, consequently, that in the other World you will be
 infallibly saved in the blessed Kingdom of the Heavens, the Keys of
 which have been given to our good God Decretaliarch.

"O my good God, whom I adore, and never saw, of thy special
 Grace open to us—in *articulo mortis* at least—this most sacred Treasure
 of our Holy Mother Church, whose Protector, Preserver, Storekeeper,¹⁶
 Administrator, Dispenser thou art, and give Order that these precious
 Works of Supererogation, these goodly Pardons, do not fail us in Time
 of Need; to the end that the Devils may not find where in our poor
 Souls they may set their Teeth, that the dreadful Jaws of Hell may not
 swallow us up. If we must pass through Purgatory, Thy will be done!
 In thy Power and Arbitrament it is to deliver us from it, when thou
 wilt."

Upon this Homenaz began to shed huge hot Tears, to beat his
 Breast, and to kiss his Thumbs held in the Shape of a Cross.¹⁷

¹⁶ Fr. *promieconde. Condus promus.*
 Plaut. *Pseud.* ii. 2, 14 (587).

¹⁷ *in the Shape of a Cross.* An allusion

to the practice of bigots, who cross their
 thumbs and shew their devotion by kiss-
 ing this extemporised cross (Duchât).

CHAPTER LIV

How Homenaz gave to Pantagruel some Bon-Chrétien Pears

EPISTEMON, Friar John and Panurge, seeing this distressing Catastrophe, began under Cover of their Napkins to cry "Miaow, Miaow, Miaow," pretending meanwhile to wipe their Eyes as if they had wept.¹

The Girls were well trained, and offered to every one full Beakers of Clementine Wine and abundance of Sweetmeats. And so the Banquet was again revived.

At the End of Dinner Homenaz gave us a great Number of large and fine Pears, saying :

"Take these, my Friends ; these be singular good Pears, which you will not find elsewhere.

"Not every Land bears everything ;

"India alone produces the black Ebony ;

"In Sabaea is grown the good Incense ;²

"In the Island of Lemnos the sphragitid Earth ;³

"In this Island alone grow these beautiful Pears. Make Nurseries of them, if you think fit, in your own Country."

"How do you call them ?" asked Pantagruel. "They seem to me very good and of fine Flavour ; if they were stewed in Pans, sliced in

¹ Rufus posito capite ut si
Filius immaturus obisset flere. Quis esset
Finis, ni sapiens sic Nomentanus amicum
Tolleret : Heu Fortuna, quis est crudelior in nos
Te deus ! ut semper gaudes illudere rebus
Humanis ! Varius mappa comescere risum
Vix poterat.

Hor. Sat. ii. 8, 58-64.

² Nec vero terrae ferre omnes omnia possunt

... sola India nigrum

Fert ebumum, solis est turea virga Sabæis.

Virg. Georg. ii. 109-116.

³ sphragitid Earth (*terra sigillata*) is red like vermillion, and used in medicine and for painting. When sold, it was marked with a seal, hence the name (*σφραγίς*). Plin. xxxv. 6, § 14. Galen mentions it *de simpl. medic.* 9, § 2 (vol. xii. p. 173, Kühn). Cf. Jebb, Soph. *Philoct.* p. 243.

^a Plin. xxiii. 7.
[§] 62.

Quarters, with a little Wine and Sugar, I think it would be very ^a wholesome Food for the Sick as well as for the Healthy."

"Not otherwise than Pears," answered Homenaz; "we are simple Folk, as God would have us, and we call Figs Figs, Plums Plums, and Pears Pears."⁴

"Verily," said Pantagrue, "when I shall come to my Home, and that will be, so please God, very soon, I will plant⁵ and graft⁶ some of them in my Garden in Touraine on the Bank of the Loire, and they shall be called Bon-Christian Pears;⁷ for never did I see better Christians than are these good Papimanes."

"I should find it quite as good," said Friar John, "for him to give us two or three Cart-loads of his Girls."

"What to do with them?" asked Homenaz.

Quoth Friar John: "To bleed them right between the great Toes⁸ with certain Lancets of a good Stamp. In doing this we should graft on them Bon-Christian Children, and the Race would multiply in our Countries, wherein the Stock is not at all too good."

^b i. 40 fin.

"In very sooth," answered Homenaz, "we will not do so; for you would enact boyish Folly with them; I know you by your ^b Nose; and yet I had never seen you before. Dear me! dear me! what a good Fellow you are! Would you wish utterly to damn your Soul? Our Decretals forbid it. I wish you knew them well."

"Well, Patience," said Friar John; "but *si tu non vis dare, praesta quaesumus*;⁹ 'tis in the Breviary. I fear therein no Man that wears a Beard, were he a Doctor de Chrystallin, I mean Decretalin, with a triple Hood."

Dinner over, we took Leave of Homenaz and of all the good People, humbly thanking them, and in return for so much Kindness, promising

⁴ ἀγροῦντες εἰς τὴν σκάφην σκάφην λέγων.

Luc. Jus. Trag. c. 32.

παρηγοίας καὶ ἀληθείας φίλος ὡς ὁ κυμακὲς φησι, τὰ σῦκα σῦκα τὴν σκάφην δὲ σκάφην λέγων (Luc. de Hist. Consc. c. 41). Cf. Burton's *Anatomy of Mel.*, Democritus to the Reader: "I am *aguae potor*, drink no wine at all, which so much improves our modern wits; a loose plain rude writer, *ficum voco ficum et ligonem ligonem*, and as free as loose; *idem calamo quod in mente*. I call a spade a spade."

⁵ *affier*, according to Littré, is to graft, from *fer*, like *confier*. Des Marets

says that in Poitevin patois it is to plant, bring up, graft.

⁶ *hanter* is the reading in Des Marets and Moland, *enter* in Esmangart and Lacroix.

⁷ St. Francis de Paule introduced Bon-Chrétien pears from Italy into France at the end of the reign of Louis XI. They were first grown in the Park at Plessis-Tours.

⁸ Cf. Swift's *Miscellanies* (vi. p. 150, ed. 1754).

⁹ Several prayers in the Breviary begin *praesta quaesumus*. "If you will not give them, *lend them*, we beseech you."

them that when we came to Rome we would plead so much with the Holy Father, that he should make all Diligence to come and see them in Person ; then we returned to our Ship.

Pantagruel, in his Liberality and in Gratitude for the Sight of the sacred Papal Portrait, presented Homenaz with nine Pieces of doubly embroidered Cloth of Gold, to be placed before the barred Window ; and had the Church-box for the Repairs and Fabric quite filled with double Sandal-crowns,¹⁰ and caused to be handed to each of the Girls who had waited at Table during the Dinner, nine hundred and fourteen golden Salutation-pieces,¹¹ to marry them in due Season.

¹⁰ *Fr. escus au sabot*, money of Rabelais' invention, parodying the *escus au soleil*, with an allusion to the sight of the Pope's slipper, and perhaps also because the *fleurs de lys* are stamped on coins in the form of the toe of a slipper.

¹¹ *Saluts*, gold pieces of about 12 francs, coined in 1421 by Charles VI., representing the Virgin receiving the Salutation of the Angel. The stamp would also suggest a good omen.

CHAPTER LV

How on the High Seas Pantagruel heard various Words that had been thawed¹

WHEN we were far out at Sea, banqueting, junketing, discoursing and spinning pretty little Yarns, Pantagruel rose and stood up to look out our Bearings; then he said to us: "Comrades, do you hear nothing? Methinks I hear some People talking in the Air; all the same, I do not see a Soul. Listen."

At his Command we turned our Attention, and with open Ears we sucked in the Air like fine Oysters in the Shell,² to hear if Voice or Sound of any kind were dispersed about the Sky; and in order to lose nothing thereof, some of us, following the Example of the Emperor Antoninus, put the Hollow of our Hands behind our Ears; notwithstanding all this, we protested that we could hear no Voice whatever. Pantagruel continued to affirm that he heard various Voices in the Air, of Women as well as Men, when we began to fancy either that we all heard them, or that our Ears tingled.

The more we persevered in listening, the clearer we discerned the Voices, even so as to hear entire Words; which mightily scared us, and not without Reason; for we saw no one, and heard Voices and Sounds very diverse, of Men, Women, Children, Horses, so well that Panurge cried out:

"Od's Belly, is this a Cheating? We are lost.

"Let us fly. There is an Ambuscade hereabouts. Friar John, art

* Cf. iii. Prolog.
n. 4.

¹ The account of the frozen words in this and the following chapter is derived from two apologues in Caelius Calpurnius of Ferrara (cf. iv. 32, n. 16; Fabula lxxiii. *Voces frigoris vi congelatae*, and Fabula lxxxix. *Voces frigore concretæ*),

and a long story in Castiglione's *Cortegiano*, Bk. ii. (Cf. iii. 29.) S. Butler alludes to this, *Hudibras*, i. 1, 148:

Like words congeal'd in northern air, etc.

² Fr. *huytres en escalle*. Cf. iv. 9 med.

thou there, my Friend? Keep near to me, I beseech thee. Hast thou thy Cutlass? See that it do not stick in the Scabbard.³ Thou dost not half scour it. We are lost. Listen. Pardy, these be Cannon-shots.

"Let us fly. I do not say with Feet and Hands, as Brutus said at the Battle of Pharsalus,⁴ I say with Sails and Oars.

"Let us fly. I have no Courage at Sea. In the Cellar and elsewhere I have more than enough.

"Let us fly. Let us make ourselves scarce. I say it not from any Fear that I have, for

I dread nothing save Dangers ;

that I say always ; so did the ^bFree-Archer of Baignolet. Wherefore let us risk nothing, that we get not a Slap in the Face.

^b Villon, *Franc. Ar.* 38. Cf. iv. 23.

"Let us fly. Tack about! Helm⁵ a-lee! son of a Whore. Would to God I were at this Moment in Quinquenays⁶ under Penalty of never marrying.

"Let us fly. We are no Match for them. They are ten to one, I assure you. Besides, they are on their own Dunghills;⁷ we do not know the Country ; they will kill us.

"Let us fly. It will be no Disgrace to us. Demosthenes said that the man who runs away will live to fight another Day.⁸ At the least let us retreat. Larboard, Starboard! Foresails, Topsails! We are all dead Men.

"Let us fly, in the Name of all the Devils, let us fly."

Pantagruel, hearing the Uproar that Panurge was making, said : "Who is that Runaway down there? Let us first see what sort of People they are. Perhaps they are Friends of ours. As yet I see no one, though I see a hundred Miles all round ; but let us consider.

"I have read that a Philosopher named Petron was of this Opinion, that there were several⁹ Worlds touching one another in the Figure of

³ As did Dindenault's, iv. 5. Cf. also iii. 23 *fin*.

⁴ Rabelais here is doubly in error. The passage in Plutarch runs thus : *φευκτέων, ἀλλ' οὐ διὰ τῶν ποδῶν ἀλλὰ διὰ τῶν χειρῶν* (*vit. Brut.* c. 52), meaning by suicide. This was after the battle of Philippi, not of Pharsalus. Cf., however, Virg. *Georg.* i. 490.

⁵ Fr. *vi*re la *peautre*. According to M.

Jal, *peautre* is not a sea-term at all, and is the beak and not the helm of a vessel.

⁶ *Quinquenays*, a vineyard near Chinon.

⁷ "Gallum in suo sterquilinio plurimum posse" (Seneca, *Apocol.* c. 7).

⁸ *ἀνὴρ ὁ φεύγων καὶ πάλιν μάχεται*.

ap. Aul. Gell. xvii. 21, § 31.

⁹ *several*. The number given is 183. Plut. *de orac. def.* c. 22. 422 B.C.

an equilateral Triangle, in the Plane¹⁰ and Centre of which, he said, was the Abode of Truth, and that there dwelt the Words, the Ideas, the Copies and Portraits of all Things, past and future; that around these was the Age, and in certain Years, at long Intervals, Part of them fell on Mankind, like Distillations, and as the Dew fell on 'Gideon's Fleece, and that a Part remained there reserved for the Future, till the Consummation of the Age.

"I remember also that Aristotle maintains the Words of Homer to be bounding, flying, moving, and consequently alive.¹¹

* Judges vi. 36-40.

d Plut. *prof. virt. senil.* c. 7.

"Besides, ^d Antiphanes said that the Teaching of Plato was like Words which, in some Country in the Time of a hard Winter when they are uttered, congeal and are frozen by the Cold of the Air, and are not heard; likewise that what Plato taught young Children was hardly understood by them when they had become old.

"Therefore it would be for us to use Philosophy and Research, to see if by any Chance this should be the Place in which such Words are thawed.

* Virg. *Georg.* iv. 520-7; Ovid, *Met.* xi. 50-55.

"We should be rarely startled if it were the Head and Lyre of Orpheus; for after the *Thracian Women had torn Orpheus to Pieces, they threw his Head and Lyre into the River Hebrus; these were carried down the River into the Pontic Sea as far as the Island of Lesbos, always floating together on the Sea; and from the Head there continually proceeded a doleful Chant, as though lamenting the Death of Orpheus;¹² the Lyre, by the Impulse of the Winds moving the Strings, harmoniously accompanied the Chants.

"Let us look if we can see them hereabouts."

¹⁰ *Fr. pale.* This should be, I think, *plat.* The Greek runs: τὸ δὲ ἐντὸς ἐπιπεδον τοῦ τριγώνου κοῦτῃ ἐστὶν εἶναι πάντων. καλεῖσθαι δὲ πένδιον ἀληθείας κ.τ.λ.

¹¹ This is not merely the stock phrase *ἔπεα πτερόεντα* that is alluded to, but an examination of Homer's language in

Arist. Rhet. iii. 11, § 3: "Ὀμηρος τὰ ἀψυχα ἐμψυχα λέγει . . . giving as instances the bounding of Sisyphus' stone, the flight of an arrow, and the desire of a spear to taste blood. ἐν πάσι τοῖσι διὰ τὸ ἐμψυχα εἶναι ἐνεργούonta φαίνεται.

¹² *Orpheus*, a slip for Eurydice. Virg. *Georg.* iv. 525.

CHAPTER LVI

How among the frozen Words Pantagruel found some merry ones

THE Pilot made answer: "My Lord, be not in Fear of anything. Here are the Confines of the Frozen Sea, whereon took place at the Beginning of the Winter last past a great and bloody Battle,¹ between the Arimaspians and the Cloud-walkers. Then were frozen in the Air the Words and Cries of the Men and Women, the Slashing of the Battle-axes, the Shock of the Harness and Housings, the Neighing of the Horses and every other frightful Din of Fighting. At this time, now that the Rigour of Winter has passed, and the Serenity and Mildness of good Weather are coming, they melt and are heard."

"Pardy! I do believe it," said Panurge. "But could we see one of them? I remember to have read that on the Edge of the Mountain on which Moses received the Law of the Jews, the People saw the Voices plainly."²

"Here, here," said Pantagruel, "see, here are some that are not yet thawed."

Then he threw on the Deck for us whole Handfuls of frozen Words, and they were like crystallised Sweetmeats of divers Colours.

¹ It is not impossible that this may be intended to allude to the battle of Marignano, between the French and the Swiss (1515).

The Arimaspi, a race in the far north with only one eye, from *ἀριμα*, one, and *οφθαλμ*, an eye (Herod. iv. 27). They are the guardians of the gold, and always at war with the *γυφθραι*. Plin. vii. 2, § 2; Aesch. *Pr.* V. 805.

Next to the Arimaspi come the Ptero-

phori (probably Swiss), whom the author of the Alphabet, quoting Plin. iv. 12, identifies with the Cloud-walkers: "A tergo eorum Arimaspi; mox Rhipaei montes, et adsiduo nivis casu pinnarum similitudine, Pterophoros appellata regio, pars mundi damnata a rerum natura et densa mersa caligine." Plin. iv. 12, § 26 (88).

² Panurge is referring to the Vulgate: "Cunctus autem populus videbat voces" (Exod. xx. 10).

We saw there Words of Gules,³ of Vert, of Azure, of Sable and Or; which, after being a little warmed in our Hands, melted like Snow, and we heard them actually, but did not understand them, for it was a barbarous Language. Except only one, a pretty big one, which, when Friar John had warmed it between his Hands, made a Noise such as the Chestnuts do when thrown on the hot Embers without being gashed, when they burst; and it made us all start with Fear.

"That was the Report of a Field-piece⁴ in its time," said Friar John.

Panurge asked Pantagruel to give him some more.

Pantagruel answered him that to "give Words"⁵ was the Act of Lovers.

"Sell me some, then," said Panurge.

"It is the Act of Lawyers,"⁶ answered Pantagruel, "to sell Words. I would rather sell you Silence, though at a dearer Rate; just as one time Demosthenes sold it, by means of his *Argentangine* or silver Quinsy."⁷

Notwithstanding this, he threw on the Deck three or four Handfuls; and there I saw some Words that were very cutting; bloody Words, which the Pilot told us sometimes returned to the Place from which they proceeded⁸—but it was with their Throat cut; horrific Words and others unpleasant enough to look at.

When these were all melted together, we heard: "Hin, hin, hin, hin, his, ticque, torche, lorgne, brededin, brededac,⁹ frf, frff, frff, bou, bou, bou, bou, bou, bou, bou, bou, tracc, trac, trr, trr, trr, trrr, trrrrr, on, on, on, on, ou, ou, ou, ou, on, Gog, Magog,"¹⁰ and I know not

³ Fr. *mots de gueules*, merry, quaint, witty expressions. Then, from the word *gules* Rabelais proceeds to run through the heraldic colours.

⁴ Fr. *faulcon*, a small piece of artillery.

⁵ *verba dare* = to cheat, deceive. Ovid *passim*. Cf. *Her.* xxi. 121:

Verba quid exultas tua si mihi verba dederunt?

⁶ St. Augustine calls advocates *venditores verborum* (Esm.)

⁷ This is a story taken from Aulus Gellius, xi. 9, that Demosthenes, when bribed by the Milesians not to speak against them in the assembly, appeared with his throat and face muffled up, pleading an attack of quinsy (*συνάγχη* or *κυνάγχη*) as an excuse. One of the people present said "not *συνάγχη* but *ἀργυράγχη*."

⁸ Regis well quotes *Macbeth*, i. 6, 40:

We but teach
Bloody instructions, which, being taught, return
To plague the inventor.

Cf. *Hes. Op.* 266:

ἡ δὲ παρὰ βουλὴ ἐφ' βουλευσέναι παύσεται.

⁹ *ticque, torche, lorgne, brededin, brededac*. These words are mostly taken from the celebrated song of Jannequin, "Defeat of the Swiss at Marignan," and are supposed to represent the various noises and cries on a battle-field. *Torche lorgne* = hitting out right and left at random. Cf. i. 19 *fin.*, ii. 29.

¹⁰ *Gog and Magog*. Cf. Rev. xx. 8: "Satan shall deceive . . . Gog and Magog, to gather them to battle; the number of whom is as the sand of the sea."

what other barbarous Words. And the Pilot said they were Vocables of the Shock and Neighing of the Horses at the time when they clash in Battle.

Then we heard other huge ones, which went off as they thawed, some like Fifes and Drums, others like Clarions and Trumpets. Believe me, we had much Sport therein.

I wished to put in reserve some merry quaint Words in Oil, as Snow and Ice are kept, and wrapped up in clean Straw. But Pantagruel would not have it; for he said it was Folly to put up to keep that which we are never in want of, and which we have always in Hand, like merry Words among all good and jovial Pantagruelists.

At this Point, Panurge ruffled Friar John somewhat, and put him in a Dudgeon, for he took him at his Word, at a time when he least suspected, and Friar John threatened to make him repent it in the same way as W. Jousseaulme¹¹ repented selling at his Word some Cloth to the noble Patelin; and in case he should be married, he threatened to take him by the Horns¹² like a Calf, since he had taken *him* at his Word like a Man.

Panurge made a Mow at him in Token of Derision, and then cried out:

"Would to God that here, on this Spot, without proceeding further, I had the Word of the Holy Bottle."

¹¹ *W. Jousseaulme*, the draper in the farce of *Patelin*, who had sold to Patelin at his word (*i.e.* without ready money payment) 6 ells of cloth for 24 Paris sous (= 30 sol Tournois) the ell, or 9 francs (lines 181-351 of *Patelin*). Patelin cheated him and paid nothing.

¹² *by the Horns*, an allusion to the old legal proverb:

Verba ligant homines, taurorum corpora funes;

from which comes the French proverb:

*Comme les bœufs par les cornes on lie,
Aussi les gens par leurs mots font folie.*

CHAPTER LVII

How Pantagruel went ashore at the Abode of Messer Gaster, first Master of Arts in the World

ON that Day Pantagruel landed on an Island admirable among all Islands, as much for its Situation as for its Governor.

From all Sides at first it was rugged, stony, mountainous, barren, unpleasant to the Eye, very painful to the Feet, and little less inaccessible than the Mountain of Dauphiné, which gets its Name, Inaccessible,¹ because it is in the shape of a Toad-stool, and because no one, so far as any can remember, has been able to climb it, save Doyac,² Commander of the Artillery of the King Charles the Eighth, who with marvellous Machines got to the Top, and there found an old Ram. It was a Problem to guess who had transported him thither; some said that, being carried up there as a Lambkin by some Eagle or Horned Owl, he had made his Escape among the Bushes.

With much Toil, and not without Sweat, having surmounted the Difficulty of the Entrance, we found the Top of the Mountain so pleasant, fertile, salubrious and delicious that I thought it was the true Garden and Earthly Paradise, about whose Situation our good Theologians dispute and strive so much; but Pantagruel affirmed to us that here was the Dwelling of *Aretè (that is Virtue) described by Hesiod, without prejudice, however, to sounder Opinion.

* Hes. Op. 289-292.

¹ *Mont Aiguille*, formerly *Inaccessible*, one of the seven wonders of Dauphiné (M.)

Jocundus geminum posuit tibi Sequana pontem;
Jure tuum potes hunc dicere pontificem.
Sannazaro.

² *Doyac*, a celebrated engineer, who reconstructed the bridge of Notre-Dame from the designs of the architect Jocundus at the beginning of the 16th century:

Doyac was also employed to transport Charles' artillery over the Alps, according to Mezerai. It was not Doyac, but Damp Julien, captain of Montelimar, who first climbed the *Mont Inaccessible*, June 26, 1492.

The Governor thereof was Messer Gaster, first Master of Arts in the World.

If you believe that Fire ⁸ is the great Master of Arts, as ^b Cicero writes, you are in error and go wrong, for Cicero never believed it ;

^b Cicero, *Nat. Deor.* iii. 14, § 35-7.

If you believe that Mercury is the first Inventor of the Arts, as our ancient Druids ⁴ believed of yore, you go greatly out of the Way.

The Sentence of the Satirist ⁵ is true, when he says that Messer Gaster is the Master of all Arts.

With him resided peaceably the good Dame Penia, ⁶ otherwise called Poverty, Mother of the nine Muses, ⁷ from whom formerly companying with Porus, Lord of Abundance, was born for us Love, the noble Child, Mediator of Heaven and Earth, as Plato attesteth in ^c *Symposio*.

^c Plat. *Symp.* 203 B-E.

To this chivalrous King we must perforce pay Homage, swear Allegiance and offer Honour, for he is imperious, bears himself harshly and roundly, is hard, stern and inflexible.

You cannot make him believe anything, cannot represent or persuade him anything ; he hears not a Jot. And as the Egyptians averred that Harpocrates, ⁸ the God of Silence, who in Greek is called Sigalion, ⁹ is astomous, that is, without a Mouth, so Gaster was created without Ears, just as in Candia the Image of ^d Jupiter was without Ears.

^d Plut. *de Is et Osir.* c. 76.

He speaks only by Signs ; but all the World obeys his Signs more promptly than the Edicts of Praetors and the Mandates of Kings ; in his Summons he admits no Stay or Delay whatever.

You say that at the Roaring of the Lion all Beasts around far and

³ It was the tenet of the philosopher Heraclitus, who maintained the perpetual flux of matter and the *ὁδὸς ἀνω καὶ κάτω*, i.e. change of earth to water, to air, to fire, and *vice versa*.

⁴ The *Druids* were the pontiffs and doctors of the ancient French, of whom there is an account in Caesar, *B.G.* Bk. vi. [13-20] ; Cicero, *de div.* Bk. i. [41] ; Pliny, Bk. xvi. [44, § 95] (*Briefve déclaration*). Caesar, *B.G.* vi. 17, has "Deum maxime Mercurium colunt." According to Grimm, *Mythol.* i. 108, Mercurius is the Celtic Teutates.

⁵ The text for the chapters 57-62 is the Prologue of Persius, lines 8-14 :

Quis expeditivt psittaco suum χῆρῖ
Picamque docuit nostra verba conari ?
Magister artis ingenique largitor
VENTER, negatas artifex sequi voces.

Quod si dolosi spes refulgeat nummi
Corvos poetas et postridas picas
Cantare credas Pegaseum nectar.

⁶ Rabelais seems to have had in view the Penia of Aristophanes' *Plutus*.

⁷ *Mother of the nine Muses*.

Paupertas impulit audax
Ut versus facerem.
Hor. *Ep.* ii. 2, 51.

⁸ *Harpocrates*, son of Isis and Osiris, is represented with his finger over his mouth. Plut. *de Is. et Osir.* c. 68.

⁹ Cf.

Aut tua Sigalion Aegyptius oscula signet.
Auson. *Ep.* 25, 27.

φιλονεικεῖν πρὸς γαστέρα ὥτα οὐκ ἔχουσιν.
Plut. *Apophth.* 198 E (Cato). Cf. ii. 9, iii. 15, iv. 64.

wide shudder, that is to say, as far as his Voice can be heard. It is written. It is true. I have seen it.

I certify to you that at the Command of Messer Gaster all the Heaven trembles, all the Earth shakes; his Command is called "Do it you must without Delay, or die."

The Pilot related to us how one day, after the Example of the
 * Members conspiring against the Belly, as Aesop describes it, the whole
 Kingdom of the Somates¹⁰ conspired against him and banded together
 to withdraw from his Allegiance, but very soon smarted for it, repented
 it, and returned into his Service in all Humility; otherwise they had all
 perished of the Pangs of Hunger.

* Cf. iii. 2^k; Liv.
 ii. 32; Shakesp.
 Cor. i. 1.

In whatsoever Company he may be, there is no Need to discuss Superiority and Precedence; he always goes first, though Kings and Emperors, nay, even the Pope were there. And at the Council of Basle¹¹ he went first, although you may be told that the said Council was tumultuous, by reason of the Contentions and Strivings for the first Places.

To serve him all the World is busied, all the World labours; also as a Recompense he does this Service to the World, that he invents for it all Arts, all Machines, all Trades, all Contrivances and Crafts.¹²

Even the brute Beasts he instructs in Arts that are denied them by Nature. Ravens, Jays, Parrots, Starlings he makes Poets: he makes Poetesses of Magpies, and teaches them to pronounce human Language, to speak it and sing it. And all for the Belly.

Eagles, Gerfalcons, Falcons, Sakers, Laniers, Goss-hawks, Sparrow-hawks, Merlins, Haggards, Peregrines, vagabond, rapacious and wild Birds, he domesticates and tames, in such wise that, letting them go in full Liberty about the Sky, when it seems good to him, he keeps them as high as he wills and as long as he pleases, soaring, straying, flying, hovering, paying Suit and Court to him above the Clouds; then he suddenly makes them swoop from Heaven to Earth. And all for the Belly.

Elephants, Lions, Rhinoceroses, Bears, Horses, Dogs he makes to dance, caper, tumble, fight, swim, hide themselves, bring what he wishes, carry what he wishes. And all for the Belly.

¹⁰ *Somates* = σῶματα.

¹¹ The squabbles for rank among the representatives at the Council of Basle were notorious. It was convoked by Martin V. and lasted from 1431 to 1439.

¹² "Plurimum tamen homini negoti

alvus exhibet, cuius causa major pars mortalium vivit. . . . Pessimum corporum vas, instat ut creditor, et saepius die appellat. Hujus gratia praecipue avaritia expetit, huic luxuria condit, huic navigatur ad Phasim, huic profunda vadi exquiruntur," etc. (Plin. xxvi. 8, § 28).

Fish, of the Sea as well as fresh Water, Whales and marine Monsters he makes to come out of the lowest Deep, Wolves he drives out of the Woods,¹³ Bears out of the Rocks, Foxes out of their Holes, Snakes he makes to dart out of the Ground. And all for the Belly.

In short, he is so unruly, that in his Rage he devours all, Beasts and Men alike, as was seen among the Vascons,¹⁴ when Q. Metellus besieged them in the Sertorian Wars; among the ^fSaguntines when they were besieged by Hannibal; among the ^gJews when they were besieged by the Romans, and six hundred other Instances. And all for the Belly.

^f Liv. xxi. 11.

^g Tac. Hist. v.
11-13; Joseph.
B.J. vi. 3; § 3-5.

When Penia, his Regent, makes a Progress, wherever she goes, all Parliaments are closed, all Edicts mute, all Ordinances vain; she is subject to no Law,¹⁵ she is exempt from all. Every one flees from her in all Places, rather exposing themselves to Shipwrecks at Sea, choosing to pass through Fire, over Mountains, through Whirlpools, rather than be caught by her.¹⁶

¹³ Necessité faict gens mesprendre
Et faim saillir les loups des boys.
Villon, *Gd. Test.* xxi.

¹⁴ Vascones, haec fama est, alimentis talibus olim
Produxere animas.

Juv. xv. 93.

The Vascones are the modern Basques.
The special allusion is to the siege of Cala-

gurriz (Calahorra) on the Ebro, 75 B.C.,
when Metellus was repulsed by Sertorius.
Val. Max. vii. 6 E, § 3.

¹⁵ "Necessitas non habet legem."
[Augustini] *Soliloq. animae ad Deum*, c. 2.

¹⁶ With this may be compared Persius,
v. 132-152.

CHAPTER LVIII

How at the Court of the Master Contriver Pantagruel detested the Engastrimythes and the Gastrolaters

At the Court of this grand Master Contriver Pantagruel perceived two Sorts of Apparitor folk who were importunate and far too officious, whom he held in great Abomination ; the one Kind were called Engastrimythes, the others Gastrolaters.

The Engastrimythes declared themselves descended from the ancient Race of Eurycles, and on this point brought forward the Testimony of ^a Aristophanes in the Comedy entitled the Hornets or Wasps ; whence of old they were called Euryclians, as ^b Plato writes and also ^c Plutarch in his book on the Cessation of Oracles.

In the Holy Decrees 26 *quest.* 3 they are called Ventriloquists, and so in the Ionic Tongue Hippocrates calls them, *Lib. v. Epid.*,¹ as speaking from the Belly. Sophocles² calls them Sternomantes.

These were Diviners, Enchanters and Deceivers of simple Folk, men who seemed to speak not from the Mouth but from the Belly, and so to give Answers to those who questioned them.

Such was, about the Year of our blessed Saviour 1513, ^d Jacoba Rodogina,³ an Italian Woman of low Extraction, from whose Belly we have often heard, and so have an infinite number of others, at Ferrara and elsewhere, the Voice of the Unclean Spirit ; low, weak and small,

^a Arist. *Vesp.*
1017-20, cum
Schol.
^b Plato, *Soph.*
252 C.
^c Plut. *defect.*
Or. c. 9.

^d iii. 25, n. 27.

¹ καὶ ἐκ τοῦ στήθεος ὑπεψόφειν ὥσπερ αἱ ἐγγαστρίμυθοι λεγόμεναι. Hipp. *Epid.* v. (Kühn, iii. 571).

² ἐγγαστρίμυθος δὲ ἐστὶν ὁ ἐν γαστρὶ μαντεύμενος, τοῦτον δὲ ἐγγαστρίμαντι, νῦν τινες Πόθωνά φασι, Σοφοκλῆς δὲ στερνόμαντι (Schol. ad Plat. *Soph.* 252 C.).

³ This story is taken from Caelius

Rhodiginus (i.e. of Rovigo in the Venetian state), viii. 10. Lodovico Celio Richeri († 1525) was made Professor of Greek and Latin at Milan by Francis I. He is said to have died of grief after the defeat at Pavia. His *magnum opus* is a bulky folio in 30 Books on every conceivable subject, entitled *Antiquae Lectiones*. He is mentioned in *Hudibras*, ii. 2, 670.

it is true; still, well articulated, distinct and intelligible, when she was called for and summoned by the Curiosity of the rich Lords and Princes of Cisalpine Gaul.⁴ To remove all Suspicion of Trickery and hidden Fraud, they had her stripped stark naked, and caused her Mouth and Nose to be stopped.

This Evil Spirit had himself named Curly-pate or *Cincinnatulus*, and seemed to take Pleasure in being so styled; when he was called under this Name, he at once answered Questions put to him. If he were asked on Events present or past, he answered thereto pertinently, so far as to bring Astonishment to his Hearers; if it were on future Matters he always lied, never told the Truth therein; and often seemed to confess his Ignorance, in place of an Answer letting an huge f—t, or mumbling some Words that were unintelligible and of barbarous Termination.

The Gastrolaters, on the other hand, kept themselves packed in Troops and Bands; some merry, dainty, soft as Down, others sour, grave, severe, glum; all idle, doing nothing, working not a Jot, “a Weight and useless Burden to the Earth” as Hesiod⁵ says; afraid, as far as one could judge, of offending and starving the Belly. Moreover, they were masked, disguised and clothed so strangely, that it was a fine Thing to see them.

You say, and it is written by several wise and ancient Philosophers, that the Skill of Nature appears marvellously in the Delight she seems to have taken in forming Sea-shells; so great is the Variety that is seen in their Shapes, Colours, Streaks and Forms, inimitable by Art. I assure you that in the Vesture of these Gastrolatrous Shell-wearers⁶ we observed no less of Diversity and Disguise.

They all held Gaster for their great God, adored him as God, sacrificed to him as to their omnipotent God, recognised no other God than him, served him, loved him above all Things, honoured him as their God.

You would have said that it was properly of these that the holy Apostle wrote ^f *Philippens. iii.*: “Many there are of whom I have often spoken to you—and even now I tell you weeping—Enemies of the

• Cf. Plin. ix.
33. § 52.

⁴ Part of ancient Gaul, between Mont Cenis and the river Rubicon near Rimano, comprising Piedmont, Montferrat, Allisana, Vercellae, Milan, Mantua, Ferrara, etc. (*Briefve déclaration*).

⁵ Rabelais should have said Homer: ἐρώσιον ἀχθος ἀποόρης (*Il. xviii. 104*). Monks are so styled i. 40, v. 4, and

what follows is clearly an allusion to their various dresses.

⁶ Fr. *Coquillons*, with a play on *Cucullus*. The allusion is, of course, to the gormandising monks, whose cowls were shaped like pointed shells, and also to the various colours of the garb of the different Orders. Cf. iii. 21, v. 1.

^f vv. 18, 19.

Cross of Christ, whose End shall be Death, whose Belly is their God."⁷

Pantagruel compared them to the Cyclops Polyphemus, whom
* *Cycl.* 334-5. * Euripides makes to speak as follows: "I sacrifice only to myself (to the Gods not a whit) and to this Belly of mine, the greatest of all the Gods."

⁷ This is translated from the French, which is not a very exact rendering.

CHAPTER LIX

Of the ridiculous Statue called Manduce; and how and what Things the Gastrolaters sacrifice to their Ventripotent God

As we were observing the Looks and Actions of these lazy¹ gulligutted Gastrolaters, as quite dumfounded at the Sight, we heard the Sound of a singular Bell; whereat they all arranged themselves as in Battle-array, each according to his Office, Degree and Seniority.

In this wise they came before Messer Gaster, following a fat, young, lusty Gorbelly, who carried on a long well-gilt Staff a Statue of Wood, ill-carved and clumsily painted, such as has been described by Plautus,² Juvenal³ and Pomp. Festus.⁴ At Lyons during the Carnival they call it Chaw-crust; these Men styled it *Manducus*.

It was a monstrous, ridiculous and hideous Effigy, terrible to little Children, with its Eyes bigger than its Belly, and its Head bigger than the Rest of its Body, with an ample Pair of wide and frightful Jaws, with a huge Set of Teeth above as well as below, which, by the Device of a little Cord concealed within the gilt Stick, they made to rattle dreadfully one against the other, as they do at Metz with the Dragon of St. Clement.⁵

¹ *lazy*, Fr. *poitrons*, from Ital. *poltrone*. Du Cange renders it *desidiosus*, *segnis*. *Poltro* is 'bed' in Ital. (from it our word 'bolster,' Skeat). Du Cange discredits the deriv. *pollice trunci*, i.e. persons who cut off their thumb to shirk military service.

² CHAR. Quid si aliquo ad ludos me pro Manduco locem?

LAB. Quapropter? CHAR. Quia pol clare crepito dentibus.

Plaut. *Rud.* ii. 6, 67 (524).

³ tandemque redit ad pulpita notum
Exodium cum personae pallentis hiatum
In gremio matris formidat rusticus infans.

Juv. iii. 174.

⁴ "Manducus, effigies in pompa antiquorum inter caeteras ridiculas formidolosaeque ire, magnis malis ac late dehiscens et ingentem dentibus sonitum faciens" (Pomp. Festus, lib. xi.)

⁵ *St. Clement's Dragon*. For 800 years there was carried in procession on St. Mark's Day and Rogation Days the effigy of a winged serpent called Graulli (Germ. *gräulich*) as a memorial of a dragon driven away by St. Clement (M.) It is well to remember that Rabelais was in Metz in 1547.

As the Gastrolaters came near, I saw that they were followed by a large Number of lumpish Grooms, who were laden with Baskets, Dossers, Hampers, Pots, Soup-ladles⁶ and Kettles.

Then under the Conduct of Manduce, singing I know not what Dithyramb, Craipalocômes⁷ and Epaenons, opening their Baskets and Pots, they offered to their God white Hippocras with dry Toasts,

White Bread,

Soft Bread,

Canon's Bread,⁸

Household Bread,

Carbonnadoes, six sorts,

Cabirotades,

* Cf. l. 38. * Coscotons,

Cold roast Loins of Veal sinapised

Haslet,

with powdered Ginger,

Fricassee, nine kinds,

Small Pasties,

Fat Soup of Prime,

Greyhound Soup,⁹

Lyons Soup,¹⁰

Cabbages with Beef-marrow,

Hotch-potch,

Salmis of Meat.

Eternal Drink mixed therewith ; the good dainty white Wine going first, the claret and red Wine following after ; cool it was, cold, I say, as Ice, filled and handed in great silver Cups.

Then they offered

Chitterlings garnished with fine

Bolonia Sausages,

Mustard,

Liverings,

Sausages,

Hams,

Smoked Neats' Tongues,

Boars' Heads,

Sow's Paunch,¹¹

Powdered Venison with Turnips,

Chines with Peas,

Hâtelettes,

Hog's Puddings,

Pickled Olives.¹²

Farced Puddings,

All this associated with sempiternal Drink. Then they put a Batch in his Muzzle of

Legs of Mutton with Garlic Sauce, Woodcocks, Snipes,

Pasties with hot Sauce,

Ortolans,

⁶ Fr. *poches* might be wallets. *Soup-ladles* is the interpretation given by M. des Marets, as used still in several provinces.

⁷ *κραυαλόκυμος* (adj. in Arist. *Ran.* 217), a song of capricious revelry. *Epaenons* = songs of praise, from *ἐπαινῶ*.

⁸ *Canon's Bread*, Fr. *choine* = *choerne* = *panis canonicus*, or *pain du chapitre*, small fine wheaten loaves given to each of the Canons every morning (Du Cange).

⁹ *soupe de levrier* or *levrier*. Cf. iii. 15, n. 7.

¹⁰ *Lyons Soup* (v. 17) seems to have contained onions and cheese (R.)

¹¹ Fr. *saumates* (v. 23, 43) = *sumen* (Duchast).

¹² *Pickled Olives*, Fr. *olives colymbades*, *ελαια κολυμβάς*, from *κολυμβάω*, to dive. Athenaeus, 56 B. Pliny, xv. 3, § 4 (14), represents *olivae colymbades* as swimming in their own oil (R.)

Cutlets of Pork with Onion Sauce,	Turkey Cocks, Hens and Poult,
Capons roasted in their Relish,	Ringdoves and young ones,
Cockerels,	Hogs cooked in sweet Wine,
Mergansers, ¹³	Ducks with Onion Sauce, ¹⁴
Caviar,	Blackbirds, Rails,
Fawns, Does,	Water-hens,
Hares, Leverets,	Sheldrakes,
Partridges, young Partridges,	Dwarf Herons,
Pheasants, Pheasant Poult,	Hérons, Hernshaws,
Teal,	Bustards, young Bustards,
Divers,	Beccaficoes,
Bitterns, Spoon-bills,	Guinea-hens,
Curlews,	Plovers,
Wood-hens,	Geese, Goslings,
Coots with Leeks,	Stockdoves,
Roes, ¹⁵ Kids,	Widgeons,
Shoulders of Mutton with Capers,	Thrushes,
Pieces of Beef of the Royal fashion,	Flamingoes, Swans,
Breasts of Veal,	Shovelers,
Boiled Hens and fat Capons with	Wild-ducks,
Blanc-manger,	Cranes,
Hazel-hens,	Cormorants,
Pullets,	Godwits,
Rabbits, young Rabbits,	Turtle-doves,
Quails, young Quails,	Coneys,
Pigeons, young Pigeons,	Hedgehogs,
Peacocks, Peafowl,	Snytes.
Storks, Storklets,	

A Reinforcement of Wine withal. Then great

Pasties of Venison,	Pasties of Capons,
of Larks,	Bacon Pies,
of Dormice,	Soused Hogs' Feet,
of Steinbock,	Fried Pasty-crusts,
of Kids,	Forced Capons,
of Pigeons,	Cheeses,
of Chamois,	Corbeil ¹⁶ Peaches,

¹³ Fr. *Becard*. Cotgrave renders it 'the female salmon.' Des Marets puts it down as the common name of the *grand harle*.

¹⁴ Fr. *canards à la dodine*. Cf. iv. 32.

¹⁵ Fr. *Risses* = *chevrettes* (Duchât and Lacroix).

¹⁶ *Corbeil*, in l'Île de France, was formerly celebrated for peaches, as Montreuil is now.

Artichokes,
Puff-paste Cakes,
Edible Thistles,
Trifles,
Fritters,
Tarts of 16 kinds,
Wafers, Biscuits,
Quince Tarts,
Curds and Cream,
Whipped Cream,

Preserved Myrobalans,
Jelly,
Red and crimson Hippocras,
Melons, Macaroons,
Tarts, 20 sorts,
Cream,
Dry and wet Sweetmeats, 78 kinds,
Comfits, 100 Colours,
Cream Cheeses,
Cream Wafers with fine Sugar.

Fine Wines brought up the Rear, for fear of Quinsies. Also Toasts.

CHAPTER LX

How the Gastrolaters sacrificed to their God on the interlarded¹ Lean Days

PANTAGRUEL, seeing this rascally Pack of Sacrificers, and the Multiplicity of their Sacrifices, was disgusted, and would have gone aboard, if Epistemon had not begged him to see the Issue of this Farce.

"And what do these Scoundrels sacrifice," he said, "to their Ventri-potent God on the interlarded Lean Days?"

"I will tell you," answered the Pilot. "For his first Course they give him

Caviar,	Salads of Cresses,	
^a Botargoes,	of Hops,	
Fresh Butter,	of Bishop's cods (<i>celandine</i>),	^a Cf. i. 3, n. 2.
Pease soup,	of Rampions,	
Spinach,	of Jews' Ears (it is a sort of	
White Herrings full-roed,	Fungus that sprouts out	
Red Herrings,	of old Elders),	
Sardines,	of Asparagus,	
Anchovies,	of Woodbine, and a host of	
Tunny-fish,	others,	
Cabbage with Oil,	Salmon salted,	
Bean-porridge,	Pickled Grigs,	
Salads, a hundred Varieties,	Oysters in the Shell.	

"Upon this he must drink, or the Devil would carry him off; they take good Heed against it, and there is nothing wanting. Then they offer him

Lampreys with Hippocras Sauce,	Whales,
Barbels, great and small,	Mackerel,
Sun-fish, great and small,	Pilchards,

¹ *interlarded*, instead of *intercalated*.

Skate,	Plaice,
Cuttle-fish,	Fried Oysters,
Sturgeons,	Periwinkles,
Gurnet,	Langusta,
Trout,	Smelts,
Lake-trout,	Prawns
Polypus,	Dace,
Bret-fish,	Blay,
Flounders,	Tench,
Meagers,	Grayling,
Sea-bream,	Fresh Haddock,
Gudgeons,	Cuttle-fish,
Dabs,	Stickle-backs,
Crabs,	Tunny,
Carp,	Small Gudgeons,
Pike,	Miller's Thumbs,
Bonitos,	Cray-fish,
Dog-fish,	Cockles,
Sea-Urchins,	Sea-crevisses,
Sea-Thrush,	Small Lampreys,
Sea-Nettles,	Congers,
Sea-Spiders,	Porpoises,
Gracious Lords,	Sea-Wolves,
Sword-fish,	Shad,
Skate-fish,	Lampreys,
Lamprills,	Small Graylings,
Jegs,	Dace,
Pickerels,	Eels,
Troutlets,	Grigs,
Carplets,	Turtles,
Salmon,	Serpents, <i>id est</i> Wood-eels
Salmon-trout,	John Dorys,
Dolphins,	Sea-hens,
Sea-Hogs,	Perch,
Turbots,	Sturgeon,
Soles,	Loach,
Dog-tongues,	Crabs,
Mussels,	Snails,
Lobsters,	Frogs.

These Meats devoured, should he not drink, Death lay in wait for him only two Steps off. Against this there was rare Provision.

Then there were sacrificed to him

Haddocks salted,	Eggs stewed,
mashed,	roasted in the Embers,
gallimaufried, ² etc.,	tossed in the Pan,
Salt Cod-fish,	Mussels,
Eggs fried,	Whelks,
buttered, ³	Sea-batt,
poached,	Sea-pike.

To concoct and digest these easily, Wine was multiplied.

At the End they offered

Rice,	Skirret-root,
Millet,	Millet porridge,
Groats,	Furmenty,
Almond Butter,	Prunes,
Whipped Cream,	Dates,
Pistacchios,	Walnuts,
Fistic Nuts,	Filberts,
Figs,	Parsnips,
Grapes,	Artichokes.

And amidst it all an Eternity of Drinking.

Believe me that it was no Fault of theirs that this same Gaster, their God, was not suitably, sumptuously and plentifully served in his Sacrifices, certainly more so than was the Idol of ^b Heliogabalus,⁴ nay, even more than the Idol Bel⁵ in Babylon under King Balthasar.

^b Herodian, v.
§ 6; Dion
Cass. lxxvii.

Notwithstanding this, Gaster confessed that he was not a God, but a poor, vile, mean Creature. And as King ^c Antigonus, first of that Name, replied to a Man named Hermodotus, who in his Poems called him God and the Offspring of the Sun, with the Words: "My Lasanophorus denies it" (*lasanon* being an earthen Pan and Vessel appropriated to the Reception of the Stomach's Leavings), in the same way Gaster referred these Hypocrites to his Close-stool to see, consider, philosophise and investigate what manner of Divinity they found in his faecal Matter.

^c Plut. *Isot. Os.*
c. 24; *Apophth.*
(*Antig.*) 182 c.

² *barbouillés, guildronnés* should perhaps go with eggs, as in Moland and Des Marets (eggs buttered, scrambled, etc.)

³ Fr. *œufs perdus*. Cf.

Tartres, flans, *œufs fritz et pochez*,
Et perdus en toutes façons.

Villon, *Gd. Test.* 32.

⁴ the Idol of Heliogabalus. This mon-

ster of folly and profligacy, before he entered Rome as Emperor, sent an image of himself to set up in the Senate-house, and caused sacrifices of the most costly kind to be offered to it (218 A.D.)

⁵ "Twelve great measures of fine flour, forty sheep and six vessels of wine" (*Bel and the Dragon*, v. 3).

CHAPTER LXI

How Gaster invented the Means to get and preserve Corn

THESE gastrolatrous Devils having retired, Pantagruel turned to the studious Contemplation of Gaster, the noble Master of Arts.

You know that by the Institution of Nature, Bread with its Appanages¹ has been assigned to him for Provision and Aliment, with the addition of this Blessing from Heaven, that he should never want the Means to get and keep Bread.²

So from the Beginning he invented the Smith's Art and Agriculture, to cultivate the Earth, to the end that it might produce him Corn.

He invented the Art of War and Arms to defend Corn, Medicine and Astronomy,³ with the necessary Mathematics, to keep Corn in Safety through many Ages, and to put it out of the Reach of the Injuries of the Air, the Wasting by brute Beasts, and the Larceny of Brigands.

He invented Mills worked by Water, Wind, Hands and a thousand other Devices, to grind Corn and make it into Flour; Leaven to ferment the Dough; Salt to give it Savour—for he had the Knowledge that nothing in the World made men more subject to Diseases than the Use of Bread that was not fermented or salted; Fire to bake it; Clocks and Sun-dials to mark the Time of the Baking of Bread, which is made out of Corn.

It came about that Corn failed in one Country; he invented the Art and Means to bring it from one Country into another.

¹ *Apanage*, properly the provision made by the eldest son for the maintenance of his younger brothers and sisters. Thus Gaster is looked upon as a younger brother of creative nature. Of course the pun on *pain* and *appanages* is intended.

² "He that tilleth his land shall be satisfied with bread" (Prov. xii. 11).

³ *Fr. Astrologie*. It had not yet acquired its present character of quackery and imposture, and was nearly convertible with *astronomie*.

By great Discovery he brought together two kinds of Animals, Asses and Mares, for the Generation of a third kind, which we call Mules, Beasts that are more powerful, less delicate and more enduring for Labour than the others; he invented Carts and Waggons the more conveniently to draw Corn.

When the Sea or Rivers have stood in the way of this Transport, he invented Boats, Galleys and Ships—a Thing whereat the Elements were amazed—to sail beyond Sea, over Streams and Rivers, and to carry and transport Corn from barbarous, unknown and far distant Nations.

It came about that for certain Years past, when he was tilling the Ground, there was no Rain in due Season, for Want of which the Corn remained in the Earth dead and lost; in certain Years the Rain was excessive and drowned the Corn; certain other Years the Hail spoilt it, the Wind shook it out and the Storms laid ⁴ it.

Long before our Coming into Being, he had invented the Art and Means to call down Rain from the Heavens by merely cutting a Herb, which is common in the Meadows, but known to few, which he shewed us. And I took it to be that of which ^a Jove's Priest formerly by putting a single Branch in the Fountain Agria, ⁵ on Mount Lycaeus in Arcadia, in time of Drought raised Vapours; of these Vapours were formed thick Clouds, which being dissolved in Rain, the whole Country was watered to his Content. He invented the Art and Means to arrest and suspend the Rain in the Air, and make it fall in the Sea; he invented the Art and Means to quell the Hail, suppress the Winds, avert the Storm, in the manner used by the People of ^b Methana in Troezenia.

Another Misfortune came to pass. The Thieves and Brigands used to rob Corn and Bread from the Fields; so he invented the Art of building Towns, Fortresses and Castles, to lock it up and keep it in Safety.

Further it happened that, not finding Bread in the Fields, he heard that it was locked up within the Towns, Fortresses and Castles, and more carefully defended and guarded by the Inhabitants than were the golden ^c Apples of the Hesperides by the Dragons. He invented the Art and Means to beat down and demolish Fortresses and Castles by Machines and warlike Engines, Battering-rams, Ballistae and Catapults, of which he shewed us the Representation, poorly enough understood by the Engineers and Architects, the Disciples of Vitruvius, ⁶ as

^a Paus. viii. 38, § 4.

^b Paus. ii. 34, § 3.

^c Apollod. ii. 5, 11.

⁴ *lodged* in Shakesp. *Rich. II.* iii. 3, 161:

We'll make foul weather with despised tears;
Our sighs and they shall *lodge* the summer corn.

⁵ *Agria*. Rabelais must have had a faulty reading. It should be Hagno.

⁶ *M. Vitruvius Pollio*, the celebrated Roman architect, of whom so little is known except his book *de Architectura Libri x.*, that the Emperor to whom it was dedicated is disputed, Augustus or Titus. Probably Augustus.

hath been confessed to us by Messer Philibert de l'Orme,⁷ chief Architect of King Megistus.

And when these Engines have no longer succeeded, being opposed by the malignant Subtlety or the subtle Malignity of the Fortifiers, he had lately invented Cannons, Serpentes, Culverins, Bombards, Basilisks, which throw Balls of Iron, Lead and Bronze weighing more than huge Anvils. This was by means of the Composition of a frightful Powder, by which Nature herself hath been amazed, and made to confess herself outdone by Art ; by this he made of no account the Practice of the Oxydracians,⁸ who by means of Levin-bolts, Thunders, Hails, Lightnings and Storms, conquered and put their Enemies to sudden Death on the open Battle-field ; for a Shot from a Basilisk is more horrible, more frightful, more diabolical ; it maims, breaks, tears and slays more Folk ; it more confounds men's Senses and throws down more Walls than would a hundred Thunderbolts.⁹

⁷ *Philibert de l'Orme* († 1577), Architect and Intendant of Buildings to Henry II., Francis II. and Charles IX. ; a personal friend of Rabelais. The Tuileries were built from his plans.

⁸ *Ὁξυδράκαι* = keen-sighted. They are mentioned by Philostratus (*vit. Apollon.* ii. 33). He reports that they live between the Hyphasis and Ganges, and

were not attacked even by Alexander. They do not fight with ordinary weapons, ἀλλὰ δισημίαις τε καὶ σκηπτῶς βάλλοντες ἀποκροῦνται, ἱεροὶ καὶ θεοφιλεῖς ὄντες.

⁹ Ne men che soglia il fulmine ove passa

Ciò che tocca arde, abbatte, apre e fracassa.

Ariosto, *Orl. Fur.* ix. 29.

Cf. also Milton, *P.L.* vi. 512-20, 582-94.

CHAPTER LXII

How Gaster invented the Art and Means not to be wounded or touched by Cannon-balls

THUS hath it happed that Gaster, having withdrawn Corn into his Strongholds, hath seen himself assailed by his Enemies, his Strongholds demolished by this thrice-accursed and infernal Machine, his Corn and Bread taken from him and sacked by Titanic Force.

Therefore he invented the Art and Means NOT—

To preserve his Ramparts, Bastions, Walls and Defences from such Cannonades, and to keep the Balls so as not to touch them or to stop short and still in the Air, or if they should touch, to keep them from doing Harm either to the Defences or to the defending Citizens.

Against this Inconvenience he had already given good Order, and he shewed us a Trial of this, which hath been since used by Fronto¹ and is at present in common Use among the Pastimes and honest Recreations of the Thelemites.

The Trial was as follows. (And hereafter be more disposed to believe what Plutarch assures us he has tried. If a Herd of She-goats were running away, scampering with all their Might, only put a Bit of Eringo² into the Mouth of the hindmost Runner, and they will all suddenly stop.) In a bronze Falconet, on the Top of the Gunpowder, which had been carefully compounded, purged from its Sulphur, and made up with fine Camphor in properly proportioned Quantity, he placed an iron Ball well fitted to the Bore, and twenty-four little Pellets

¹ *Fronto*. Perhaps Frontinus is meant, whose name is written Fronto in one of the principal MSS. (G). His four Books of *Strategematica* are extant, though they contain nothing like what is in our text.

² *Eringo*, a kind of sea-holly, a sup-

posed aphrodisiac (see *Merry Wives*, v. 5, 23). The story of the goats occurs in three passages in Plutarch (*de ser. Num. Vind.* c. 14; *Quaest. Conv.* vii. 2, 1, and p. 776 F). It looks like salting a bird's tail.

of Iron, some round and spherical and others in the form of a Tear ; then, having taken his Aim at a young Page of his, as though he intended to strike him in the Stomach, at a distance of sixty Paces, in the middle of the Path between the Page and the Falconet, in a direct Line, he suspended in the Air on a wooden Gibbet by a Cord a very large

^a Pliny, xxxvi. 16, § 25, quoting Nicander.

^a Siderite Stone—that is to say, Iron-stone, otherwise called Herculean, formerly found in Ida in the Land of Phrygia by one Magnes, as Nicander attests, and which we commonly call Loadstone—then he put Fire to the Falconet at the Vent by the Priming.

^b i. 5. *fn.*

The Powder once consumed, it resulted that to avoid a Vacuum, which is not tolerated by ^b Nature—so much so, that rather should the Fabric of the Universe, Heaven, Air, Earth, Sea be brought back to the ancient Chaos, than there should be a Void in any Place in the World—the Ball and the small Shot were impetuously driven out of the Throat of the Falconet, so that the Air should make its Way into the Chamber thereof, which would otherwise have remained *in vacuo*, now that the Powder had so suddenly been consumed by the Fire. Now the Ball and small Shot, thus violently hurled forth, seemed quite bound to strike the Page ; but at the Point when they approached the said Stone, their Impetuosity was lost, and they all remained floating in the Air and hovering about the Stone, and not one of them got beyond it as far as the Page, however violent was its Force.—

BUT he invented³ the Art and Method of causing the Bullets to return back against the Enemy with Violence and Danger equal to that with which they had been sent, and in the same Parallel (? Trajectory).

He did not find the Matter difficult,

^c Plin. xxvi. 4, § 9.
^d Plin. xxxii. 1, § 1, *q. v.*

Seeing that the Herb called ^c Aethiopis opens all the Locks that are brought near it, and that the ^d Echeneis, a most puny Fish, in spite of all the Winds stops and holds back in the midst of a Hurricane the mightiest Ships afloat,⁴ and seeing that the ^e Flesh of this Fish

^e Plin. ix. 25, § 41, *q. v.*

³ BUT he invented, etc. This resumption of the long parenthesis from NOT at the beginning of the chapter, and the fabulous account of the powers of the magnet, seem designed simply to ridicule the prodigies of Pliny, Aelian and Plutarch, which follow.

The following extract from the Life of Saint Christopher, in the *Legenda Aurea*, c. 100, combined with the powers of the magnet, may well have been one of Rabelais' sources : "Deinde jussit eum [Christophorum] ad stipitem ligari et a CCCC

militibus sagittari. Sagittae autem in aëre suspendebantur, nec ipsum aliqua contingere potuit. Rex autem putans ipsum a militibus sagittatum cum eidem insultaret, subito una de sagittis ab aëre veniens et retro se vertens regem in oculo percussit et ipsum protinus excaecavit."

⁴ The fable about the Echeneis or Remora has taken the fancy of many writers. Sir T. Browne notes it shortly (*Pseud. Ep.* iii. 28). Cf. Aelian, *H.A.* ii. 17 ; Lucan, *Phars.* vi. 674-5 ; Spenser, *Visions of the World's Vanitie*, Sonnet ix.

preserved in Salt draws Gold from the deepest Wells that can be sounded ;

Seeing that Democritus writes, and Theophrastus has believed and tried it, that there is a ^f Herb, by the mere Touch of which an iron Wedge driven deep and with great Violence into a huge Log of hard Wood, suddenly flies out. It is this ^g Herb that the Hickways ^h (you call them Woodpeckers ⁱ) use, when with some strong iron Wedge one stops up the Hole of their Nests, which they are accustomed industriously to make and hollow out in the Trunk of some sturdy Tree ;

^f Plin. xxv. 2, § 5 (14)

^g Plin. x. 18, § 20.

^h Plin. viii. 27, § 41 ; xxv. 8, § 53.

ⁱ Virg. *Aen.* xii. 411-24.

Seeing that Stags and Hinds, when wounded deeply by Strokes from Darts, Arrows or Quarrels, if they do but find the Herb called ^h Dittany, which is common in Candia, and eat some little of it, the Arrows at once come out, and there remains with them no Hurt whatever. It was with this Herb that ⁱ Venus cured her dearly-beloved Son Aeneas, when he was wounded in the right Thigh by an Arrow shot by Juturna the Sister of Turnus ;⁷

Seeing that, at the very Scent issuing from ^j Laurels, ^k Fig-trees and ^l Sea-calves, Thunder is turned aside, and never strikes them ;

^j Plin. ii. 55, § 50.

^k Plin. xv. 18, § 20 (77).

^l Plut. *Q. Conv.* v. 9.
^m Plut. *Q. Conv.* ii. 7.

Seeing that, at the mere Sight of a Ram, mad ^m Elephants return to their former Senses ; mad and ungovernable ⁿ Bulls on approaching wild Fig-trees, called Caprifici, grow, tame and remain as though ⁿ cramped and immovable ; the Rage of ⁿ Vipers dies out if they are touched with a Bough of Beech ;

ⁿ Plin. xxiii. 7, § 64. Cf. iii. 50.

Seeing also that in the Island of Samos, before the Temple of Juno was built there, ^o Euphorion writes that he had seen Beasts named Nêades, at the mere Cry of which the Earth parted asunder in Chasms and in an Abyss ;

^o Aelian, *H. A.* xvii. 28.

Seeing likewise that the ^p Elder-tree grows more tuneful and better fitted to make musical Flutes in Places where the Crowing of Cocks is not heard, as the Sages of old have written, according to the Report of Theophrastus ; as if the Crowing of Cocks dulled, weakened and confounded the Substance and the Wood of the Elder ; at whose Crowing likewise, the ^q Lion, an Animal of great Strength and Resolution as he is, becomes utterly confounded and in Consternation.⁸

^p Plin. xvi. 37, § 71.

^q Plin. viii. 16, § 19 ; x. 21, § 24 ; Plut. *de Inv. et Od.* (4), 537 C. Cf. l. 10, n. 6.

I am aware that others have understood this Notion to refer to the

⁷ *Hickways*, Fr. *Pics Mars*, Lat. *Pici Martii*.

⁸ *pivarts* = *Pics verds*.

⁷ Virgil expressly says that no one knew who wounded Aeneas (xii. 319-323). It is more than hinted, however

(797), by Jupiter and by Juno (815) that it was Juturna.

⁸ Sir Thomas Browne disposes of this theory very amusingly in *Pseud. Epid.* iii. 27. Lucretius philosophises on it iv. 710-21.

wild Elder-tree, growing in Places so far from Towns and Villages, that the Crowing of Cocks could not there be heard ; doubtless, that Sort ought to be chosen and preferred for the making of Flutes and other musical Instruments to the common Elder, which grows about decayed and ruinous Buildings.

Others have understood it in a higher Sense, not according to the Letter, but allegorically, according to the Method of the Pythagoreans ; as when it hath been said that the Statue of Mercury ought not to be made of any Wood⁹ indifferently, they expound it to mean that God ought not to be worshipped in a vulgar Fashion, but in a choice and religious Manner.

Likewise in this Opinion of the Elder-tree, we are taught that wise and studious Persons ought not to devote themselves to trivial and vulgar Music, but to that which is celestial, divine, angelical, more abstruse, and brought from afar ; that is, from a Region in which the Crowing of Cocks is not heard ; for when we wish to denote some Place that is apart and little frequented, we express it by saying that a Cock has never been heard to crow there.

⁹ The expression " non ex omni ligno, ut Pythagoras dicebat, debet Mercurius exsculpi " is preserved by Apuleius, *Apol.* i. p. 476.

In Iamblich, *vit. Pyth.* c. 34, we find λέγειν δὲ αὐτοῖς [τοῖς Πυθαγορείοις] οἶμαι καὶ περὶ τοῦ μισθοῦ διδάσκειν τοὺς προσιώντας, οὗτοι καὶ χεῖροι τῶν ἐρμολύφων καὶ ἐπιδύφρων τεχνειῶν ἀποφαίνουσιν. τοὺς μὲν γάρ, ἐκδομένου τινὸς Ἑρμῆν, ζητεῖν εἰς

τὴν διάθεσιν τῆς μορφῆς ξύλον ἐπιτήδειον· τοὺς δὲ προχείρως ἐκ πάσης φύσεως ἐργάζεσθαι τὴν τῆς ἀρετῆς ἐπιτήδευσιν.

Cf. also Paus. (*Arcad.*) viii. 17, 2, τῷ δὲ Ἑρμῇ τῷ Κυλληνίῳ τοῦτων μὲν (sc. τῶν ξύλων) ἀπὸ οὐδέεντος, θύου δὲ πεποιημένου τὸ ἀγαλμὰ ἐστιν. θύον (or θύος?) is a scented wood bracketed with κέδρος in Hom. *Od.* v. 60.

CHAPTER LXIII

How Pantagrue fell asleep near the Island of Chaneph; and the Problems proposed at his Waking

ON the following Day, as we pursued our Journey spinning Yarns, we came near the Island of Chaneph,¹ where Pantagrue's Ship could not touch, because the Wind failed us and there was a Calm at Sea. We only made way by heeling with the Main lifts,² tacking from starboard to larboard, and from larboard to starboard, although Drabblers had been added to the Sails, and we remained all of us pensive, metagrabolised, out of Tune³ and out of Sorts, without saying a Word to one another.

Pantagrue, holding a Greek Heliodorus⁴ in his Hand, on a Stool at the end of the Hatchway was taking a Nap; for it was his Custom to sleep very much better by Book than by Heart.⁵

Epistemon was observing by his Astrolabe⁶ what was the Elevation of the Pole.

Friar John had betaken himself to the Kitchen, and by the Ascendant of the ^aSpits and the Horoscope of the Fricassees was calculating the Hour it might then be. ^a Cf. iv. 10, *fin.*

Panurge with his Tongue on a ^bStalk of Pantagrue was making Bubbles and Bladders. ^b Cf. iii. 50.

¹ *Chaneph*, Hypocrisy. Heb. (*Briefve d'cl.*)

² Fr. *valentiennes*, which M. Jal suggests should be *balancines* or possibly only *balances=routis*, the heeling and rolling of the vessel.

³ Fr. *sesolfts*.

⁴ *Heliodorus*, the author of the Greek novel, *Aethiopica*, or the loves of Theagenes and Chariclea.

⁵ Cf. Alain Chartier, *De la belle dame sans merci*:

Nul ne se doit amy clamer
Si non par cueur, ains que par livre.

The opposition seems to be the sleeping with a book one's self rather than listening to the scholar's reciting (M.)

⁶ *Astrolabe*, an instrument formerly used for taking the altitude of the sun at sea. Chaucer calls it *Astrolaby*.

^c l. 23, n. 20.

^d l. 11.

Gymnast was pointing Tooth-picks of ^c Lentisk.

Ponocrates dreaming dreamed, ^d tickled himself to make himself laugh and scratched his Head with one Finger.⁷

Carpalim with a Walnut-shell was making a pretty little, merry, musical Windmill, with four pretty little Sails made of a Slip of Alder.

Eusthenes was playing with his Fingers on a long Culverin, as though it had been a Monochordion.

Rhizotomus with the Shell of a Field-tortoise ^e was making a velvet Purse.

Xenomanes was mending an old Lantern with a Hawk's Jesses.⁹

^e l. 11, v. 27.

Our Pilot was pulling ^e Maggots out of his Sailors' Noses,¹⁰ when

Friar John, returning from the Cook-room, perceived that Pantagruel had awaked.

^f iv. 65, v. 22. Then breaking this obstinate Silence, with a loud Voice and with great Briskness of Spirits he asked: *How a man should raise good Weather in a Calm?*¹¹

Panurge at once seconded the Motion, asking likewise for *A Pill to purge Melancholy*.

Epistemon came on third, in Light-heartedness asking: *How a man might urine not being thereto disposed?*

Gymnast, getting on his Feet, asked for *A Remedy for Dimness of the Eyes*.

Ponocrates, after rubbing his Brow a bit and having shaken his Ears, asked *How a man might avoid a Dog's-sleep?*

"Hold," said Pantagruel. "By the Decree of the subtle Peripatetic Philosophers we are enjoined that all Problems, all Questions, all Doubts proposed ought to be certain, clear and intelligible. How do you understand 'a Dog's-sleep'?"

"It is," answered Ponocrates, "to sleep fasting in the Mid-day Sun, as the Dogs do."

Rhizotomus was squatting on the Gangway; then raising his Head and yawning wide-mouthed, so much so that by mutual Sympathy he set his Companions yawning likewise, he asked for a *Remedy against Oscitations and Yawnings*.

⁷ scratched his Head, etc. Cf. iii. Prol., v. 20: "Digito caput uno | scalpit, quid credas hunc sibi velle? virum" (Asinius Pollio of Pompeius apud Seneca Rhetor. vii. 4, § 7).

⁸ Field-tortoise = a mole. Cf. iii. 45.

⁹ Jesses, Fr. jects, Lat. jacti.

¹⁰ A proverbial expression = getting secrets out of any one.

¹¹ Brantôme in his *Life of Charles V.* has: "Et l'empereur fut contraint de laisser hausser le tems aux bons biberons." Cf. iv. 22, n. 17, *aide au bon temps*.

Xenomanes, as though he were quite ^a lanternised with the repairing of his Lantern, asked *How a man might keep in Equilibrium and Balance the ^b Bagpipe of his Stomach, so that it should not heel over more on one Side than the other?* s iv. 5.
h ii. 9.

Carpalim, playing with his Windmill, asked *How many Movements take place in Nature before the Person may be said to be hungry?*

Eusthenes, hearing the Noise, ran up on Deck, and from the Capstan called out, asking *Why a Man when fasting is more in Danger from the Bite of a Serpent which is ⁱ fasting than when both have fed, Man and Serpent? and why a fasting Man's ^j Spittle is poisonous to all Serpents and venomous Creatures?* ¹² ⁱ Aristot. *H.A.* viii. 20.
^j Plin. vii. 2, § 2; xxviii. 4, § 7.

"My Friends," answered Pantagruel, "to all the Doubts and Questions by you proposed one single Solution suffices, and for all such Symptoms and Accidents one single Medicine is enough.

"The Answer shall be promptly set forth to you, not by long Circumlocutions and Discourses of Words: ^k *The hungry Stomach hath no Ears; it heareth no whit.* ^k ii. 9, iii. 15, iv. 57.

"By Signs, Gestures and Effects shall you be satisfied, and you shall have your Doubts resolved to your Content. Just as formerly at Rome, Tarquin the Proud, last King of the Romans—(as he said this, Pantagruel pulled the String of the little Bell and Friar John at once ran into the Kitchen)—made ^l Answer by Signs to his son Sextus Tarquin, who, being in the Town of the Gabini, had sent him a Messenger for the purpose of knowing how he might completely subjugate the Gabini and reduce them to perfect Obedience. The aforesaid King, mistrusting the Fidelity of the Messenger, said nothing; he only led him into his private Garden, and in his Sight and Presence with his Cutlass cut off the tall Heads of the Poppies that were there. The Messenger returning without an Answer, and recounting to the Son what he had seen his Father do, it was easy for him to understand by such Signs that he advised him to cut off the Heads of the Chief men of the Town, the better to keep to their Duty and in total Subjection the rest of the baser Folk."

^l Liv. i. 54; Ov. *Fast.* ii. 689-710; Cf. Herod. v. 92, § 6.

¹² Let him but fasting spit upon a toad,
And presently it bursts and dies.
Massinger, *A. Very Woman*, iii. 1.

CHAPTER LXIV

How no Answer was given by Pantagruel to the Problems proposed

THEN asked Pantagruel: "*What Manner of Folk dwell in this fine Isle of Dogs?*"

Xenomanes answered: "They are all Hypocrites, Spiritual Puff-adders,¹ Paternosterers, Sneaksbies, Lip-saints,² Bigots, Hermits, all poor Rogues, living (like the Hermit of Lormont between Blaye and Bordeaux) on the Alms which Travellers give them."

"I go not thither," said Panurge, "I give you my Word for it. May the Devil blow on my Breech if I go there. Hermits, Lip-saints, Sneaksbies, Bigots, Hypocrites, in the Name of all the Devils avaunt! out of my Sight! I still remember our fat ^a Concilipetous Fathers of Chesil. I wish Beelzebub and Ashtaroth had brought them to Proserpine's Council-chamber, for the Storms and Devilry that we suffered for having seen them! Hark'ye, my little Rogue, my Corporal Xenomanes, I beseech you. These Hypocrites, Hermits and Whiners here, are they married or not? Is there anything of the feminine Gender among them? Could a man hypocritically draw thence the little hypocritical Draught?"

"Verily," said Pantagruel, "there is a fine and merry Question for you."

"Faith, yes," answered Xenomanes; "there be fair and merry Hypocritesses, Spiritual Actresses, Hermitesses, Women of great Religion; and there are Plenty³ of Hypocritillons, Shamsanctitos and Hermitillons——"

¹ *Puff-adders*, Fr. *Hydropiques*, i.e. swollen with their own hypocritical pride. Cf. i. 54, st. 1.

² Fr. *Santorons*, probably formed from Lat. *sancti ore*, and from *santons*, who were Turkish Friars.

³ Fr. *copie*, from Lat. *copia*, not *copy*.

"Away with that," said Friar John, interrupting. "Young Hermit, old Devil. Mark this authentic Proverb."

—"otherwise the Island of Chaneph would have been long ago deserted and desolate for Want of Multiplication of Progeny."

Pantagrue sent them by Gymnast in the Pinnacle his Alms—seventy-eight thousand fine little Lantern Half-crowns⁴—and then asked: "What's o'Clock?"

"Nine and more," answered Epistemon.

"'Tis just Time for Dinner then," said Pantagrue, "for the sacred Line, so celebrated by Aristophanes in his Comedy entitled *The Women Preachers*,⁵ is approaching, which fell when the Shadow was ten Feet long.

"Formerly among the Persians⁶ the Hour of taking Refreshment was prescribed only for the Kings; for every one else his Appetite and Stomach served him for a Clock.

"In fact in Plautus⁷ a certain Parasite complains and furiously rails at the Inventors of Clocks and Sun-dials, when it is notorious that there is no Clock more exact than the Belly.

"Diogenes, when asked at what^b Hour a man ought to eat, answered: 'The Rich when he is hungry, the Poor when he has the Means.'

^b D. Laert. vi. 2, 40.

"The Physicians more properly say that the canonical Hour⁸ is:

To rise at five, to dine at nine,
To sup at five, to sleep at nine
[Will make you live to ninety-nine].

"The Magic of the celebrated King Petosiris⁹ was different."

No sooner was this Remark finished, than the Officers of the

⁴ *Lantern Half-crowns*, Rabelaisian for *demys escus au soleil*.

⁵ Fr. *Predicantes*. Rabelais (probably wilfully) mistakes the meaning of *Ecclesiastes*, connecting the word *Ecclesia* with church:

οὐ δὲ μέλῳ
ὅταν ᾖ δακτύλος τὸ σκιάζον λυγρὸν χαραὶ καὶ δύνων.
Ar. *Ecc.* 652.

στοιχεῖον would be the 10th letter, marking the shadow on the gnomon as of 10 feet in length.

⁶ among the *Persians*, etc. This is taken probably from Amm. Marcellinus, xxiii. 6, § 77 (Julianus): "Nec apud eos, extra regales mensas, hora est praestituta prandendi, sed venter unicuique velut solarium est."

⁷ Ut illunc di perdant primus qui horas repperit,
Quique adeo primus statuit hic solarium,
Qui mihi comminuit misero articulatim diem!
Nam olim me puero venter erat solarium,
Multo omnium istorum optimum et verissimum.
frag. Plaut. *Boetia* apud Gell. iii. 3, § 5.

⁸ There are both French and English proverbs with this tenor.

⁹ *Petosiris* was the authority for the dinner-hour to the woman given to astrology in Juvenal (vi. 580):

Aegra licet jaceat, capiendo nulla videtur
Aptior hora cibo nisi quam dederit Petosiris.

In Pliny (ii. 23, § 21) Nechepsos and Petosiris are Egyptian astrologers, and their system is briefly described. Cf. also Ausonius, *Epist.* xix. 18:

Quique Magos docuit mysteria vana Nechepsos.

Stomach got ready the Tables and Side-boards, covered them with scented Cloths and put on Plates, Napkins, Salt-cellar; brought Tankards, Cans, Flagons, Cups, Beakers, Basons, Water-jugs.

Friar John, in company with the Majors-domo, Stewards, Pantlers, Cup-bearers, Carvers, Sewers, Tasters,¹⁰ brought on four horrific Ham-pasties, so huge that they put me in mind of the four Bastions of Turin.¹¹ 'Struth, how they drank and regaled themselves!¹²

The Dessert was not yet brought, when the West-Nor'-West began to swell their Sails, Mainsail, Mizzen and Top-sails;¹³ whereupon they all sang divers Canticles in Praise of the Most High God of Heaven.

When the Fruit was on the Table Pantagruel asked :

"Think, my Friends, whether your doubts are fully answered."¹⁴

"I yawn no more, thank God," said Rhizotomus.

"I sleep no longer like a Dog," said Ponocrates.

"I have my Eyes dulled no more," answered Gymnast.

"I am no longer fasting," said Eusthenes; "for the whole of this Day there shall abide in Safety from my Spittle

Asps, ¹⁵	Alcharates,
Amphisbaenas,	Aractes,
Ammodytes,	Asterions,
Abedissimons,	Arges,
Alhartafs,	Ascalabi,
Ammobates,	Attelabi,
Apimaos,	Ascalabotes,
Alhatrabans,	Basilisks,

¹⁰ *Tasters*, Fr. *credentiers*, from Low Lat. *credentia* = *experimentum* (Du Cange).

¹¹ *Turin* had been fortified by the Lord of Langey about the time Rabelais was with him.

¹² Il y fut beu et guallé.
Patelin, l. 314.

¹³ Fr. *papefigs*, *morisques* et *trinquets*.

¹⁴ Dinner had been a sufficient answer to all the problems, according to the hint given by Pantagruel at the end of the last chapter: *Venter famelicus auriculis caret*. Eusthenes' learned question concerning the fasting spittle of a man being venomous to fasting serpents is put aside.

¹⁵ The list of poisonous creatures here given comprises adders, snakes and vipers of all kinds, ants, lizards, toads, wasps,

weasels, etc.—in a word, all the noxious animals Rabelais could think of or get together from his reading. For the most part the names are derived from Aelian, Pliny (viii. and xxix.), from Nicander's *Theriaca*, and Lucian's small treatise *de Dipsadibus*, c. 3. Three of the names, Alhartafs, Alhatrabans and Alcharates, seem to be derived from Arabic sources, while the word Abedissimons must be corrupt. The order in the translation has been slightly changed, to keep to the alphabetical arrangement, by the substitution of English names for well-known French ones. It is interesting to refer to the passage in Lucan (ix. 696-733), in which are to be found many names of serpents included in the present list. Dante borrows from it in *Inf.* xxiv. 85-90.

Boas,
 Buprestes,
 Cantharides,
 Caterpillars,
 Crocodiles,
 Catoblepes,
 Cerastae,
 Colotae,
 Cychriodes,
 Caphezates,
 Cauhares,
 Cuherescs,
 Chalcidian Lizards,
 Chelydri,
 Craniocolaptae,
 Chershydri,
 Cenchydri,
 Cockatrices,
 Dipsades,
 Domeses,
 Dryinades,
 Dragons,
 Elopes,
 Enhydrides,
 Fanuises,
 Galeotides,
 Harmenes,
 Haemorrhoides,
 Handons,
 Incubi,
 Ilicines,
 Ichneumons,
 Jaculi,
 Jararakes,
 Kesudures,
 Leeches,
 Mad dogs,
 Myopes,
^c Mantichores,
 Moluri,
 Myagri,

Miliars,
 Megalauni,
 Ptyades,
 Purple-snakes,
 Pareades,
 Phalanges,
 Pemphredons,
 Pine-caterpillars,
 Ruteles,
 Rhimories,
 Rhagions,
 Rhaganes,
 Salamanders,
 Stellions,
 Scytalae,
 Scorpaenae,
 Scorpions,
 Selsirs,
 Sea Hares,
 Scalabotins,
 Snakes,
 Solipungae,
 Surdi,
 Salpugae,
 Solifugae,
 Sepae,
 Spiders,
 Stinces,
 Stufae,
 Sabrins,
 Sangles,
 Sepedones,
 Scolopenders,
 Tarantulae,
 Toads,
 Typhlopes,
 Tetragnaths,
 Teristales,
 Vipers,
 Weasels."

* Cf. v. 30.

CHAPTER LXV

How Pantagruel cheered the Time¹ with his Servants

"IN what Hierarchy,"² asked Friar John, "of such venomous Animals do you place Panurge's future Wife?"

"Dost thou speak ill of Women," cried Panurge; "ho, thou gorbellied, shaveling Monk?"

² Eurip. *Andr.*
269-273.

"By the Cenomani³ Stuffing," said Epistemon, "⁴ Euripides writes, and Andromache pronounces the Words, that against all venomous Creatures a serviceable Remedy has been discovered, by the Invention of Men or the Instruction of the Gods; but against a bad Woman, up to the present, no Remedy has been found."

"This flaunting Euripides," said Panurge, "was always abusing Women; and so it was that he was devoured of Dogs by divine Vengeance, as Aristophanes⁴ records of him in reproach. Let us proceed. If any wishes, let him speak."⁵

"I shall leak presently," said Epistemon, "enough for any one."

"I have my Stomach now ballasted⁶ to a good Account," said Xenomanes; "it will not heel over more on one Side than another."

¹ Fr. *hausser le temps* (lit. to raise the time), to pass it in carousing. Cf. iv. 22, n. 17, and 63, n. 11.

² *Hierarchy*, properly a rank or order in the degrees of angels and sacred beings, is used here of venomous animals, and in iii. 4 in the subordination and system of the bodily organs.

³ The Cenomani (Caes. *B.G.* vii. 75) occupied what is now La Maine, always celebrated for poultry and good living. Of course the pun on *Cena* and *parla* is intended.

⁴ *Aristophanes*, the grammarian of Byzantium (not the comic poet), in his *Life* of Euripides gives an account of his death from being worried by the dogs of Archelaus, king of Macedonia. This is contradicted in an epigram, *Anthol. Pal.* vii. 51. The story of his death is also told by Valerius Maximus, ix. 12, 8, ext. 4.

⁵ *qui a, si parle* is one of the games in i. 22.

⁶ Fr. *sabourré*. The same metaphor occurs Plaut. *Cist.* 122: "ubi saburratae sumus."

Said Carpalim :

" I do want nor Wine nor Bread ;
In me are Thirst and Hunger sped."

" I am no more in the Dumps," said Panurge ; " thanks to Heaven and you. I am as gay as a Popinjay, as merry as a Hawk, and as frisky as a Butterfly ; it is written truly by your fine Euripides, and said by^b Silenus, the memorable Toper :

^b Eur. *Cycl.* 168.

The Man is mad and senseless quite,
Who drinks, and does not feel Delight.

" Without fail we ought to return hearty Thanks to the good God our Creator, Saviour and Preserver, who by this good Bread, this good fresh Wine, by these good Meats, healeth us from such Perturbations, of Body as well as Mind, over and above the Pleasure and Enjoyment which we have in eating and drinking.

" But you give no Answer to the Question of this venerable Benedictine Friar John, when he asked for a Method of raising good Weather."

Pantagruel replied : " Since you content yourself with this easy Solution of the Doubts proposed, I do the like. At another Time and Place we will speak of them at greater Length, if it seems good to you.

" It remains then to clear the Question which Friar John hath proposed, *How to raise good Weather ?*

" Have we not raised it to your Heart's Content ? Look at the Flag on the Scuttle ! Mark the Wind whistling through the Sails ! See how stiff are the Stays, the Ties and the Sheets !

" While we were raising and emptying our Cups the Weather has in like manner been raised by the occult Sympathy of Nature. Thus^c Atlas and Hercules raised the Sky, if you believe the wise Mythologists ; but they raised it half a Degree too much, Atlas to entertain his Guest Hercules more merrily, Hercules to make Amends for his preceding Thirsts in the Deserts of Libya."—

^c Luc. *Charon*,
⁺

" Very true," said Friar John, interrupting the Discourse ; " I have heard from many venerable Doctors that Tirelupin, your good Father's Butler, saves every Year more than eighteen hundred Pipes of Wine, by making the Visitors and Servants drink before they are athirst."—

" For," said Pantagruel, continuing, " as the Camels and Dromedaries in the Caravan drink

for the Thirst that is past,
for the Thirst that is present,
and for the Thirst that is to come,^d

^d Cf. i. 7 n. 5.

so did Hercules, so that by this excessive Raising of the Weather, there came to the Sky a new Movement of Titubation and Trepidation so much disputed and discussed among the foolish Astrologers."⁷—

"This," said Panurge, "is what is said as a common Proverb :

While round a big Ham⁸ we carouse it together,
The bad Time goes off, giving way to good Weather,"—

"and not only," said Pantagruel, "while feasting and drinking have we raised the Weather, but also greatly lightened the Ship, not only in the way in which Aesop's Basket⁹ was lightened, to wit, by emptying out the Victuals, but also freeing ourselves from Fast ; for as the Body is heavier dead than alive, so a Man when fasting is more earthy and heavy than when he has eaten and drunk ; and it is not an improper Speech of those who on a long Journey take a morning Draught and Breakfast, and then say : *Our Horses will only go the better for it.*

* Paus. iii. 19,
§ 6.

"Do you not know that formerly the * Amyclaeans revered and adored the noble Father Bacchus above all Gods, and gave him the Name of Psila, as a proper and suitable Denomination? *Psila* in the Doric Tongue signifieth *Wings*. For as the Birds by the help of their Wings do lightly fly aloft in the Air, so by the help of Bacchus, that is, good, dainty and delicious Wine, the Spirits of Men are raised high, and their Bodies are manifestly made sprightly, and that in them which was earthy is rendered supple."

⁷ Cf. ii. 1 and the excursus ; especially the extract from Cornelius Agrippa. Regis well quotes :

How now, Visus, is your heaven at a stay,
Or is it his *motus trepidationis* makes him
stammer?

I pray you, Memory, set him a-gate again.

Brewer's *Lingua* (1603), iii. 6.

⁸ The *gras jambon* was a great *pièce de*

résistance at a well-furnished table at that time.

⁹ *Aesop's Basket*. When starting on a journey, at the distribution of burdens, Aesop chose to carry the heaviest basket—but it was the one containing provisions, and therefore was soon lightened, till after a while his burden became the lightest of all.

CHAPTER LXVI

*How, near the Island of Ganabin, the Muses were saluted
by Order of Pantagruel*

As the fair Wind and this merry Discourse continued, Pantagruel descried afar off and perceived a certain mountainous Country, which he shewed to Xenomanes, and asked him :

"Do you see here before you to larboard this Rock with two Peaks much resembling Mount Parnassus in Phocis?"

"Quite plainly," answered Xenomanes ; "it is the Isle of Ganabin.¹ Have you a Mind to go ashore there?"

"No," said Pantagruel.

"You do well," said Xenomanes ; "there is nothing there worth seeing ; the People are all Thieves and Rogues. Nevertheless, there is towards this right Peak the most beautiful Fountain in the World, and about it a very large Forest ; your Ships' Crews can take in Wood and Water there."

"Tis well said and learnedly," said Panurge. "Ha, dear ! dear ! let us never go ashore on a Country of Thieves and Robbers.

"I assure you, this Country is just such another, as formerly I have seen² were the Islands of Sark and Herm between Brittany and England ; such as was the ^a Poneropolis of Philip in Thrace ; Islands full of Swaggerers, Rogues, Brigands, Murderers and Assassins, all taken from their proper Origin, the lowest Dungeons of the State-prisons. I beseech you, let us not land there.

^a Plut. de Cur.
C. 10, 520 B.

¹ *Ganabin*, Hebrew, signifying 'robbers' (*Briefve décl.*) Johanneau acutely suggests the etymology *Cannabina insula*, the island of Hemp or Pantagruelion, used for hanging criminals.

² *I have seen*, etc. It seems by no

means improbable that Rabelais paid a visit to the Channel Islands from St. Malo, but that he visited England there seems very little indication. These islands were places of refuge for bad characters.

"If you do not believe me, at least believe what this good and wise Xenomanes counsels you. By the Death of the wooden Ox, I swear they are worse than Cannibals; they would eat us all up alive. Land not there, I pray. It were better for you to go down into Avernus.

"Listen. By Gad I hear the horrible Tocsin,³ such as formerly the Gascons in the Bordeaux Country used to ring against the Salt-tax Collectors and Commissaries, or else my Ears tingle. Let us sheer right off. Ha! give them a wide Berth."

"Land there," said Friar John; "put ashore. On, on, on, straight at them; so we shall have nothing to pay for our Lodging. Forwards. We shall sack and destroy them, one and all. Let us put ashore."

"The Devil may have his Share in it for me," said Panurge. "This Devil of a Monk here, this devilish, lunatic Monk has no Fears. He is as venturesome as all the Devils, and cares nothing for other folk. He seems to think that everybody is a Monk like himself."

"Go, you green Leper," answered Friar John, "to all the Millions of Devils, and may they anatomise thy Brain and make Minced-meat of it! This devilish Fool is so cowardly and scurvy, that he bewrays himself every Hour of the Day with utter Fear and Dread. If thou art so scared with empty Fear, do not land there; stay here with the Baggage; or better, be off and hide thyself under Proserpine's Petticoat⁴ through all the Millions of Devils."

Hearing these Words, Panurge disappeared from the Company, and slunk off below in the Bread-room, among the Crusts and Scraps and Chips of Bread.

Pantagruel said: "I feel in my Soul an urgent Withdrawing, as though it were a Voice heard afar off, which tells me that we ought not to land there. Each and every time that I have felt such a Motion in my Mind, I have found myself lucky in holding back from and giving up the

³ Fr. *tocque-céinct*. The allusion is to the rising in Guienne in 1548, on account of the salt-tax (*gabelle*), which spread to Saintonge and Angoulême. It was put down, or rather bought off by the province for 1,200,000 crowns (M.) Cf. iv. New Prol. n. 32.

The curious form of the French word is to be noticed. The spelling *toque-saint* is found in the *Contes d'Eutrapel* (c. 19), and this is what we should expect. Cotgrave has *toque-sing*. It can hardly be doubted that *tocsin* is derived from It. *toccare* and *saint* (a bell being

called *sanctum*, from the name of some saint); or from *signum*, which is supported by Provençal usage. All the following forms are found by lexicographers: *sein, seyn, seint, sain, saing, saint, saintet, sin, sing, san*.

⁴ Fr. *cotte-hardie*, Lat. *tunica audax*, a robe worn by women, buttoned down the front, with tippets at the elbows. It was also worn by men in a shorter form. Duchat finds a pun intended on *courardise*, of which the older form was *couhardie*.

Undertaking from which it dissuaded me ; and on the other side, just as lucky in following the Direction whither it impelled me ; and I have never repented thereof."

Said Epistemon : "It is like the ^b Daemon of Socrates, so much celebrated among the Academics."

^b Cf. Plato,
Apol. Socr. 40 A ;
Plut. de Genio
Socr. 575-598.

"Listen, then," said Friar John ; "while the Crews are getting Water, Panurge is down below imitating the Wolf in the Straw. Would you like a good Laugh ? Have this Basilisk fired, which you see near the Forecastle ; that will serve to salute the Muses in this Mount Anti-Parnassus.⁶ Moreover, the Powder in it is spoiling."

"You are quite right," answered Pantagruel. "Send me here the Master-gunner."

The Gunner promptly appeared. Pantagruel commanded him to fire the Basilisk, and at all events to charge it with fresh Powder ; which was immediately done.

The Gunners of the other Ships, Cutters, Galleons and Galleys of the Fleet, at the first Discharge of the Basilisk on Pantagruel's Ship, likewise each fired one of their big Guns that were loaded. I can tell you there was a fine Uproar.

⁶ *Anti-Parnassus*, because it has two peaks (*Pers. Prol.* 2 : "Neque in bicipiti somniasse Parnasso"), and because the population was anything but *musical*.

CHAPTER LXVII

*How Panurge bewrayed himself through utter Fear;
and of the great Cat Rodilardus, how he thought
it was a young Devil*

PANURGE like a dazed Goat rushed out of the Bread-room in his Shirt, having nothing else on save one of his Stockings half up his Leg, his Beard all crumbed with Scraps of Bread, holding in Hand a huge, mighty Cat, sticking fast to his other Stocking. And wagglng his Chaps like a Monkey who is hunting Lice in his Head, trembling and with his Teeth chattering, he made off to Friar John, who was sitting on the starboard Chain-wales, and earnestly begged him to take Pity on him, and keep him under the safeguard of his Cutlass. He kept insisting and swearing by his Share of Papimany, that he had at that very time seen all Hell broke loose.

"Look'ye, my Friend,"¹ said he, "my Brother, my ghostly Father, all the Devils are keeping Wedding to-day. Thou didst never see such Preparations as there are for an infernal Banquet. Seest thou the Smoke of Hell's Kitchens?"—As he said this, he pointed to the Smoke of the Gunpowder that hung above all the Ships.—"Never didst thou see so many damned Souls. And hark'ye! Look'ye, my Friend, they are so soft and fair and dainty, that thou wouldst be right in saying that they are Stygian Ambrosia.² I believed (God forgive me!) that they were English Souls. And I think that this very Morning the Isle of Horses near Scotland has been sacked and ransacked by the Lords

¹ Fr. *Agua, men amy*, patois of Touraine for *Regarde, mon amy*.

² *Stygian Ambrosia*, cooked souls being the devils' food. Cf. iv. 46.

of Termes and Dessay, together with all the English who had surprised it."³

Frere Jean à l'approcher sentoit je ne sçay quel Odeur aultre que de Poudre à canon. Dont il tira Panurge en place, et apperceut que sa Chemise estoit toute foireuse et embrenée de frais. La Vertu retentrice du Nerf qui restrainct le Muscle nommé Sphincter (c'est le trou du cul) estoit dissolue par la vehemence de la Peur qu'il avoit eu en ses phantastiques Visions. Adjoint le Tonnoire de telles Canonnades, lequel plus est horrifique par les Chambres basses que n'est sus le Tillac. Car un des Symptomes et Accidens de Peur, est que par luy ordinairement s'ouvre le Guichet du Serrail on quel est à temps la matiere fecale retenue.

Exemple en messere Pantolfe de la Cassine, Senois;⁴ lequel, en poste passant par Chambéry, et chez le saige Mesnagier Vinet⁵ descendant, print une Fourche de l'estable, puis luy dist: *Da Roma in qua io non son andato del corpo. Di gratia, piglia in mano questa forcha, et fa mi paura.* Vinet, avec la Fourche, faisoit plusieurs Tours d'escrime, comme feignant le vouloir à bon essient frapper. Le Senois luy dist: *Se tu non fai altramente, tu non fai nulla. Pero sforsati di adoperarli più guagliardamente.* Adonc Vinet de la Fourche luy donna un si grand Coup entre Col et Collet qu'il le jetta par terre à jambes rebidaines. Puis, bavant et riant à pleine gueule, luy dist: "Feste Dieu⁶ Bayart, cela s'appelle *Datum Camberiaci.*" A bonne heure avoit le Senois ses Chausses destachées, car soubdain il fianta plus copieusement que n'eussent faict neuf Beufles et quatorze Archiprestres de Hostie. En fin, le Senois gracieusement remercia Vinet, et luy dist: *Io ti ringratio, bel messere. Così facendo tu m' hai esparmiata la spesa d' un servitiale.* Exemple aultre on Roy d'Angleterre, Edouard le Quint. Maistre François Villon,⁷ banny de France, s'estoit vers luy retiré. Il

³ In July 1548 Henry II. of France had sent aid to the Scotch against England. The island of Keith (Horses) had been surprised by Paul de la Barthe, lord of Thermes, and André de Montalembert, lord of Dessé, when the English lost 400 men and all their baggage.

⁴ Duchat has discovered a Pandulphus Senensis mentioned in the letters of Louis XII. *De la Cassine* would be a common name in Italy.

⁵ *le saige Mesnagier Vinet* is clearly a friend of Rabelais, who possibly enter-

tained him in his hostelry at Chambéry on his journeys to and from Rome.

⁶ *Feste Dieu* was the usual adjuration of the great Bayard.

⁷ The story of Villon at the English court is condemned by its inaccuracies. Villon was banished in 1461, Edward V. was king only in 1483, and Thomas Linacre was born 1460 and died in 1524. Villon died about 1484. The story has been traced by a diligent commentator to a MS. of the 13th century, where Hugues le Noir replaces Villon, and King John of England appears instead of Edward V.

l'avoit en si grande Privaulté receu que rien ne luy celoît des menues Negoces de sa Maison. Un jour le Roy susdict, estant à ses affaires, monstra à Villon les Armes de France en peinture, et luy dist : "Vois tu quelle reverence je porte à tes Roys François. Ailleurs n'ai je leurs Armoiries qu'en ce Retraict icy, près ma Selle percée.—Sacre Dieu, respondit Villon, tant vous estes sage, prudent, entendu et curieux de vostre Santé, et tant bien estes servy de vostre docte Medecin, Thomas Linacer ! Il, voyant que naturellement, sus vos vieulx Jours, estiez constipé du Ventre, et que journellement vous failloit au cul fourrer un Apothicaire, je dis un Clistere, aultrement ne pouviez vous esmeutir, vous a faict icy aptement, non ailleurs, peindre les Armes de France, par singuliere et vertueuse Providence. Car seulement les voyant, vous avez telle Vezarde et Peur si horrible que soubdain vous fiantez comme dix huit * Bonases de Péonie. Si peintes estoient en aultre lieu de vostre Maison, en vostre Chambre, en vostre Salle, en vostre Chapelle, en vos Galleries, ou ailleurs, sacre Dieu ! vous chieriez partout sus l'instant que les auriez veues. Et croy que si d'abondant vous aviez icy en peinture la grande Oriflambe de France, à la veue d'icelle vous rendriez les boyaulx du Ventre par le fondement. Mais, hen, hen, *atque iterum* hen !

* Arist. de Mir.
i. § 1.

Ne suis je Badault^a de Paris ?
De Paris, dis je, auprès Pontoise,
Et d'une Chorde d'une toise
Sçaura mon Coul que mon Cul poise.

"Badault, dis je, mal advisé, mal entendu, mal entendant, quand venant icy avec vous, m'esbahissois de ce qu'en vostre Chambre vous estiez fait vos Chausses destacher. Veritablement je pensois qu'en icelle, darriere la Tapisserie, ou en la Venelle du Lict, fust vostre Selle percée. Aultrement, me sembloit le Cas grandement incongru, soy ainsi destacher en chambre pour si loing aller au Retraict lignagier. N'est ce un vray Pensement de Badault ? Le Cas est fait par bien aultre Mystere, de par Dieu. Ainsi faisant, vous faites bien. Je dis si bien que mieulx ne sçauriez. Faites vous à bonne heure, bien loing, bien à point destacher. Car à vous entrant icy, n'estant destaché, voyant cestes Armoiries, notez bien tout, sacre Dieu ! le Fond de vos chausses feroit office de Lasanon, Pital, Bassin fecal et de Selle percée."

Frere Jean estouppant son Nez avec la Main gauche, avec le Doigt indice de la dextre monstroît à Pantagruel la Chemise de Panurge. Pantagruel, le voyant ainsi esmeu, transif, tremblant, hors de propous,

^a *Ne suis je Badault, etc.* These are lines of Villon's on the sentence by which he was condemned to be hanged.

conchié, et esgratigné des Grippes du celebre Chat Rodilardus, ne se peut contenir de rire et luy dist : "Que voulez vous faire de ce Chat? —De ce Chat? respondit Panurge; je me donne au Diable si je ne pensois que fust un Diableteau à poil follet, lequel nagueres j'avois cappiettement⁹ happé en tapinois, à belles moufles d'un Bas de chausses, dedans la grande Husche d'Enfer. Au Diable soit le Diable! Il m'a icy deschicqueté la Peau en Barbe d'Escrevisse." Ce disant, jetta bas son Chat.

"Allez, dist Pantagruel, allez, de par Dieu, vous estuver, vous nettoyer, vous asceurer, prendre Chemise blanche, et vous revestir.— Dictes vous, respondit Panurge, que j'ay Peur? Pas maille. Je suis, par la vertu Dieu, plus courageux que si j'eusse autant de Mousches¹⁰ avallé qu'il en est mis en Paste dedans Paris, depuis la Feste de S. Jean jusques à la Toussaints. Ha, ha, ha. Houay! Que Diable est-ce cy? Appellez vous cecy foire, bren, crottes, merde, fiant, dejection, matiere fecale, excrement, repaire, laisse, esmeut, fumée, estron, scybale ou spyrate? C'est, croy je, safran d'Hibernie. Ho, ho, hie. C'est safran d'Hibernie. Sela! Beuvons."

⁹ *cappiettement*. The meaning of this word is doubtful. Probably it has much the same meaning as *en tapinois*, 'stealthily,' Cotgrave's interpretation, accepted by M. des Marets, who thus explains the passage: "Stealthily nabbed him, making mittens for myself out of a stocking."

¹⁰ To *swallow flies* is proverbial of courage. Lines of Jean Marot are quoted in illustration from his *Advocate des Dames*:

Il pert qu'il avalle une mouche
Et revient son cuer en valeur.

THE FIFTH AND LAST BOOK
OF THE
HEROIC DEEDS AND SAYINGS
OF THE GOOD
P A N T A G R U E L

EPIGRAM¹

Is Rabelais dead? A Book see yet again!
His better Part with Life is still aglow,
Another of his Writings to bestow,
Which make him live immortal among Men.
NATURE QUITE.

¹ This Epigram appeared at the beginning of *L'Isle Sonnante*, the first partial edition, but in those of 1564 and 1565 it was relegated to the end. *Nature*

Quite is supposed to be an anagram of Jean Turquet, a friend of Rabelais. Not much more is to be made out of it.

PROLOGUE OF
MASTER FR. RABELAIS
TO THE
FIFTH BOOK OF THE HEROIC DEEDS AND WORDS
OF PANTAGRUEL

TO ALL WELL-WISHING READERS

TOPERS indefatigable, and you very precious pockified Patients, whiles that you are at Leisure and that I have no other more urgent Affair in hand,

* I in demanding do demand of you

* Cf. iv. 27, n.
15.

why it is that men say in common Proverb: *The World is no longer doltish?*¹

Dolt is a Word of Languedoc, and signifies *unsalted, saltless, flat, stale*; metaphorically it signifies *foolish, simple, unprovided with Sense, Understanding and Brains*.

Would you say, as may be logically inferred from the Contrary, that heretofore the World had been doltish, but had nevertheless now become wise?

By how many and what Conditions was it doltish; how many and what Conditions were required to make it wise?

Why was it doltish; why should it become wise?

Wherein did you perceive the ancient Folly; wherein do you perceive the present Wisdom?

¹ This diatribe seems to be founded on days were better than these? for thou the text of Eccles. vii. 10: "Say not dost not enquire wisely concerning thou, What is the cause that the former this."

Who made it doltish ; who hath made it wise ?

The Number of which is the greatest, those who loved the World doltish, or those who love it wise ?

How long was it doltish ; how long will it last wise ?

Whence proceeded its foregoing Folly ; whence should have come the following Wisdom ?

Why at this Time, and not later, did the ancient Folly come to an End ; why at this Time, and not sooner, did the present Wisdom begin ?

What Harm to us was the preceding Folly ; what Good to us is the succeeding Wisdom ?

How should the ancient Folly be abolished ; how should the present Wisdom be set up ?

Answer if it seemeth good to you ; for no other Entreaty will I use towards you, fearing lest I should disquiet your Paternities. Be not ashamed ; make your Confession to ^b Herr der Tyfel, that Enemy of Paradise, that Enemy of Truth. Courage, my Children ; if you are of God, drink three or five Times ² for the first Part of the Sermon, then answer my Question ; if you are of the Other, "*Get thee behind³ me, Sathanas*"; for I swear to you by my great Hurlyburly,⁴ that if otherwise you do not aid me in the Solution of the aforesaid Problem, I will shortly, nay I do already, repent me of having proposed it to you, inasmuch as it is not a less Quandary than if I held the Wolf by the Ears⁵ without Hope of any Help whatsoever.

How say you, Carneades ? By all the Devils, it will not come under your Rule ; for Neptune, as introduced by Lucilius to resolve a like Doubt, cannot recall him from the Elysian Fields.⁶

I understand you well, you are not disposed to answer thereto. Neither will I do so, by my Beard : only I will cite for you what had been predicted of it in prophetic Writing by a venerable Doctor, Author

² ἡ πέντε πέντε ἡ τρι' ἡ μὴ τέτραπα. Cf. Plut. *Quaest. Conv.* iii. 9 (657 B). Erasm. *Adag.* ii. 3, 1.

³ Fr. *avalisque*. à val isser.

⁴ *Hurlyburly* (v. 15 °), probably an onomatopoeia from *hurler*, as suggested by Mr. Aldis Wright in an interesting note on *Macbeth* i. 1, 2.

⁵ An old Roman proverb indicating a position of great doubt and difficulty. *Lupum auribus tenere* occurs Terence, *Phorm.* iii. 2, 21, and Suet. *Tib.* 25. Erasm. *Adag.* i. 5, 25.

⁶ This passage is only in the MS. The

allusion is to a passage in Lactantius (*Inst.* v. 15, 3) : "Carneades academicae sectae philosophus, cujus in disserendo quae vis fuerit . . . qui nescit ipsum, ex praedicatione Ciceronis intelliget, aut Lucili, apud quem disserens Neptunus de re difficillima, ostendit non posse id explicari,

Nec si Carneaden ipsum Orcu' remittat."

Carneades presided over the Academy after the death of Hegesinus, being the fourth from Arcesilaus. He entrenched himself in the position that nothing could be known as true or false.

^b Cf. Shak. *Ham.* IV. iii. 1, 59. iii. 36^d.

of the Book entitled "The Prelatical Bagpipe." What does he say, the Scoundrel? Listen, old Noddies, listen.

The Jubilee Year, when all the doltish World
Was shaven close, is supernumerary,
One above thirty. O slight Reverence!
Doltish it seemed, but in Perseverance
Of long-drawn Briefs it shall no longer dolt,
Nor greedy be, for th' Herb's Fruit it shall cull,
Of which in Spring it so much feared the Flower.⁷

You have heard it; have you understood it? The Doctor is antique, the Words are Laconic and brief, the Sentiments Scotine⁸ and obscure, notwithstanding that he was treating of Matter that in itself is profound and difficult.

The best Interpreters of the said good Father expound the Jubilee passing the thirtieth to be the years contained in this present Age till the year one thousand five hundred and fifty.⁹

The World shall no longer be called doltish when the Spring-time comes. The Fools, whose Number is infinite, as Solomon testifieth, will go mad and perish, and all Kinds of Folly will cease, which likewise are without Number, as Avicenna¹⁰ saith: *Maniae infinitae sunt species*. Folly, during the Rigour of the winter Season, was driven back to the Centre,¹¹ but is now to be seen on the Surface and is in Sap like the Trees. Experience shews it us, you know it, you see it, and it was long ago investigated by the great good Man Hippocrates, *Aphorism. Vere etenim maniae*, etc.¹²

The World therefore, growing wise, will no longer fear the Flower of the Beans in Spring,¹³ that is to say (as you may, Glass in Hand and Tears in your Eyes, piously¹⁴ believe) in Lent. A Cart-load of Books, which seemed florid, flourishing and flowery, like gay Butterflies, but in reality were tiresome, tedious, dangerous, knotty and dark as those of Heraclitus,

⁷ These verses are purposely obscure, and in ridicule of the prophecies of Nostradamus, who was then coming into vogue. The year 1550 (about the time when this Prologue was being written) would be the thirty-first Jubilee of the Christian era. The general intention must be that the Fifth Book, which is now being introduced, is the fruit of the bean, which shall make the world wise, which has hitherto been foolish.

⁸ *Scotine*, a pun on *σκοτεινός* (dark, obscure) and Duns Scotus, the subtle logician.

⁹ The MS. contains no more of the Prologue. For the rest the printed edition is responsible.

¹⁰ *Solomon . . . Avicenna*. This is repeated from iii. 46, n. 3.

¹¹ *driven back to the Centre*. Cf. v. 29.

¹² τοῦ μὲν γὰρ ἥρος τὰ μανικά καὶ τὰ μελαγχολικά (*Aph.* iii. 20, vol. iii. p. 724 K.)

¹³ Cum faba florescit stultorum copia crescit.
Old Proverb.

¹⁴ *Fr. pitoyablement*. Cf. i. 7, n. 3, *les pitoyables aureilles*.

obscure as the Numbers of Pythagoras, who was King of the Bean,¹⁵ as Horace is Witness; these Books, I say, shall perish and shall no more come to hand, and be no more read nor seen. Such was their Destiny, such was their predestined End.

In their stead have come up Beans in Pod; that is, these merry and fruitful Books of Pantagruelism, which are at this time present in common Fame and good Sale, in expectation of the Period of the following Jubilee; to the Study of which Books the World is devoted; therefore is the World called wise.

There is your Problem solved and resolved; shew yourselves worthy People thereupon. Here cough a good Hem once or twice, drink nine Bumpers¹⁶ straight on end, since the Vines are fair, and the Money-lenders are hanging themselves.¹⁷ They will cost me a fine Penny in Ropes if the Good Times last, for I protest that I will furnish them liberally, free of Cost, every time and as many times as they wish to hang themselves, so saving the Charges of the Hangman.

To the end then that you may be made Partakers of this Wisdom to come, and shake off the ancient Folly, strike at once out of your Scrolls the Symbol of the old Philosopher with the golden Thigh, by which he forbade you the Use and Eating of Beans;¹⁸ for you may take it as a Matter true and acknowledged among all good Companions, that he gave you the Interdict with the same Intention as that fresh-water Physician, the late Amer,¹⁹ Nephew of the Advocate, the Lord of Camelotière, forbade his Patients the Wing of a Partridge, the Rump of Chickens, and the Neck of a Pigeon, with the Words:

Ala mala, cropium dubium, collum bonum, pelle remota;

¹⁵ *King of the Bean.* This is a confusion of Hor. *Sat.* ii. 6, 63:

O quando faba Pythagorae cognata,
etc., and the French custom of choosing the king of the feast at Epiphany by the discovery of a bean concealed in a cake. There is a song of Béranger beginning:

"Grâce à la fève je suis roi."

¹⁶ *Fr. d'arrache-pied*, here possibly in allusion to the intoxicating nature of the drink. Cf. Mark Twain's "tangle-foot whisky."

¹⁷ *hanging themselves.* Cf. iii. 3, n. 6, where a similar statement is made about the money-lenders of Landerousse.

¹⁸ Lucian in his *Blow πρῶτος* (sale of the

lives of the philosophers) represents a buyer in c. 5 demanding to have his purchase (Pythagoras) stripped, and discovering his golden thigh. Cf. Lucian, *Ἀλεκτρίων* c. 4: (Πυθαγόραν) τὸν σοφιστὴν λέγει τὸν ἀλαζόνα δι' ἐνομοθέτει μήτε κρεῶν γεύεσθαι μήτε κυάμους ἐσθίειν, ἥδιον ἐμοὶ γούρῳ θύον ἐκτράπεζον ἀποφαινῶν. Gellius (*N.A.* iv. 11, § 4) quotes Aristoxenus, a musician, who declares that Pythagoras ate beans himself very often.

¹⁹ *Amer.* This story is repeated from the Old Prologue of the Fourth Book, where see note 38. *Médecin d'eau douce* is an adaptation of the phrase *marin d'eau douce*.

reserving them for his own Mouth, and leaving to the Patients only the bare Bones to gnaw.

He has been succeeded by certain Capuchions, who forbid us the use of Beans, that is, Books of Pantagruelism, and in imitation of Philoxenus and ^d Gnatho the Sicilian, the ancient Architects of their monachal and ventral Pleasures, who at a crowded Feast, when some dainty Morsels were served, would spit on the Viands, so that, from Loathing, none other than themselves should eat of it. Thus this hideous, disgusting, catarrhic, worm-eaten Cowldom, in public and private, curse these dainty Books and villainously spit upon them in their Impudence.

And although now we read in our Gallic Tongue, in Verse as well as in unrhymed Discourse,³⁰ several excellent Writings, and few Relics remain of Cowldom and the Age of the Goths, nevertheless I have elected to chirrup, and cackle as a Goose among Swans,³¹ as the Proverb hath it, rather than be esteemed altogether dumb among so many gentle Poets and eloquent Orators; also to play the Part of some Countryman among the many well-graced Players of this noble Act, rather than be put in the Rank of those who serve only as Shadows and Ciphers, merely gaping at Flies, pricking up³² their Ears like an Ass of Arcadia, at the Tune of the Musicians, and by Signs in silence signifying their Consent to the Travesty.

This Choice and Election once made, I thought it not an unworthy Task if I should stir my Tub like Diogenes, that you might not say that I live thus without an Example.

I have in my Eye a grand Number of Colinets,³³ ^e Marots,³⁴ Heroets,³⁵ ^e Cf. vol. i. p. 205.

³⁰ Fr. *oraison solue*, Lat. *oratio soluta*.

³¹ "Argutos inter strepere anser olores" (Virg. *Ecl.* ix. 36).

³² Fr. *chovans*. Regnier (*Sat.* viii. 87) translates Horace's *demitto auriculas* by *Je chavvy de l'oreille*; and in the *Moyen de parvenir*, lvii. *Sommaire*, occurs "chauvissoient les oreilles comme les asnes en appetit." Cf. iii. Prol. n. 18.

³³ *Colinet* is Jacques Colin of Auxerre, secretary to Francis I. before Du Chastel, who succeeded him in 1537. There remains of his poetry *La dispute d'Ajax et d'Ulysse*, after Ovid, *Met.* xiii., and in prose a translation of Balthasar Castiglione's *Courtier*.

³⁴ Clément Marot, son of Jean Marot, was born at Cahors in 1495. He was attached as *escripvain* successively to

Anne de Bretagne and Louis XII., and as secretary and *valet de chambre* to Francis I. and his sister Margaret. He was wounded and taken prisoner at Pavia. Afterwards he embraced the reformed religion, and was more than once imprisoned and liberated. His verse translation of the first 50 Psalms for the use of the Reformers brought upon him the hostility of the Sorbonne. He retired to Geneva with Calvin, and afterwards to Turin, where he died in exile 1544. He was styled the Poet of the Princes and the Prince of Poets. Rabelais borrows many phrases from him.

³⁵ Antoine Heroet of Paris, a famous poet, who became Bishop of Digne in Provence. He is spoken of by Cl. Marot and Joachim du Bellay in laudatory terms.

^d Plut. *de latenter viv.* c. 1, 1128
a. Cf. iv. Prol.
Anc. n. 37.

^f Cf. l. 58, n. 5.
^g Cf. Title-page,
 Bk. ii.

^f Sain-Gelais, ^g Salels, Masuels²⁶ and a long Line of other Gallic Poets and Orators, and see that, having a long time haunted Mount Parnassus at the School of Apollo, and drunk full Draughts from the Caballine Fountain among the joyous Muses, for the ever-enduring Structure of our common Tongue, they bring nothing but Parian Marble, Alabaster, Porphyry and sound Royal Cement; they treat of nothing save heroic Exploits, mighty Themes, Matters arduous, weighty and difficult; and this all wove in a Style of crimson Taffeta.²⁷ By their Writings they bring forth nothing but divine Nectar, Wine, precious, dainty, sparkling, fragrant, delicate, delicious.

Nor is this Glory all taken up by Men; Ladies have taken Part therein, among whom one,²⁸ of the Blood of France by Extraction, who should not be mentioned without a glorious Array²⁹ of Honours and Titles, has astonished all this Age, by her Writings and transcendent Genius, as well as by the Graces of her Language and admirable Style.

Imitate them, if you know how. For my Part I cannot do so. It is not given to every one to haunt and dwell in Corinth.³⁰ For the Building of Solomon's Temple every one offered a Shekel of Gold;³¹ they could not give Gold by Handfuls. Since then it is not in our means to make as much Advance in the Art of Architecture as they do, I am resolved to do as did Renault of Montauban, wait on the Masons, to put the Pot on for the Masons; and since I cannot be their Companion, they shall have me for a Hearer, I say an indefatigable Hearer, of their most divine Writings.

You shall die of Fear, you Zoiluses³² full of Envy and Jealousy; go

²⁶ *Masuel*, probably Claude Massuau, mentioned iv. 27 among the friends and attendants of the Sire de Langey.

²⁷ Fr. *ruthorique armoisine et cramoisine*. *Rhetoric* in the old language often = poetry, and so style generally. *Armoisine*, *ermisius* (Du Cange), *cremisino*, Ital., was a rich silk stuff often dyed deep red. There is perhaps a pun on *harmonie*. *Cramoisine*, *cremasinus* (Du Cange), from *hermès*, the cochineal insect. Cf. Juv. iii. 283: "*coccina laena*" (our 'crimson').

²⁸ Margaret, Queen of Navarre, sister of Francis I.

²⁹ Fr. *insigne profanation* should probably be *prefation* or *prelation*. If *profanation* be retained, Motteux's translation must stand: "Whom it were a profanation but to name here."

³⁰ This paragraph is taken with slight alterations from the Prologue of the Third Book. Cf. n. 25.

³¹ In Exodus xxx. 11-16 a half-shekel is to be offered by every man for an atonement: "The rich shall not give more and the poor shall not give less"; but no such contribution is mentioned for the building of Solomon's temple.

³² Cf. Martial iv. 77:

Pendentem volo Zoilum videre.

Here Martial speaks of an envious creature; usually Zoilus is with him a purse-proud upstart freedman. But Rabelais is alluding to Zoilus the grammarian of Amphipolis, who lived about the 4th century B.C. He assailed Homer's poems with such asperity that his name has

and hang yourselves, and choose your own Trees for Gibbets—you shall never want for Rope. And here I do protest before my Helicon, in the hearing of the divine Muses, that, if I live yet the age of a Dog, eked out with that of three Ravens,⁸³ in Health and Soundness, such as was the Life of the holy^h Jewish Captain,ⁱ Xenophilus the Musician, and^j Demonax the Philosopher, by Arguments not impertinent and by Reasons irrefutable, I will prove in the Teeth of I know not what patching Butchers of Trash hundreds and hundreds of times clouted up, Tinkers of old Latin Scraps, Retailers of old Latin Words all mouldy and uncertain,—that our vulgar Tongue is not so vile, so silly, so needy, so contemptible as they esteem it.

^h Deuter. xxxiv.
⁷¹ ^{8.} Luc. Macrob.
^{18.} JLuc. Demonax,
^{63.}

So in all Humility, supplicating that of special Grace, when all the Treasures are distributed, as they were formerly by Phoebus, to the great Poets,⁸⁴ and yet for Aesop a Place was found, and the Office of Mythologist; in like manner, inasmuch as I do not aspire to a higher Degree, I pray that they may not disdain to receive me in the Office of small Riparographer and Follower of Piræicus.⁸⁵ They will do so, I hold myself assured thereof; for they are all good, kindly, gracious and good-natured, beyond all things.

Therefore Topers, therefore Gouty Tasters⁸⁶ wish to have these Books wholly to enjoy, for reciting them in their Conventicles, observing⁸⁷ the high Mysteries contained in them, they do come into a singular Profit and Fame, as in the like case did Alexander the Great by the Books of prime Philosophy⁸⁸ composed by Aristotle. Belly on Belly, what Carousings! what Ship-calkers!⁸⁹

Wherefore, Topers, I advise you, at an early Season lay up a good Store of them, as soon as you shall find them at the Shops of the Book-

become a synonym for a captious and malignant critic—Ομηρομάστιξ.

Ingenium magni livor detrectat Homeri.
Quisquis es, ex illo, Zoile, nomen habes.
Ov. R.A. 365-6.

⁸³ Pliny (x. 63, § 83 (178)) speaks of dogs living ten, twelve, and some fifteen and twenty years. Cf. v. 11. For the long life of the raven cf. Hesiod in a fragment quoted by Plutarch (*de defect. Orac.* c. 11). iv. 27.

⁸⁴ This distribution of the treasures of wisdom is taken from Philostratus (*vit. Apollon.* v. 15), where Hermes (not Phoebus), after bestowing various gifts on others, *δίδωσιν ἐντεύθεν τὴν μυθολογίαν*

τῷ Αἰσώπῳ, λοιπὴν ἐν σοφίας οἴκῳ οὖσαν.

⁸⁵ Pliny (xxxv. 10, § 37) speaks of him as a very clever *genre* painter: "Tonstrinas sutrinæque pinxit et asellos et opsonia ac similia, ob hæc cognominatus rhyparographus (ῥυπαρογράφος), in iis consummatæ voluptatis."

⁸⁶ Fr. *Goutteurs*, with a pun on *Goutteux*. Cf. iv. Anc. Prol. n. 2.

⁸⁷ *observing*, Fr. *cultans*, from *culte*. This is marked by M. des Marets as non-Rabelaisian.

⁸⁸ *la prima filosofia* is with Dante Aristotle's *Metaphysics*. Here it is probably used in a wider sense = the highest.

⁸⁹ Fr. *gallefretiers*, i.e. persons who fill up all the crevices.

sellers, and not only shell them, but swallow them down as an opiate Cordial, and incorporate them in yourselves ; then shall you know what Good is by them prepared for all gentle Shellers of Beans.

Hereby I offer you a good handsome Basketful of them, gathered in the same Garden as the others that preceded them, beseeching you in your Name and Style of "Reverend," that you accept the Present in good Part, expecting something better against the next Coming of the Swallows.

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CHAPTER I

*How Pantagruel arrived at the Ringing Island, 'and of the Noise that we heard'*¹

CONTINUING our Journey, we sailed for three Days without discovering anything: on the fourth we perceived Land, and we were told by our Pilot that it was the Ringing Island, and we heard a Noise coming from far, frequent and confused. It seemed, as far as we could hear, that it was of Bells, great, small and middle-sized, ringing together as is done at Paris, Tours, Gergeau,² Nantes and elsewhere on the Days of the great Festivals. The nearer we came, the louder we heard this violent Ringing.

We doubted whether it was

Dodona with its Kettles,³

or the Portico called Heptaphonè⁴ in Olympia,

or perhaps the eternal Humming of the Colossus erected over the Tomb of Memnon in Egyptian Thebes,⁵

or the Din which was formerly heard round a Tomb in the Island of Lipara, one of the Aeolides;⁶

but the Topography did not agree thereto.

¹ In the title and the beginning of this chapter the MS. differs slightly from the editions.

² *Gergeau*, a little town in Orléanais, on the left bank of the Loire. It had several parish churches and also a collegiate church, celebrated no doubt for its peal of bells (Joh.)

³ Duchat cites in explanation of *Dodona*, etc., Plin. xxxvi. 13. I would rather refer to Virg. *Aen.* iii. 466, "Dodonaesque lebetas," with Servius' comment: "Ibi oraculum Jovis constitutum

est, in quo sunt vasa aenea quae uno tactu universa solebant sonare." It is mentioned also by Strabo, vii. 329.

⁴ *Heptaphonè*, because it returns seven echoes. Plin. xxxvi. 15, § 23; Plut. *de Garr.* 502 D.

⁵ *Memnon's statue*. "In Thebis delubro Memnonis statua . . . quem cotidiano solis ortu contactum radiis crepare tradunt" (Plin. xxxvi. 7, § 11).

⁶ *Lipara*, one of the Aeolian islands, north-east of Sicily. Vulcan's forge is placed near here by Virgil (*Aen.* viii. 416 *sqq.*)

"I fancy," said Pantagruel, "that some Swarm of Bees there has begun to take Flight in the Air, and for the purpose of calling them back again the Neighbourhood is making this Rattling of Pans, Kettles, Basons and Corybantic Cymbals of Cybele, the great Mother of the Gods.⁷ Let us listen."

As we came nearer, we heard, amid the perpetual Jangling of Bells, the indefatigable Singing of Men there residing, as we thought. This was the Reason why, before landing on the Ringing Island, Pantagruel was of Opinion that we should disembark with our Skiff on to a little Rock, near which we descried a Hermitage and a little Garden-plot.

* Cf. iii. 8. There we found a little Manikin, a Hermit, named ^a Braguibus, a native of Glenay,⁸ who gave us a full Account of all the Jangling, and regaled us in a strange Fashion. He made us fast four Days on end, affirming that otherwise we should not be received on the Ringing Island, because then it was the Fast of the Four Times.⁹

"I do not at all understand this Riddle," said Panurge. "It should rather be the Time of the Four Winds, for in fasting we are stuffed with nothing but Wind. And, hark'ye, have you no other Pastime here but fasting? Methinks it must be of the leanest: we could do well enough without so many palatial (or palatal) Feasts."¹⁰

"In my Donatus,"¹¹ said Friar John, "I find but three Times, Preterite, Present and Future; here the fourth ought to be for the Wine of the Valet."¹²

"The Time is," said Epistemon, "Aorist, derived from the Preterite, which was very imperfect with the Greeks and Latins, accepted at times odd and fantastic. Give us Patience,¹³ as the Lepers say."

"It is," said the Hermit, "inevitable, as I have told you. Whoso gainsays it is a Heretic, and there is nothing for him but the Fire."

"To speak plainly, Father," said Panurge, "when I am at Sea I fear much more being wetted than warmed, and being drowned than burned. However, let us fast a' God's Name; yet I have fasted so long that the

⁷ Tinnitusque cie et Matris quate cymbala circum:

Ipsae considunt medicatis sedibus.

Virg. Georg. iv. 62.

⁸ Glenay, a village near Chinon.

⁹ The Fasts of the Four Times are Wednesday, Friday, and Saturday in the weeks after the 3d Sunday in Advent, the 1st Sunday in Lent, Whitsunday, and the 3d Sunday in September. Cf. Leg. Aur. c. 35.

¹⁰ Here note the puns on *passé temps*

and *nous passerons bien de tant de festes de palais*; *palais* having the two meanings of *palace* and *palate*, a fast being a feast on nothing but the palate.

¹¹ Donatus, the grammarian. Cf. i.

14, n. 3.

¹² Wine of the Valet. His *pour-boire* is to be the observation of the Fast of the Fourth Time (or Tense).

¹³ Patience (Lat. *lapathum*), the herb sorrel, supposed to be a specific against leprosy.

Fasts have undermined all my Flesh, and I greatly fear that at the end the Bastions of my Body may fall in Decay. Other Fear have I besides, that is, lest I vex you in fasting; for I know nothing therein, and it becomes me but ill,¹⁴ as many have assured me, and I believe them. For my Part, I say, I care but little for fasting, there is nothing so easy and ready to hand. I do much more care about not fasting for the Future, for therein is wanted the wherewith to clothe us and wherewith to supply the Mill. No matter; let us fast in Heaven's name, since we have come in for these esurial Feasts.¹⁵ 'Tis a long time since I have known them."

"If fast we must," quoth Pantagruel, "other Remedy is there none, save to hurry over it, as over a bad Road. Also I want very much to look over my Papers a little, and see whether Study at Sea is as good as it is on Land. For ^bPlato, wishing to describe a simple, inexperienced and ignorant Man, compares him to men brought up at Sea on board Ship, as we should speak of people bred up in a Barrel, who never saw anything save through a Hole."

^b *Phaedr.* 243 c.

Our Fasts were terrible and perfectly hideous; for
 The first Day we fasted on broken Cudgels,
 The second on pounded Swords,
 The third on molten Iron,
 The fourth on Fire and Blood;
 such was the Order of the Fairies.¹⁶

¹⁴ *Ridiculus aequè nullus est quando esurit.*

Plant. Stich. 221.

¹⁵ *Ita venter gutturque resident esuriales ferias.*

Plant. Capt. 467.

¹⁶ *of the Fairies, i.e. they were ordered*

by mere caprice.

CHAPTER II

How the Ringing Island had been inhabited by the Siticines, who were become Birds

OUR Fasts being finished, the Hermit handed us a Letter addressed to one whom he called Albian Camar,¹ Master Aedituus of the Ringing Island; but Panurge greeting him, called him Master Antitus.²

He was a queer little old Fellow, bald, with a Snout richly illuminated, and a Face well crimsoned. He made us all very welcome upon the Hermit's Recommendation, understanding that we had fasted, as above declared.

After we had made a very good Meal, he explained to us the special Features of the Island, affirming that it had been originally inhabited by the Siticines, but by the Ordinance of Nature, by which all Things change, they were become Birds.

Upon this I had a full Account of what Ateius Capito,³ Pollux, Marcellus, A. Gellius,⁴ Athenaeus, Suidas, Ammonius and others had written of the Siticines and Sicinnists, and hence it did not seem to us difficult to believe in the Transformation of Nyctimene,⁵ Prognè, Itys, Alcyone,⁶ Antigone, Tereus and other Birds.

¹ *Albian Camar*, probably, as Es-mangart points out, from the Hebrew, signifying white priest, *i.e.* a Carthusian (Lacroix).

² *Antitus* occurs ii. 11, n. 6, and iv. 40. In much the same way Falstaff addresses Silence: "Master Sure-card, as I think" (*a Hen. IV.* iii. 2, 95).

³ "Nos in Capitonis Atei conjectaneis invenimus 'siticines' appellatos qui apud 'sitos' canere soliti essent hoc est vita functos et sepultos, eosque habuisse proprium genus tubae qua canerent" (Aul. Gell. xx. 2, § 3).

⁴ "Quos 'sicinistas' vulgus dicit, qui

rectius locuti sunt 'sicinnistas' littera *n* geminata dixerunt, Sicinnium genus veteris saltationis fuit. Saltabundi autem caneant quae nunc stantes canunt" (Aul. Gell. xx. 3, § 1). Cf. also Julius Pollux, iv. 99; Athen. i. 20 E.

⁵ *Nyctimene* was metamorphosed into an owl (Ov. *Met.* ii. 590), *Progne* into a swallow (vi. 670), *Itys* into a wood-pigeon (Serv. ad Virg. *Ec.* vi. 78), *Antigone*, daughter of Laomedon, into a stork (vi. 93), *Tereus* into a hoopoe (vi. 672-4).

⁶ *Alcmene* in the MS. should surely be Alcyone, who was changed into a kingfisher (Ov. *Met.* xi. 731).

Also we made little Doubt about the Children of Matabrune, changed into Swans,⁷ and about the Men of ^a Pallene in Thrace, who suddenly, as they bathed themselves nine times in the Tritonic Lake, were transformed into Birds. ^a Ov. Met. xv. 356

After this he spoke of no other Subject with us but Cages and Birds.

The Cages were spacious, costly and sumptuous, and of a marvellous Architecture.

The Birds were large, fine and sleek accordingly; much resembling the Men of my Country, for they drank and ate like Men, they muted like Men, digested like Men, bred like Men, f—t—d, slept and trod like Men. In short, to look at them at first Sight, you would have said they were Men. All the same they were not a whit Men, according to the Instruction of Master Aedituus, who protested to us that they were neither Secular nor Laics.

Moreover their Plumage puzzled us, in that

Some had it all white,

Others all black,

Others all grey,

Others half black and half white,

Others all red,

Others part white and blue;

'twas a fine thing to see them.

The Males he called Clerjays, Monkjays, Priestjays, Abbejays, Bishjays, Cardinjays and Popejay, who is the only one of his Species.

The Females he called Clerkites, Monakites, Priestkites, Abbesskites, Bishkites, Cardinkites and Popekite.⁸

"However," said he, "just as among the Bees the Drones do haunt, and do nothing but eat and spoil everything; so for the last three hundred Years, I know not how, among these goodly Birds, every fifth Moon has flown in a great Number of Carrion-birds,⁹ which had befouled and bemuted the whole Island. They are so hideous and monstrous that they are shunned by all;¹⁰ for they all have their Neck awry, their Paws hairy,¹¹ their Pounces and Belly like the Harpies, and

⁷ *Matabrune*, MS.; *enfants Macrobins*, edd. This refers to an old song of the deeds of the *Chevalier au Cygne*.

⁸ All this is aimed at the Mendicant orders, whose activity seemed to be always on the increase from the 13th century.

⁹ Fr. *Cagots*. Du Cange (s.v. *Cagots*) suggests that they were the remnant of

the Goths, and so loathed and avoided by all.

¹⁰ Fr. *de tous estoient refusis*. The title of i. 40 is *Pourquoi les moynes sont refusis du monde*. It should be compared with this.

¹¹ *Paws hairy* (Fr. *pates pelues*), with a hint, according to Duchat, at the hands of Esau and the voice of Jacob.

their Rump like the Stymphalian Birds. And it was impossible to exterminate them. For one dead one, four-and-twenty would fly up in his place."

I was wishing thereat for a second Hercules;¹³ for Friar John was losing his Senses through the Vehemence of his Contemplation, and there befell Pantagruel that which befell Messer ^b Priapus, as he contemplated the Sacrifices of Ceres, for want of Skin.

^b Ov. *Fast.* vi.
329-44.

¹³ *Hercules*, to exterminate them, as he did the Stymphalian birds in his sixth labour.

CHAPTER III

How there is but one Popejay in the Ringing Island

WE then asked Master Aedituus why there was but one Popejay there, seeing the Multiplication of these venerable Birds in their other Species.

He answered us: "That such was the first Institution and fixed Destiny of the Stars;

"That from the Clerjays were born the Priestjays and Monkjays, without carnal Companing, as is done among Bees [born of a young Bull¹ arranged according to the Art and Practice of Aristaeus].

"From the Priestjays were born the Bishjays,

"And from them the fine Cardinjays,

"And the Cardinjays, if they were not anticipated by Death, at last ended in Popejays, and of these there is commonly only one, as in the Beehives there is only one King, and in the World there is only one Sun.

"This one deceased, there arises another in his stead, out of the whole Brood of Cardinjays, understand always, without carnal Copulation; so that in this Species there is an individual Unity with Perpetuity of Succession, neither more nor less than in the * Phoenix of Arabia.

"True it is, that about two thousand seven hundred and sixty Moons ago,² there were in Nature two Popejays produced, but that was the greatest Calamity that was ever seen in this Isle; for," said Aedituus,

¹ *born of a young Bull*, etc. This is wanting in the MS., probably interpolated in the edition of 1626. The reference is to the well-known passage in Virgil's 4th *Georgic*, 315-558, alluded to without contradiction by Pliny, xi. § 23.

² This refers to the schism between the two Popes, Urban VI. and the pre-

tender Clement VII., when Clement held his seat at Avignon in 1380. Clement was succeeded by Martin V. Duchat calculates the 2760 moons as 230 years (12 to the year), being the difference between 1380 A.D. and 1550, the approximate date of the writing of the Fifth Book of Rabelais.

* Hesiod, *Fr.* 163, 4; Herod. ii. 73; Plin. x. 2, § 4; Tac. *Ann.* vi. 28.

"all these Birds here did so peck and clapperclaw one another during that Time, that the Island went in danger of being despoiled of its Inhabitants. Some of them held fast to the one and supported him, some to the other and defended him; some of them became as dumb as Fish, and at that time never sang, and some of these Bells, as though under an Interdict, sounded never a Stroke. During these troublous Times they called to their succour Emperors, Kings, Dukes, Marquises, Counts, Barons and Commonwealths of the World, which dwells on the Mainland and *Terra firma*, and this Schism and this Sedition was not at an End till one of them was taken from Life and the Plurality reduced to Unity."

Next we asked him what moved these Birds thus to sing incessantly. Aedituus answered us that it was the Bells hanging above their Cages.

Then he said to us: "Do you wish that I should presently make these Monkjays sing, whom you see there bardocucculated³ with a Hood like a Hippocras-strainer, after the manner of a Crested-lark?"

"Pray do so," we answered.

Then he rang six Strokes only on a Bell, and the Monkjays ran up and the Monkjays began to sing [like mad] . . .

"And if," said Panurge, "I were to ring this Bell, should I in like manner cause to sing these ones here, which have their Plumage of the Colour of a Red-herring?"

"Exactly so," answered Aedituus.

Panurge rang, and immediately these smoked Birds ran up and sang together, but they had hoarse and unpleasant Voices.

Moreover Aedituus pointed out to us that they lived only on Fish, like Herons and Cormorants in the World, and that they were a fifth Species of Cows newly stamped. He added furthermore that he had a Notice from Robert Valbrigue,⁴ who had not long passed that way, that a sixth Kind, which he called Capuchjays,⁵ were soon to fly thither from the Land of Africa, who were more glum, more brain-sick and more loathsome than any Kind that was there.

"Africa," said Pantagruel, "is in the habit of always producing Things that are new and monstrous."⁶

³ Lat. *bardocucculus*, properly the Gallic hood.

Gallia Santonico vestit te bardocucculo.
Mart. xiv. 128.

⁴ *Rembert Wabring*, MS. Jean-François de la Roque, sieur de Roberval, a great navigator, who returned from his travels in 1543 (Duchat).

⁵ *Capuchjays*. The Order of the Capuchins dates from 1525. This is near enough for the purpose of this Book, written about 1550.

⁶ *del φέρει τι Διόνη κωμωδ.* i. 16, n. 1. Cf. Plin. *N.H.* viii. 16, § 17: "Unde etiam vulgare Græciæ dictum semper aliquid novi Africam adferre."

CHAPTER IV

How the Birds of the Ringing Island were all Birds of Passage

"BUT," said Pantagruel, "seeing that you have set forth for us how
from the Cardinjays is bred the Popejay,
the Cardinjays from the Bishjays,
the Bishjays from the Priestjays,
and the Priestjays from the Clerjays,

I would gladly learn where are bred for you these Clerjays."

"They are," replied Aedituus, "all of them Birds of Passage, and come to us from the other World, partly out of a marvellous great Country, called Breadlessday, and partly from another towards the West, which is called Spar'em. From these two Countries every Year these Clerjays come in Flocks, leaving Fathers and Mothers, all Friends and all Relations.

"The Proceeding is as follows: When in any noble House in this last Country there are too many of these Children, whether male or female, so that if a man would give a Share in the Inheritance to all—as Reason wishes, Nature orders and God commands—the House would come to nothing; this is the Occasion for the Parents to rid themselves of them on to this Island, especially if they are ^a Appanages of the Isle Bossard ¹—"

"That is," said Panurge, "the Isle Bouchard near Chinon—"

"I say Bossard," replied Aedituus, "for they are commonly hunch-backed, one-eyed, crippled, one-armed, gouty, deformed or bewitched, a useless Load on the Earth."²

"That is," said Pantagruel, "a Custom clean contrary to the Institutions formerly observed in the Admission of Vestal Virgins, by which,

¹ *Bossard*, from *bossu*, hunchbacked.

² ἐρώσιον ἄχθος ἀποόρης (Hom. *Il.* xviii. 104). Cf. iv. 58, n. 5.

^b Aul. Gell. i. 12, § 1. as ^b Labeo Antistius testifieth, it was forbidden to that dignified Order to choose a Maid who had either

any Vice in her Soul,
any Defect in her Senses,
or Blemish in her Body of any kind,

however hidden or small it might be."

"I do marvel," said Aedituus, continuing, "whether the Mothers in the other World bear their Children nine Months in their Womb, seeing that they cannot bear them nor brook them in their Houses nine Years, nay most often not seven; but by putting only a Shirt over their Robe and cutting a few Hairs, I know not how many, on the Top of their Heads, together with certain harm-averting and expiatory Words—just as among the Egyptians, by donning certain linen Stoles and by Shavings, the Isiacs^c were created—they do visibly, openly, manifestly by Pythagorean Metempsychosis, without Lesion or Wound of any kind, transform them into Birds, such as you see them before you.

"Notwithstanding, I know not, my fair Friends, what may be the Cause, nor whence it comes that the Females, be they Clerkites, Monakites or Abbesskites, sing not Songs of Delight and Giving of Thanks,^d such as used to be sung to Oromasdes by ^c Zoroaster's Institution, but Songs of Cursing and Melancholy,^e as were offered to the Demon Ahrimanes; and that they pour forth continual Imprecations on their Relations and Friends, who transformed them into Birds; and they do this, I say, young and old alike.

"A still greater Number come to us from Breadlessday, which is an exceedingly barren Country;^f for the Asaphis^g who dwell therein, when they were in danger of suffering Hunger that prompts to Evil,^h from not having wherewith to support themselves, and not knowing how, or wishing to do anything, or to work in any honest Profession or Calling, nor moreover to go into Service loyally in some honourable Family; those also who have been crossed in Love, who have not succeeded in their Undertakings, and are in Despair; likewise those who have wickedly committed some heinous Crime, and are sought out to be put to an ignominious Death—all these fly hither. Here they have their Life

^a Isiacs, i.e. priests of Isis.

^d Fr. *charisteres*.

^e Fr. *catarales et scythropes*. Cf. Est monachæ quando moritur maledire parentes. Merl. Coc. iii. 399.

^f Proverb, "Long comme un jour sans pain."

^g Asaphis probably = monks, from the Hebrew (cf. *musaphis*). It may allude also to the Gk. *asaphis*, obscure. (Cf. *Epistolæ Obscurorum Virorum*.)

^h Fr. *malesuade famine*, from Virg. *Aen.* vi. 276: "malesuada fames."

assigned to them, here they quickly become as sleek as Dormice, who before were as lean as Magpies; here they have perfect Security, Indemnity and Franchise."

"But," asked Pantagruel, "these fine Birds, once flown hither, do they never more return to the World where they were hatched?"

"Some few do so," said Aedituus, "sometimes; formerly very few, very late and with Regret. Since certain Eclipses, a great Flock of them has flown back⁹ by Virtue of the Celestial Constellations. That troubles us in nowise; those that remain have only the better Cheer, and all the others, before they flew away, have left their Plumage among these Nettles and Briers."¹⁰

We actually found some of these, and as we searched we came by chance on a Pot of Roses¹¹ exposed to View.

⁹ This seems to allude to the Reformation in England, when Henry VIII., in 1534, threw off allegiance to the See of Rome. Cf. *infra*, c. 6.

¹⁰ Reference is here made to the monks and ecclesiastics who, like Luther, Calvin and Rabelais himself, unfrocked themselves or left their convent. The phrase is *il a jeté le froc aux orties*.

¹¹ *un pot aux roses*. A conjecture may be hazarded, though one cannot say

for certain, that this is intended as an allusion to Rabelais' own case. For the expression cf. Marot, *2^{me} Épître du Coq à l'Asne, à Lyon Jamet*:

Ce Grec, cest Hebreu, ce Latin
Ont decouvert le pot aux roses.

Or again, it may allude to the Reformation. In Marot's lines it seems to indicate the translation of the Bible and the consequent enlightenment of the laity.

CHAPTER V

How the Gormander¹ Birds are dumb in the Ringing Island

HE had scarcely finished speaking, when there flew towards us quite close, some five-and-twenty or thirty Birds of a Colour and Plumage such as we had not yet seen in the Island.

Their Plumage was changing from hour to hour, like the Skin of a Chameleon, and like the Flower of a Tripolion or Teucrion,² and they all had under their left Wing a Mark as of two Diameters bisecting a Circle,³ or of a Perpendicular falling on a straight Line. With all of them it was almost of the same Form, but not in all of one Colour; in some it was blue, in others green, in others red, in others white.⁴

"Who are these," asked Pantagruel, "and how do you call them?"

"They are Mongrels," answered Aedituus; "we call them *Gormanders*, and they have a great Number of rich Gormanderies (Commanderies) in your World."

"I pray you," said I, "make them sing a little, that we may hear their Voices."

¹ Fr. *Gourmandeur*, with a punning allusion to *Commandeurs*, referring to the knights-commanders and orders of chivalry.

² *Teucrion* is the name of an aster. Cf. Plin. xxi. 7, § 21: "Apud Graecos *polion* herbam . . . prorsusque miram, si modo, ut tradunt, folia ejus mane candida, meridie purpurea, sole occidente

caerulea adspiciuntur. Quidam *teuthrion* vocant."

³ a Mark of two Diameters, etc., i.e. a Greek cross.

⁴ The colours mentioned are those of the religious and military orders; the blue being that of the Order of St. Antony, the green of St. Lazarus, the red of St. James of the Sword, the white of Malta.

"They never sing," said he, "but, to make amends, they feed double."

"Where are their Females?" I asked.

"They have none," he answered.

"How is it, then," put in Panurge, "that they are thus all scabby, and eaten by the great Pox?"

He answered: "That is peculiar to this kind of Bird by reason of the Sea-water which they sometimes frequent."⁵

Then he said to us: "The Motive of their coming here near you is to see if among you they will recognise a magnificent species of Jay or Goth, terrible Birds of Prey, not, however, coming to the Lure, nor brought to know the Glove. They say there are such in your World, and that some of them wear Jesses on their Legs, very fine and precious, with an Inscription on their Varvels,⁶ by which *whoso shall think ill thereon* is condemned at once to be muted all over. Others are said to wear in Front of their Plumage the Trophy over a Calumniator, and others a Ram's Fleece.⁷

"Good Master Aedituus," said Panurge, "that may be so, but we know nothing of them."

"There then," said Aedituus, "that's talking enough; let us go and drink."

"But eat as well," said Panurge.

"Eat," said Aedituus, "and drink lustily, half on the Bet and half on the Stake.⁸ Nothing is so dear and precious as Time;⁹ let us employ it on good Works."

He would fain first carry us to bathe in the hot Baths of the Cardin-jays, which were sumptuously fine and delicious; then as we came out of the Baths have us anointed with precious Ointments by the Aleiptae. But Pantagruel told him that he should drink only too much without that.

Then he conducted us to a spacious and delicious Refectory and said to us:

⁵ A double reference—to the naval expeditions of the knights-commanders and to the powdering-tub.

⁶ *Varvel*, in falconry the name of the ring put on the foot of the hawk, on which were engraved the name and arms of the owner.

⁷ The allusions to the Orders of the Garter, St. Michael and the Golden Fleece are obvious.

⁸ *half on the Bet, etc., moitié au pair et moitié à la couche*, an expression from cards, where the player bets (*parie*) something beyond the stake (*couche*).

⁹ *Nothing is so dear, etc.*, an apothegm of Theophrastus. *συνεχῶς ἔλεγε πολυτελὲς ἀνάλωμα εἶναι τὸν χρόνον* (D. Laert. v. 2, 10).

"I know that the Hermit Braguibus has made you fast for four Days. Four Days you shall be here to countervail that, drinking and eating without ceasing."

"Shall we not sleep all that while?" asked Panurge.

"You are quite at liberty to do so," answered Aedituus; "for whoso sleepeth drinketh."

Good Lord! what Cheer we made! O he was a truly great and good Man!

CHAPTER VI

How the Birds of the Ringing Island are fed

PANTAGRUEL shewed a glum Visage, and seemed not over-pleased with the four days' Stay that Aedituus prescribed¹ for us, which the latter perceived and said :

"My Lord, you know that seven Days before and seven Days after Mid-winter,² there is never a Storm at Sea ; it is for the Love which the Elements bear to the * Halcyons, Birds sacred to Thetis, which at that Time use to lay their Eggs and hatch their Young by the Shore.

* Plin. x. 32, § 47 ; Ovid, *Met.* xi. 744 seqq.

"Here the Sea makes itself amends for this long Calm, and for four Days ceaseth not to rage horribly when any Travellers arrive here. The Cause of it we reckon to be, that during this Time Necessity may constrain them to abide here, to be well feasted by the Proprietors of Ringing Land.

"Wherefore do not think you are losing your Time here in Idleness ; Force perforce will keep you here, unless you wish to fight against Juno, Neptune,³ Doris,⁴ Aeolus and all the Vejoves.⁵ Only be resolved to make Good cheer."

After the first Courses, Friar John asked Aedituus :

"In this Island you have nothing but Cages and Birds. They neither toil nor cultivate the Land ; their whole and sole Occupation is to frolic, warble and sing. From what Countries cometh to you this

¹ Fr. *terminois*. The reading *inter-minois*, which some adopt, would be 'threatened us with.'

² Fr. *la brume*, Lat. *bruma*.

³ It was *Aeolus* who, at the instance of *Juno*, raised the storm against *Aeneas* in the *Aeneid*, and *Neptune*

against *Ulysses* in the *Odyssey*.

⁴ *Doris* was daughter of *Oceanus* and *Tethys*, wife of *Nereus* and mother of the *Nereides*. *Apollodor.* i. 2, 2, 7.

⁵ *Vejoves* are malignant or contrary Jupiters. *Gell.* v. 12, § 8 ; *Ovid, Fast.* iii. 447.

Horn of Abundance and Store of so many good things and dainty Bits?"

"From all the other World," answered Aedituus; "but except some Countries of the Northern Regions,⁶ which a few Years ago stirred
^b Camarina. Shoo!

^b Cf. ii. 33, n. 6; iii. 14.

They will live to rue the Day amain !
 They will live to rue the Day.

Let us drink, my Friends. But of what Country are you?"

"From Touraine," answered Panurge.

"Verily, you were never hatched of an ill Bird since you are from the blessed Touraine. From Touraine come to us yearly so much and such good Things,⁷ that it was said to us one day by some Persons passing through here, that the Duke of Touraine hath not in all his Revenue wherefrom to eat his Fill of Bacon, through the excessive Bounty which his Predecessors have bestowed on these sacrosanct Birds, that we might stuff ourselves⁸ with Pheasants, Partridges, Pullets, Turkeys, fat Capons of Loudunais,⁹ Venison of all kinds, and all sorts of Game. Let us drink, Friends.

"Behold this Perch of Birds, how downy they are, and plump, from the Income that comes to us from there. And so they sing rarely for their Founders; never did you see Nightingales warble better than they do, when they see these two gilt Sticks set up"—

"'Tis then," said Friar John, "a Gaudy day"¹⁰—

"and when I ring for them these Bells that you see hanging round their Cages.

"Let us drink, Friends. Certes, it is fine drinking to-day; so it is every day. Let us drink. I drink heartily to you; you are right welcome. Have no Fear lest Wine and Victuals fail; for if the Heaven were of Brass and the Earth of Iron,¹¹ still should not Victuals fail us, were it for seven, nay, eight Years longer than the Famine lasted in Egypt. Let us drink together, with brotherly Love and Charity."

⁶ England and part of Germany, which had renounced the jurisdiction of the Pope.

⁷ Touraine is called the Garden of France in ii. 9.

⁸ In the *Contes d'Eutrapel*, cap. 9, the Seneschal of a Count of Rennes is introduced speaking as follows: "Je m'estonne où le comte de Rennes mon maistre . . . qui n'a que sept mille cinq cent livres de

rente songeoit quand il a donné à quatre colleges de sa ville de Rennes soixante mille livres de rente."

⁹ *Capons of Loudunais*. Cf. i. 37.

¹⁰ Fr. *feste à bâtons*. Cf. iv. 45, n. 2.

¹¹ *Heaven of Brass*, etc. Part of the curse against the Israelites if they should not keep the covenant. Cf. Levit. xxvi. 19; Deut. xxviii. 23.

"Devil take it," cried out Panurge, "what a Store of Comforts you have in this World!"

"In the other," answered Aedituus, "we shall have far more. We shall not want for the Elysian Fields, to say the least. Let us drink, Friends; I drink to you all."

"Your first *Siticipines*,"¹² said I, "had a Wit most divine and perfect, to have invented the Means by which you have that which all Mankind naturally strive after, as well as that which is granted to few of them, or, properly speaking, to none. It is to have Paradise in this Life, and likewise in the other.

O happy Folk! O more than blest!
Please Heaven to me may come such Rest!"¹³

¹² *Siticipines*, from *Sitis* and *cano*, thirst-singers. Cf. v. 2.

a celebrated epigram by Brodeau the younger, printed among the works of Clément Marot.

¹³ *O happy Folk*, etc. Two lines from

CHAPTER VII

How Panurge relateth to Master Aedituus the Apologue of the Charger and the Ass

AFTER we had well swilled and well filled, Aedituus led us into a Chamber that was well furnished, hung with fine Tapestry, and gilded all over.

There he had brought to us store of Myrobalans, a little Balm and green Ginger preserved, with a quantity of Hippocras and delicious Wine; and by these Antidotes, as though by a Drink from the River Lethe, he invited us to put into Forgetfulness and Disregard the Fatigues we had undergone on the Deep; also he caused to be carried Victuals in abundance to our Ships, which were riding in the Harbour. Thus we went to rest for that Night, but I could not sleep by reason of the everlasting Jangling of the Bells.

At Midnight Aedituus woke us to drink; he himself drank first saying:

"You Men of the other World say that Ignorance is the Mother of all Evils, and you say true; but for all that, you do not banish her one whit from your Understandings, and you live in her, with her, by her. That is the Reason why so many Evils plague you from day to day; every day you complain, every day you lament, and are never contented. I was at this moment considering it. For it is Ignorance that keeps you here tied to your Bed, as was the ^aGod of Battles by the Art of Vulcan, and you fail to understand that it was your Duty to be sparing of your Sleep, but not to spare the Good things of this famous Island.

"You ought already to have made three Repasts; and take it of me, that to eat the Victuals of the Ringing Island, you must rise right early in the Morning. If you eat them, they multiply; if you spare them, they diminish. Mow the Meadow in due season and the Grass will

^a Hom. *Od.* viii.
266-366.

grow up again thicker and better for Use; mow it not, and in a few Years it will be carpeted with nothing but Moss.

"Let us drink, Friends; let us drink, one and all. The leanest of our Birds sing to us none the less;¹ we will drink to them, if you please.

"Let us drink, I beseech you; you will only spit the better for it. Let us drink one, two, three, nine Times;² *non zelus sed charitas.*"

Likewise at Break of day he woke us to eat the Soup of Prime. After that, we made only one Repast, which lasted all day, and I did not know whether it was Dinner, or Supper, or Luncheon or After-supper.³ Only by way of Pastime we walked a Turn or two in the Island, to see and hear the joyous Chant of these blessed Birds.

In the Evening Panurge said to Aedituus:

"Sir, may it please you that I relate a merry Story of what happened in the Country of Chastelleraud, three-and-twenty Moons ago.

"The Groom of a certain Nobleman⁴ one Morning in the Month of April was exercising his Chargers in some Fallows. There he met a merry Shepherdess who

By the Borders of a Wood
Her little Lambs was keeping,

and hard by were an Ass and some Goats. In the course of Talk with her he persuaded her to get up and ride behind him, pay a Visit to his Stable, and there take a Snack with him in rustic fashion. While they stayed gossiping, the Horse addressed the Ass and said in his Ear—for the^b Beasts spoke for the whole of that Year in divers Places:

^b Cf. ii. 15.

"'Poor sorry Ass, I do take Pity and Compassion on thee. Thou toilest hard every Day; I perceive it by the Mark worn by thy Crupper. 'Tis, however, well done of thee, since God hath created thee for the Service of Men. Thou art an honest Ass, but not to be better rubbed down, curry-combed, caparisoned and fed than I see thee, *that* seems to me a little tyrannical and beyond the Bounds of Reason. Thou art all rough-coated and bemired, lank and lean, and eatest nothing save Rushes, Thorns and hard Thistles. 'Tis therefore I do counsel thee, Ass, to bestir thy little Paces with me, and come and see how we, whom Nature hath made for War, are treated and cared for. It shall not be without a Taste of my Fare.'

¹ *neantmoins*, MS.; *maintenant*, ed.

sort of collation between supper and going to bed.

² *Ter bibere vel totiens ternos*; sic *mystica lex est*.
Auson. *Gryph.* i.

Cf. Hor. *Od.* iii. 19, 11-16.

⁴ The MS. has *Le Pallefrenier du*

⁵ Fr. *regobillonner* = *faire réveillon*, a *Seigneur* (. . .)

"'Verily,' answered the Ass, 'I will go very willingly, Sir Horse.'

"'It were well for thee, Ass, to say Sir Charger,' said the Charger.

"'Pardon me, Sir Charger,' answered the Ass; 'we country Clowns are incorrect and ill-taught in our Speech. However, I will obey you willingly and follow you at a Distance, for fear of Blows—I have my Hide all quilted with them—since it is your Pleasure to do me such Honour and Kindness.'

"The Shepherdess being mounted behind, the Ass followed the Horse, firmly resolved to get a good Meal. When they came to the Stable, the Groom perceived him and ordered the Stable-boys to welcome him with a Fork and curry him with a Cudgel.

"The Ass, hearing this Remark, recommended himself to the God Neptune,⁵ and began scampering off at a great Pace, thinking and syllogising thus with himself: 'He saith well; it is not for my Quality to attend the Courts of great Lords; Nature hath made me only for the Help of poor Folk. Aesop⁶ had given me a fair Warning of this in one of his Apologues, and it has been Presumption on my part. Remedy there is none save to scamper off with a good Will, and that in less time than the Cooking of Asparagus.'⁷ With that the Ass was off

Trotting and wincing and yerking his Heels,
Full Tittup and Gallop and Curvet and Squeals.

"The Shepherdess, seeing the Ass make off, said to the Groom, that he was hers, and begged that he should be well treated; otherwise she should go away, without going farther in. Then the Groom ordered that the Horses should go without Oats for a Week, rather than the Ass should miss his Bellyful of Corn. The hard Matter was to get him back, for it was useless for the Boys to coax him and call him: 'Cup, cup, Ass, come hither.' 'I'll not go,' said the Ass; 'I am bashful.' The more kindly they called to him, the more stubbornly he whisked out and winced. They would have been at it still, if the Shepherdess had not told them to toss Oats in a Sieve high in Air, and call him. This was done. All at once the Ass faced about saying: 'Oats and welcome,'⁸

⁵ *Neptune* in mythology was the creator of the horse (cf. Virg. *Georg.* i. 12), and therefore patron and protector of all four-footed beasts. There does not seem to be any connexion between Consus and Neptune, though Livy (l. 9) identifies the former with *Nept. equestris*.

⁶ *Aesop*. The Apologue alluded to is probably the *Asinus domino blandiens* of Phaedrus.

⁷ *Cooking of Asparagus*. This was an expression of the Emperor Augustus. "Ad exprimendam festinatae rei velocitatem 'celerius quam asparagi coquuntur' ait" (Suet. ii. 87).

⁸ *Fr. adveniat avoine*. Not only a bad pun but a piece of profanity such as we had in the *debita debitoribus*, ii. i and iii. 47. There is a poem illustrating this in the *Anciennes Poésies Françaises*, vol. i. p. 69.

but none of your Fork. I can't say that he says to me, Pass, I have no Trumps.⁹ So he returned to them, singing melodiously, as you know it does good to hear the Voice and Music of these Arcadian Beasts.¹⁰

"When he had come in, they led him into the Stable near the great Horse; he was rubbed down, wisped, curry-combed, had fresh Litter up to his Belly, his Rack full of Hay, his Manger full of Oats; and while the Stable-boys were sifting it he clapped down his Ears,¹¹ to signify to them that he could eat it but too well without sifting, and that so great Honour was not appertaining to him.

"When they had well fed, the Horse questioned the Ass, saying: 'Well, poor Ass, and how goes it with thee? What thinkest thou of this Treatment? And yet thou wouldest not come hither? What sayest thou of it?' 'By the Fig,'¹² answered the Ass, 'which one of my Ancestors ate, and so caused 'c Philemon to die of laughing at it, this is Balm, Sir Charger; but what? this is but half Cheer. Do you never have a Leaping-bout here, your Worships the Horses?' 'What Leaping dost thou speak of, Ass?' asked the Horse. 'Strangles'¹³ take thee, Ass, dost thou take me for an Ass?' 'Ha, ha,' answered the Ass, 'I am a little dull to learn the Court-language of the Gentlemen Horses; what I mean is: Don't you do any charging at all here, your Worships the Chargers?' 'Speak low, Ass,' said the Horse, 'for if the Boys hear it, they will belabour thee so rudely with mighty Blows from the Fork, that thou wilt have no Stomach for thy Leaping-bout. Here we dare not so much as stiffen at the End, were it only for leaking, for fear of these Folk. In everything else we are as happy as Kings.' 'By the Pommel of the Pack-saddle that I bear,' said the Ass, 'I renounce thee,¹⁴ and say, Fye on thy Litter, Fye on thy Hay, and Fye on thy Oats! A long Life to the Thistles of the Fields, since there we leap it as we list. 'Eat less and leap a Stroke every day,' is my Motto: this we count as Hay and Fodder. O, Sir Charger, my Friend, if thou hadst only seen us at Fairs when we hold our Provincial Chapter,¹⁵ how we

⁹ i. 10, 20; iv. 17; Luc. *Macr.* c. 25.

⁹ The reading of the MS. is followed: *Je ne dis qu'il me dict: Passe sans flux. Passe sans flux* occurs in the game of *brelan* or *gleek*.

¹⁰ *Arcadiae pecuaria rudere credas.*

Pers. iii. 9.

¹¹ Fr. *chauvoit des oreilles*. Cf. v. *Prolog.* n. 22.

¹² *by the Fig*. Cf. i. 10, 20; iv. 17.

¹³ Fr. *avives*. *Vives* or *Fives* in English nearly = strangles.

¹⁴ *I renounce thee*, etc. This is, of course, only another version of the fable of the Watch-dog and the Wolf, who preferred his liberty.

Regnare nolo, liber ut non sim mihi.

Phaedr. iii. 7, 27.

¹⁵ *Provincial Chapter*. This term brings the application, if possible, nearer home to the monks and Sorbonnists.

leap it without Stint, while our Mistresses are selling their Goslings and Poultry !'

"Such was their Parting. I have said my Say."

Upon this Panurge ceased, and uttered never a Sound further. Pantagruel prompted him to finish his Subject, but Aedituus answered :

"A Word to the Wise is enough ; I understand very well what you would mean and infer from this Apologue of the Ass and the Horse, but you are bashful ; know that there is nothing here for you ; speak no more of it."

"Yet just now," said Panurge, "I saw an Abbesskite here with white Plumage, whom it would be nicer to ride than lead by the Hand, and if the others are *Dam oiseaux*, she seems to me a *Dame oiselle*, dainty and pretty, I say, and well worth a Sin or two. However, God forgive me ! I meant no Harm therein ; may all the Harm I meant befall me presently."

CHAPTER VIII

How with much ado we got a Sight of the Popejay

THE third Day went on in Feasts and the same Banquetings as the two preceding ones. On that Day Pantagruel earnestly desired to see the Popejay, but Aedituus answered that it was not such an easy Matter to get a Sight of him.

"How?" said Pantagruel, "has he Pluto's Helmet¹ on his Head, the Ring of Gyges² on his Claws, or a Chamaeleon on his Breast,³ so as to make himself invisible to the World?"

"No," replied Aedituus, "but he is by Nature a little difficult of Access. However, I will give order that you may see him, if it may be done."

When he had finished speaking, he left us on the spot nibbling; a quarter of an Hour afterwards he returned, and told us that Popejay was at that hour visible, and led us stealthily and in silence straight to the Cage in which he was squatting, accompanied by two little Cardinjays⁴ and six gross fat Bishjays.

Panurge curiously considered his Shape, Gestures and Bearing, and then cried out in a loud Voice:

"Accursed be the Beast; he looks like a Hoopoe."

¹ *Pluto's Helmet.*

ὅτι "Αἰδὸς παρὶν μὴ μὲν ἴδαι ἑβριμὸς" Ἀπὸ.
Il. v. 845.

² *Gyges' ring*, that made the wearer invisible. Cf. Plato, *Rep.* ii. 359 E, x. 612 B; Cic. *de Off.* iii. 9, § 38.

³ *Chamaeleon on his Breast.* This is one of the things Pliny does *not* believe. "Sinistrum pedem torrer in furno cum herba quae aequae 'chamaeleon' vocetur, additoque unguento, pastillos eos in lignum vas conditos praestare, si credimus,

ne cernatur ab aliis qui habeat" (Plin. xxviii. 8, § 29).

⁴ *two little Cardinjays.* This has been held as a reference to Guy Ascagna Sforza and Alessandro Farnese, nephews of Paul III., who nominated them cardinals in 1534, although they were scarcely 16 years of age. Rabelais speaks of them in a letter dated Rome 1536, in which he uses the word *cardinalicula*. Probably, however, the same satire would apply as well to Julius III., the Pope of this time.

"Speak low," said Aedituus, "in Heaven's Name, for he hath Ears, as was sagely noted by Michael de Matisconis."⁵—

"So hath a Hoopoe," said Panurge.—

"If once he hear you thus blaspheming, you are lost, good People; see there in his Cage a Bason;⁶ from that will proceed Levin-bolts, Thunder and Lightning, Devils and Storms; by which in a moment you will be engulfed a hundred Feet below the Earth."

"It were better to drink and be merry," said Friar John.

Panurge remained in vehement Contemplation of Popejay and his Company, when he perceived below his Cage a Madgehowlet; then he cried out:

"By the Powers, we are rarely taken here with the most open, palpable Decoys.⁷ 'Gad, there is gulling and mulling and cozening by the dozen and more, in this Place. Look there at that Madgehowlet; we're done for, I'll be sworn."

"Speak low, in Heaven's Name," said Aedituus. "It is not a Madgehowlet at all; he is a male Bird; it is a noble Dean."⁸

"But," said Pantagruel, "make Popejay here sing a little for us, that we may hear his harmonious Voice."

Aedituus answered: "He only sings on his Days,⁹ and only eats at his Hours."

"Neither do I," said Panurge, "but all Hours are mine; come, then, let us go and drink with a Will."

"At this moment your Speech is correct," said Aedituus; "if you speak in this way you will never be a Heretic. Let us go; I am of your Mind."

As we returned to our drinking, we perceived an old Bishjay with a green Head, who was huddled up, accompanied by a Suffragan and three Pelicans,¹⁰ rare merry Birds, and he was snoring under an Arbour. Near him was a pretty Abbesskite, who was singing joyously; and we took such Pleasure therein, that we wished all our Members turned into Ears, that we might lose nothing of her Song, and devote ourselves entirely to it, without any other Distraction.

Panurge said: "This pretty Abbesskite is breaking her Head with

⁵ *Michael de Matisconis*. Duchat holds this to be Jean de Matiscone, who published law-books; more likely it was the Bishop of Macon, whom Rabelais met in Rome in 1536, and whom he styles in his letters M. de Mascon (Lacroix).

⁶ *a Bason*, probably the bell used at excommunications.

⁷ *pippés à pleines pipes mal déguipées*, MS.; *équipées*, ed. ? *mal déguisées*.

⁸ *Dean*, Fr. *Chevecier*, with a play on *Chevesche*, Madgehowlet.

⁹ *his Days*, i.e. on the most solemn Church festivals.

¹⁰ Fr. *Soufflagan et trois onocrotales* = Protonotaries. Cf. i. 8, ii. Prol.

singing, and this ugly fat Bishjay only snores all the time. I will make him sing rarely just now, in the Devil's Name."

With that he rang a Bell that was hanging above the Cage; but for all the Ringing he made, Bishjay only snored the louder, and would not sing.

"Perdy, you old Buzzard," said Panurge, "I will make you sing by other Means."

Then he took up a great Stone, and was going to hit him in the Middle, but Aedituus cried out:

"My good Man, smite, strike, slay and murder all the Kings and Princes in the World, by Treachery, by Poison, or any other way, as much as you like; unnestle the Angels from Heaven—for all this you shall get Pardon from Popejay. But touch not these sacred Birds, as you love your Life, your Profit and your Welfare, as well as that of your Relations and Friends, living and dead; even those who are yet to be born after them would feel the Curse of it. Consider well that Bason."

"Twere better, then, to carouse and feast," said Panurge.

"He says well, Master Antitus," said Friar John. "While we are looking on these Devils of Birds, we do nothing but blaspheme; while we are emptying your Bottles and Tankards, we do nothing but praise God. Come, then, and let us drink Toasts. O the rare Device!"

On the fourth Day (after drinking, you understand) Aedituus let us go. We made him a Present of a fine little Knife from Perche,¹¹ which he received more kindly than Artaxerxes did the Glass of cold Water which a Peasant offered him.¹² He thanked us courteously, and sent on board our Ships fresh Relays of all sorts of Provisions, wished us a prosperous Journey, a safe Return for ourselves, and Success in our Undertakings; and he made us promise and swear by *Jupiter Lapis*¹³ that our Return should be through his Territory. Finally he said to us:

"Friends, you will note that there are in the World far more Stones than Men; keep that in Remembrance."

¹¹ Fr. *Perguois*. Cf. iv. 42, n. 3.

¹² Plutarch (*Artax.* c. 5) tells us that Artaxerxes acknowledged courteously the smallest presents, and that when a rustic (*αἰρουρπύδης ἀνὴρ*) gave him some water out of a river in his double hands, he gave him in return a gold cup and 1000 darics.

¹³ Fr. *Juppiter Pierre*, alluding of course to the Pope, the successor of St.

Peter. In concluding a treaty the Romans took the sacred symbols of Jupiter, viz. the sceptre and the flint stone, together with some grass, from his temple. An oath on such an occasion was expressed by *per Jovem lapidem jurare*. The expression is found in Cic. *Fam.* vii. 12, in a letter to the jurist Trebatius, and in Gellius, i. 21, § 4.

CHAPTER IX

How we landed on the Island of Tools¹

* Cf. iv 65, n. 6. HAVING thoroughly well ^a ballasted the Holds of our Stomachs, we had the Wind right aft and hoisted our Mizzen-mainsail, so that in less than two Days we arrived at the Island of Tools, which was deserted and uninhabited. Here we saw a great Number of Trees laden with

Mattocks,	Bill-hooks,
Pick-axes,	Saws,
Hoes,	Adzes,
Scythes,	Shears,
Sickles,	Scissors,
Spades,	Pincers,
Trowels,	Bolts,
Hatchets,	Augers,
and Wimbles ;	

Others bore

Daggers,	Rapiers,
Poniards,	Back-swords,
Stiletos,	Scymetars,
Pen-knives,	Tucks,
Punches,	Bolt-heads,
Swords,	Whinyards.

Whoever would have one of these, had nothing to do but to shake the Tree, and they immediately fell down like Apples. And what is more, as they fell on the Earth they found a species of Grass which was called Scabbard, and they sheathed themselves therein. When they fell, one had to take great Care that they did not fall on one's Head or Feet or

¹ This chapter is adapted from c. 24 of the *Navigation de Panurge*, and may well be an interpolation.

any other Part of the Body; for they fell Point downwards—that was in order to sheathe themselves straight—and would have done for a Man.

There I saw some Halberds. On the Left,² under I know not what Trees, I saw certain kinds of Herbs which grew like

Pikes,	Boar-spears,
Lances,	Partisans,
Javelins,	Prongs,
Halberds,	Trout-staves,

and Spears,

growing upwards. As they touched the Tree, they met with their Points and Blades, each suitable to its Kind. The Trees above them had them already prepared for their Coming, as they grew up, just as you make ready the Robes of little Children, when you want to take them out of their Swaddling-clothes.

Besides, in order that hereafter you may not reject the Opinion of Plato,³ Anaxagoras and Democritus,⁴—were they puny Philosophers?—these Trees seemed to us terrestrial Animals, not differing from the Beasts in this Point, in that they had not Skin, Fat, Flesh, Veins, Arteries, Ligaments, Nerves, Cartilages, Glands, Bones, Marrow, Humours, Matrices, Brain and corresponding Articulations—for they certainly have them, as ^bTheophrastus well infers—but in that they have

Their Head,⁵ that is the Trunk, below;

Their Hair, that is their Roots, in the Earth;

And their Feet, that is their Branches, in the Air;

as if a man were playing at the forked Oak.⁶

And as you, Sufferers, feel afar off in your Legs, in your sciatic Nerves, and your Omoplates, the Approach of Rain, Wind, fair and every Change of Weather, so they in their Roots, Stems, Gums, Marrow, have a Presentiment of what kind of Staff is growing beneath them, and prepare for them Points and Blades suitable.

True it is that in all Things—God excepted—Error sometimes

^b Theoph. *Hist.*
Plant. l. 2, § 6.

² The MS. has the passage down to “under I know not” more than is in the printed edition.

³ This is merely a quotation from Plutarch, *Quæst. Natur.* i. 1, but there are several passages in Plato shewing that he looked upon plants as having a sort of animal life, such as *Phileb.* 22 D, *Sophist.* 233 E.

⁴ Aristotle also (*de Anim.* ii. 3) speaks

of the nutritive soul of plants. In the Aristotelian treatise *de Plantis*, i. 1, it is stated that Anaxagoras, Democritus and Empedocles assigned intellect and cognition to plants.

⁵ *Their Head*, etc. This looks like a repetition of Antiphyphis and her children, iv. 32.

⁶ Fr. *au chesne fourchu*, standing on one's head; one of Gargantua's games, i. 22.

arises ; Nature herself is not therefrom exempt, when she produces monstrous Things and misshapen Animals.

Likewise in these Trees I noted some Fault. For a Half-pike growing high in the Air under these tool-bearing Trees, as it touched the Boughs, encountered a Broom-head, instead of a steel Point ; however, this will do to sweep Chimneys.

A Partisan encountered a Pair of Scissors ; everything is good for something ; this will do to remove Caterpillars from the Gardens.

The Staff of a Halberd encountered the Blade of a Scythe and looked like a Hermaphrodite ; 'tis all one ; it will serve for some Mower. 'Tis a good thing to believe in God.

As we were returning to our Ships, I saw behind I know not what Bush, I know not what People, doing I know not what, and I know not how ; whetting I know not what Tools, which they had, I know not where, in I know not what Manner.

CHAPTER X

How Pantagruel arrived at the Island of Sharping

THE Day following, we came to the Island of Sharping, the very Ideal of Fontainebleau;¹ for the Land there is so lean that its Bones, that is the Rocks, shew through its Skin; it is sandy, barren, unhealthy and unpleasant.

There our Pilot shewed us two little Rocks squared with eight equal Points in the Form of a Cube. By their white Appearance they seemed to me to be of Alabaster, or perhaps covered with Snow; but he assured us that they were of Bone; and in them he said, was the Abode in six Storeys of the twenty Devils of Hazard, who are so much dreaded in our Country, the greatest of which, in Braces and Couples,² he called Double Sices, the smallest Ambaces.

The others between them were Cinques, Quaters, Treys and Deuces.

The others as they fell out together³ he called Sice Cinque, Sice Quater, Sice Trey, Sice Deuce, Sice Ace. Cinque Quater, Cinque Trey and so on consecutively.

Then I observed that there are few Gamblers in the World who are not Invokers of Devils; for as they throw two Dice on the Table, when in great Devotion they cry out:

“Two Sixes, my Friend,” that is the great Devil;

“Ambace, my Darling,” that is the little Devil;

“Quater-deuce, my Children,”

¹ *Fontainebleau* (*Fontaine belle eau*), before it was made into a sumptuous residence by Francis I., was bare and sterile. Some of the old kings used to date their letters “De nos deserts de Fontainebleau.” Benvenuto Cellini was

employed here by Francis I. from 1540 to 1545, during which time it is not improbable that he met Rabelais.

² *Fr. bassons.*

³ *esconleues*, MS.

and so on for the rest, they invoke the Devils by their Names and Surnames; and not only invoke them, but style themselves their Friends and Familiars.

True it is, these Devils do not always come at their Wish on the Instant; but in this they are excusable; they were elsewhere, according to the Date and Priority of their Calls. For all that, we must not say that they have not Senses or Ears. They have, I can tell you, very fine ones.

Then he told us that around and on these square Rocks there had been more Breakage and Shipwreck, Losses of Life and Property, than about all the ^aSyrtes, ^bCharybdis, Sirens, Scylla, ^cStrophades and Whirlpools in all the Ocean.

I readily believed him, calling to mind that formerly among the wise Egyptians Neptune was designated in Hieroglyphics as the ^dfirst Cube, Apollo by an Ace, Diana by a Deuce, Minerva by Seven, and so forth.

There also he told us was a Flask of San-graal,⁴ a most Divine thing and known only to few. Panurge by sweet Entreaties so wrought upon the Syndics of the Place that they shewed it us; but it was with three times more Ceremonies and Solemnity than they shew the Pandects of Justinian⁵ at Florence, or the Handkerchief of Veronica⁶ at Rome. I never saw so many fine Wrappings,⁷ so many Flambeaux, Torches, Links and Jewels.⁸ After all, that which was shewn us was the Visage of a roasted Rabbit.

There we saw nothing else worth speaking of, except ^e"Good Face," Wife of "Bad Luck," and the Shells of the two Eggs formerly laid and hatched by Leda, from which were born Castor and Pollux, fair Helen's Brothers; the Syndics gave us a Piece of them for some Bread.

⁴ Rabelais here falls into the error of taking *Sang-rael* as Royal blood instead of *San-graal*, Holy Cup in which Christ's blood, gathered up by Joseph of Arimathaea, was preserved through the centuries and formed the "quest" of various knights. Cf. iv. 42, n. 5.

⁵ The *liber Pandectarum* was transcribed at Constantinople in the beginning of the 7th century, and successively transported by the accidents of war and commerce to Amalfi, Pisa and Florence. Pisa was taken by the Florentines in 1406, and in 1411 the Pandects were transported to the capital. They were bound in

purple, deposited in a rich casket, and shewn to curious travellers by the monks and magistrates bareheaded, and with lighted tapers (Gibbon, c. 44 and note).

⁶ The so-called *Vera Icon* kept in St. Peter's. The saint is supposed to have lent Christ the handkerchief on the way to Calvary and the impression of His face to have remained on it. Cf. Dante, *Par.* xxxi. 103-108.

⁷ *santal* or *cedal*, properly the wrappings of the Sacraments.

⁸ Reading *agiaux* with Esmangart, followed by MM. des Marets and Moland, instead of *agios*.

^a Herod. ii. 32,

250.

^b Hom. *Od.* xii.

^c Virg. *Aen.* iii.

210.

^d Plut. *Is. et*

Osir. c. 10, 354 P;

vit. Thes. c. 36

fin.

^e Cf. iv. 9, n. 16.

As we left, we bought a whole Tun of Hats and Bonnets⁹ of Sharping, by the Sale whereof I doubt we shall make but little Profit; and I believe that in using them those who shall buy them of us will make still less.

⁹ *i.e.* cardinals' red, bishops' green hats, and canons' black caps, or perhaps only the black caps of the Protonotaries or Acolytes. This is aimed probably at the trade and speculation, which was not uncommon, in Church dignities. M. Fleury here suggests that a comparison is intended between those who wish to repair their fortunes by gambling and the collectors of false antiquities and relics.

CHAPTER XI

*How we passed the Wicket inhabited by Grippeminaud, Arch-duke of the Furred Cats*¹

SOME Days afterwards, after several times just missing Shipwreck, we passed by Condemnation, which is a desert Island. We also passed the Wicket, at which Point Pantagruel would not go ashore; and he did well, for we were there made Prisoners, and indeed arrested by Order of Grippeminaud, Arch-duke of the Furred Cats, because one of our Company wished to sell to a grasping Serjeant² some of the Hats from the Sharping Island.

The Furred Cats are Creatures very terrible and frightful; they devour little Children, and feed from marble Stones.³ Pray tell me, my Topers, if they ought not to have snub Noses? They have the Hair on their Skin not growing outwards, but concealed within;⁴ and they bear for their Symbol and Device, all and each of them, a gaping Pouch, but not all in the same Manner; for some wear it fastened from their Neck,

others like a Scarf,
others on their Breech,
some on their Paunch,
others on their Side,

and all this for mysterious Reasons.

Also they have their Claws so strong, long and steel-pointed, that

¹ Fr. *Chats Fourrés*, with a pun on *chaffourés*, blotted, blurred, bescribbled.

² Fr. *Serrargent*, a poor pun on *Sergent*. The MS. here reads: "Because one of our company had beaten the Catchpole as we passed Procuration." Cf. iv. 16.

³ An allusion to the marble pavement of the great chamber, or perhaps to the marble table of the Palace of Justice.

⁴ *concealed within*, referring to the fur-lined robes of the lawyers.

nothing escapes them, when once they have got it within their Clutches ;
and they cover their Heads,

some with Caps with four Gutters or Cod-pieces,
others with Caps worn hind-before,
others with mortar-like Caps,⁵
others with mortarified Head-gear.

Eftsoons the Den we entered, when a Wight,
A Caitiff vile, who lived on daily Scraps,

to whom we had given a Half-teston, said :

"Good people, God grant that you may soon come out of there in Safety. Consider well the Countenance of these sturdy Pillars, Buttresses of Grippeminaudick Justice ; and observe, that if you should live yet six Olympiads and the age of two Dogs more,⁶ you would see these Furred Cats Lords of the whole of Europe, and in peaceful Possession of all the Estates and Domains that are therein, if among their Heirs were not suddenly destroyed and lost, by divine Punishment, the Goods and Revenue by them unjustly acquired.⁷ Take this from an honest Beggar.

"Among them reigns the Sixth Essence,⁸ by means of which they grip, devour and defile everything. They hang, burn, quarter, behead, murder, imprison, spoil and waste everything, without Distinction of Right or Wrong ; for among them

Vice is called Virtue,
Wickedness is surnamed Goodness,
Treason bears the Name of Loyalty,
Larceny is styled Liberality ;

Plunder is their Motto, and when acted by them, is approved by all men, except, please, the Heretics ;⁹ and all this they do with sovereign and irrefragable Authority.

⁵ Fr. *mortier* is a kind of round cap with four corners, worn by the Presidents of the Courts of Justice. Cf. iv. 53, n. 12.

⁶ *six Olympiads*, etc., i.e. $6 \times 4 + 2 \times 15 = 54$ years. Cf. v. Prol. n. 33.

⁷ With reference to the proverb. Cf. iii. 1, n. 12 :

De male quæsitis vix gaudet tertius hæres.

⁸ *Sixth Essence*. The fifth essence (*πεντη ὀβολα*) of the Pythagoreans is the most perfect and absolute of all beings, viz. æther. The alchemists of the Middle Ages borrowed the phrase to signify the

last, the most sublimated degree of analysis possible. Rabelais ludicrously gives one degree of "abstraction" still finer to the lawyers.

⁹ *the Heretics*. This quasi-praise of the much-maligned "Heretics" is very deftly inserted. They were so pitilessly sought out and burnt at this time that the charge alone often secured a condemnation, and Grippeminaud himself, who was senseless to all notions of justice, is cleverly represented by Rabelais as afraid of this charge. Cf. cc. xii. *fin.* and xiii. *init.*

"As a Sign of my Prognostic, you will notice that there the Mangers are above the Racks¹⁰—remember this some day—and, if ever Plagues come in the World, or Famines, Wars, Whirlpools, Cataclysms, Conflagrations, or other Misfortune, do not attribute or refer them

To the Conjunctions of the maleficent Planets,
To the Abuses of the Court of Rome,
To the Tyrannies of the Kings and Princes of the Earth,
To the Imposture of the Cowled hypocrites, Heretics, false Prophets,
To the Malignity of the Usurers, Coiners and Clippers,
To the Ignorance, Impudence and Imprudence of the Physicians,
Surgeons, Apothecaries,

Nor to the Perversity of Adulteresses, Poisoners and Infanticides ;

"Attribute the whole to the enormous, ineffable, incredible, incalculable Wickedness, which is continually being forged and practised in the Workshop of the Furred Cats ; and it is no more known in the World than the ^a Cabala of the Jews. For this reason it is not detested, corrected, and punished, as it should be by rights. But if it is some day displayed and manifested to the People, there is not and never was

An Orator so eloquent that he could by his Art keep back,
Or a Law so rigorous and Draconic that by Fear of Punishment it could save,

Or Magistrate so powerful that by Force he could prevent the People from having them all burnt alive in their felon Burrows ; their own Children, their own Furred Kittens, and their other Relations would hold them in Horror and Abomination.

"For this Reason, as ^b Hannibal, under solemn and religious Oaths, received Commandment from his Father Hamilcar to pursue the Romans with Hatred, as long as he should live, so have I received Injunction from my late Father to remain outside here, awaiting the Time when Heaven's Thunder shall fall within there, and reduce them to Ashes, like the other Titans, profane and God-opposing Wretches, since Mankind are so much hardened and callous to the Blows,¹¹ that they either do not remember, perceive, or foresee the Wrong that these men have caused, are causing, or will cause, or, if they do perceive it, they dare not, or will not, or cannot exterminate them."

"Selah !" ¹² said Panurge. "Ha ! no, no, in Heaven's Name, I go

¹⁰ *the Mangers are above the Racks.* The meaning is that the judge's benches are above the tables of the clerks of arraigns, where were the papers, the provender of the Law-cats.

¹¹ MS. *ou tant sont les coups adoués ; Ed. tant et tant sont des corps endurcis.*

¹² MS. *Cela.* M. *Sela?* Lacroix, *Qu'est ce cela?* *Selah* is the Hebrew word occurring occasionally in the Psalms.

^a Cf. ii. Prol. n.
² iii. 15.

^b Liv. xxi. 1, § 4.

not thither ; come back, come back, I say, in Heaven's Name ;

This noble Beggar hath me worse affray'd
Than if in Autumn Fire from Heaven had fallen."¹⁵

As we returned, we found the Door shut close, and we were told that it was as easy to get in there as into Avernus,¹⁴ but to get out was the Difficulty, and that we should by no means come out thence, but by Order and Discharge of the Court ; for this sole Reason that one does not go from a Fair as from a Market,¹⁵ and that our Feet were dusty.¹⁶

The worst of it was, when we came in through the Wicket ; for we were brought, to get our Order and Discharge, before the most hideous Monster that ever was described. They called him Grippeminaud.

I know not what to compare him to better than a Chimaera, or a Sphinx, or a Cerberus ; or rather to the "Image of Osiris, as the Egyptians represent him, with three Heads joined together, one of a roaring Lion, one of a fawning Dog, and one of a ravening Wolf, twined about with a Dragon biting his own Tail, and with fiery Rays shooting out around him.

* Macrob. *Sat.*
l. 20, § 13.

His Hands were full of Gore,
His Claws like a Harpy's,
His Muzzle like a Raven's Bill,
His Tusks like those of a four-year-old Boar,
His Eyes flaming like the Jaws of Hell.

All this was muffled with Mortars interlaced with Pestles.¹⁷ There was nothing to be seen but his Claws.

His Seat and that of the Warren-cats, his Collaterals, was a long Rack, quite new ; above which, in reverse of the usual Way, were set up Mangers very large and stately, as the Mumper told us. Over the

¹⁵ *in Autumn*, etc. This is a parody of a couplet of Marot :

Incontinent qui fut bien estonné ?
Ce fut Marot plus que s'il eust tonné.
Eptre au Roi.

Thunder at the end of autumn was looked upon as the precursor of dreadful calamities.

¹⁴ *Avernus* (MS. *taverne*). This is of course an echo of the lines :

facilis descensus Averno

Sed revocare gradum superasque evadere ad auras
Hoc opus, hic labor est.

Virg. *Aen.* vi. 126.

¹⁵ *go from a Fair*, etc. The meaning is that a fair lasts the whole day, while

one can get from a market at pleasure.

¹⁶ *our Feet were dusty*. This refers to an old sort of tribunal to expedite justice at fairs among foreign merchants. In England there was the same kind of court and nomenclature, *Court of pie powder* (Blackstone, iii. 47). Cf. also Du Cange in verbo *pede pulverosi*. The meaning is that we had to go before the summary jurisdiction of the judges of the fair, who were not likely to be favourable to *strangers with dusty feet*.

¹⁷ *Mortiers à pilons* are properly square caps, but an allusion is intended to the pestles and mortars in which the suitors were brayed.

principal Seat was the Picture of an old Woman, holding in her right Hand a Scabbard of a Sickle, and in her left a Pair of Scales, and wearing Spectacles on her Nose. The Scales of the Balance were a Pair of velvet Pouches, one full of Bullion and hanging down, the other empty and raised high above the Middle of the Beam. And I am of Opinion that this was the Portrait of Grippeminaud's Justice, widely differing from the ^d Institution of the ancient Thebans, who set up the Statues of their Dicasts or Judges, after their Death, in Gold, Silver or Marble, according to their Deserts, all without Hands.

^d Plut. *Is. et*
Or. c. 10, 355 A.

When we were brought before him, Men of I know not what Sort, all clothed with Pouches and Sacks, with great Strips of Writing, made us sit down on a Stool.

Panurge said to them: "Vagabonds, my Friends, I am only too well off as I am, standing. Besides, this Stool is too low for a man who has new Breeches and a short Doublet."¹⁸

"Sit you down there," they answered, "and don't want telling again. The Earth will immediately open to swallow you all up quick, if you fail to answer as you should."

¹⁸ *new Breeches* are not too com- doublet, would make a man a ridiculous-
dious; this, combined with a short figure on a "stool of repentance."

CHAPTER XII

How Grippeminaud propounded a Riddle to us

WHEN we were seated, Grippeminaud in the middle of his Furred Cats said to us in a furious and hoarse Voice :

“ Ha now ! ha now ! ha now ! ”¹—

“ A Drink, a Drink now ! ” muttered Panurge, between his Teeth.—

“ A pretty Being, young and white all over,
Conceived, without a Sire, a swarthy Son ;
And gave it Birth sans Pain —the tender Thing—
Although it issued like a Viper forth,
By gnawing, to its mighty great Disgrace,
Impatiently through th’ other of her Sides ;
And then it boldly crossed o’er Hill and Dale,
Flying through Air, or ramping on the Earth,
So that the Friend of Wisdom was amazed,
Who thought it was a Human Animal.

Ha now, answer me,” said Grippeminaud, “ this Riddle, and solve it for us out of hand—ha now.”

“ Gad now,” I answered, “ if I had a Sphinx at home, Gad now, as Verres² one of your Precursors had, then by Gad I could solve your Riddle, egad ; but certes, I never was there,³ and am, egad, quite innocent in the Matter.”

“ Ha now,” said Grippeminaud, “ by Styx, since thou wilt give no other Answer, ha ! I will shew thee ha ! that thou hadst better have

¹ Fr. *Or ça, or ça*. Properly particles of resumption in a speech, but repeated here by Grippeminaud *ad nauseam*, and intended to refer to the gold-grasping proclivities of the lawyers. Possibly also intended to refer to a trick of speech in some well-known jurist.

² Verres, the most rapacious of the governors of Sicily, was prosecuted by Cicero and defended by Hortensius. In

one of his speeches Cicero made an insinuation against Verres ; Hortensius retorted that he was not clever at riddles. The other promptly rejoined : “ And yet you have the Sphinx at home,” referring to a silver statuette of the Sphinx, which Verres had given him out of the plunder. Plut. *Apopk.* (Cic.) 205 B.

³ *je n’y estois mye* occurs as a speech of the fool Caillette in Des Periers, *Nov.* 2.

fallen into Lucifer's Paws ha! and all the Devils ha! than in our Clutches ha! Ha! thou seest them well enough! Ha! Villain, dost thou plead Ignorance ha! as a Matter that deserves to escape our Tortures?⁴

"Ha! our Laws are like Cobwebs; ha! your silly little Flies and Butterflies are taken therein; but your big malefactor Wasps break them and pass through them.⁵ Ha! Ha! in like manner we do not hunt out the great Robbers and Tyrants; ha! they are too hard to digest, and they would bemaule us; ha! 'tis you gentle silly Innocents ha! You shall be rarely innocented⁶ here: ha! The Great Devil shall sing Mass among you ha!"

Friar John, unable to endure that Grippeminaud should have gone on at this Rate, said to him:

"O Master Devil-in-a-frock, how can you wish him to answer in a Case he knows nothing about? Will not Truth serve your turn?"

"Ha! How now?" said Grippeminaud, "this is the first Time, since I have ruled here, ha! that any one has spoken without being first interrogated. How is this? who has let loose this mad Fool on us?"

"Villain, thou hast lied," said Friar John, through his set Teeth.

"Ha! Sirrah, thou shalt have Business enough ha! when it comes to thy Turn to answer."—

"Scoundrel, thou hast lied," said Friar John to himself.—

"Dost thou think that thou art in the Forest of the Academy ha! among the lazy Hunters and Searchers after Truth?⁷ Ha! we have other Fish to fry here, I can tell you. Ha! here people have to answer, ha! I say, ha! categorically of what they are ignorant; they have to confess that they have done those things which they have not done; they must protest that they know what they never learnt. Ha! they must be patient perforce, for all their Rage, ha! Ha! here the Geese are plucked without cackling. Ha! thou art speaking without a Letter of Attorney; ha! I see it clearly. Ha! mayst thou be wedded to a burning Fever and Ague, ha!"

"O you Devil," cried Friar John, "Arch-devil, Proto-devil, Panto-devil, so you would marry the Monks, would you? Ho! ho! a Heretic! a Heretic! I proclaim thee for a Heretic!"

⁴ Cf. *ignorantia legis non excusat*.

⁵ Cf. D. Laert. (*Solon*) i. § 58; Plut. *Solon*, c. 5; H. Estienne, *Apol. pour Hérod.* c. ix.; La Fontaine, *Fab.* ii. 16:

Où la guêpe a passé, le moucheron demeure.

⁶ *innocented*. There was an old custom

on Innocents' Day (Dec. 28) to whip little girls who were found still in bed. This was called *innocenter*. Cf. *Heptam.* Nov. 45; Cl. Marot, *Epigr.* vii.

⁷ With reference to Horace's line:

Atque inter silvas Academi quaerere Verum.

Ép. ii. 2, 45.

CHAPTER XIII

How Panurge expoundeth Grippeminaud's Riddle

GRIPPEMINAUD, making Countenance not to hear this Remark,¹ addressed himself to Panurge saying: "How now, how now, how now, Gormandiser, have you nothing to say to this?"

"Reverend Father in the Devil," answered Panurge, "ha! i' the Devil's Name, I see clearly that the Plague is upon us here, ha! i' the Devil's Name; seeing that Innocence with you is in no Safety, and that the Devil sings Mass with you, by the Devil là! I beseech you, let me pay for all, by the Devil là; and to let us go, for it has stopped raining² ha! Devil take you là!"

"Go to," said Grippeminaud; "ha! never for these three hundred Years has it happened ha! that any one escaped from here without leaving some Hair behind him at least, ha! or more often his Hide ha! For why, it would mean ha! that men were unjustly treated here before us, ha! and that you were unjustly convened ha! and unjustly dealt with before our Court, ha! Well, poor Devil thou art, ha! but thou shalt be poor Devil many times over ha! if thou dost not answer the Riddle propounded. Quick ha! What does it mean? ha!"

"It means, Friend Midas,³ Devil take you là!" quoth Panurge, "a black Weevil born of a white Bean, coming forth from the Hole he had made by gnawing it, Devil take you là! which Weevil sometimes flies and sometimes crawls on the Earth, Devil take you là! whence it was esteemed by Pythagoras, the ^a first *Lover of Wisdom*—Philosopher in Greek—to have received from elsewhere by Metempsychosis a human Soul, Devil take you là! Now if you People here were Men, Devil take you là! after a shameful Death, according to his Opinion, your Souls

^a Diog. Laert.
Proem. § 12.

¹ It seems worthy of notice here that even Grippeminaud shews some fear of a charge of heresy, which at that time was so easy to get up.

² *il ne pleut plus*, MS., i.e. there is a good interval for us to go.

³ *Midas* is in the MS., not in the edd.

would enter into the Body of Weevils, Devil take you là ! for in this Life you gnaw and devour all Things ; so in the next World

You shall gnaw (so Fate decides),
Like Vipers,⁴ your own Mothers' Sides.

There's for you, Devil take you là."

"'Sbody," said Friar John, "I do most heartily wish that the Hole in my Breech could be turned into a Bean, and gnawed all round by these Weevils."

This said, Panurge threw into the Middle of the Court a huge leather Purse full of Sun-crowns. At the Jingling of the Money-bag all the Furred Cats began to make play with their Claws, as though they had been Fiddlers playing a Run. And they all cried out with a loud Voice : "These be the Spices⁵ of the Suit. 'Twas a mighty pretty Suit, very dainty and well-spiced ; they be noble Folk."

"Ha !" said Panurge, "'tis Gold, I say, Sun-crowns."

Quoth Grippeminaud : "The Court understands it. Ha indeed, ha indeed, ha indeed ; go, my Children, and pass forth. Indeed we are not such black Devils as we are painted, indeed, indeed."

As we came forth from the Wicket, we were conducted right to the Harbour by certain highland Clawyers.⁶ Before we went aboard our Ships, we were advised by them that we were not to go on our way without first having made seignorial Presents to the Lady Grippeminaud, as well as to all the Furred Kittens ; otherwise they were commissioned to take us back to the Wicket.

"Muck," answered Friar John ; "we'll e'en go aside here and dive to the Bottom of our Pockets and satisfy everybody."

"Pray, Gentlemen," said the Clawyers, "do not forget the Wine for the poor Devils" [to drink your Health].

"Never fear !" said Friar John ; "the poor Devils never have their Wine forgot : that is remembered in all Countries and in all Seasons."

⁴ *Like Vipers*. This superstitious belief about the young vipers is to be found in Pliny, x. 62, § 82 ; Herodotus, iii. 109 ; Shakespeare, *Pericles*, i. 1, 64. Cf. Sir Thomas Browne, *Pseud. Ep.* iii. 16.

⁵ *Spices of the Suit*. In former times advocates used to give the judges *dragles* et *confitures* as complimentary thanks for a favourable decision. These were afterwards changed into money and became a

veritable tax. Cf. iii. 39 and Molière, *Fourb. de Scapin*, ii. 8.

⁶ *Fr. Griffons*, with a pun on *greffiers*, the officers of the court. The officers of this court are appropriately called Griffins, who were (Pliny, vii. 2, § 2) the diggers and guardians of the gold : "Arimaspis . . . bellum assidue est cum *Grypsis*, ferarum volucris genere, quale volgo traditur eruente ex cuniculis aurum, mira cupiditate et feris custodientibus et Arimaspis rapientibus."

CHAPTER XIV

How the Furred Cats live on Corruption

FRIAR JOHN had not finished speaking, when he perceived seventy-eight¹ Galleys and Frigates arriving at the Harbour. Upon this he at once ran to ask for News, and at the same time to learn with what Merchandise the Vessels were laden; and he saw that they all had Cargoes of Venison, Hares, Capons, Wood-pigeons, Swine, Kids, Plovers, Pullets, Ducks, Teal, Goslings and other sorts of Game. Among them also he perceived some Pieces of Velvet, Satin and Damask.

Upon this he questioned the Travellers whither and to whom they were carrying these dainty Goods. They answered that it was to Grippeminaud, to the Furred Cats, male and female.

"How then," said Friar John, "do you call those Spicy² things there?"

"Corruption," answered the Travellers.

"So, then, they live on Corruption," said Friar John; "in Generation shall they perish.³ By the Powers, it is so. Their Fathers devoured the good Gentlemen, who according to their Estate practised themselves in Hawking and Hunting, so as to be trained and inured to Toil in time of War; for Hunting is as it were a Mimicry of Battle, and^a Xenophon did never lie therein, when he wrote that all good Warrior Chieftains did come from Hunting, as from the Trojan Horse. I am no Scholar, but I have been told so, and I believe it. The Souls of these brave Men, according to the Opinion of Grippeminaud, after their Death enter into Boars, Stags, Roebucks, Herons, Partridges and other such Animals, which they had ever loved and hunted in their former

^a Xen. *de Ven.*
I, § 18.

¹ The MS. and editions have *soixante* in the Fourth and Fifth Books.
et huit, but Motteux must be right in

² Fr. *drogues*.

translating *soixante-dix-huit* 78, the number so strangely affected by Rabelais

³ A recollection of 1 Cor. xv. 42, and Joh. xii. 26.

Life.⁴ Then these Furred Cats, after having destroyed and devoured their Castles, Lands, Demesnes, Possessions, Rents and Revenues, still seek to have their Blood and their Soul in the other Life.

"What an honest Mumper was that, who gave us Warning thereof by the Sign of the ^b Manger set up above the Racks!"

"Nay, but," said Panurge to the Travellers, "Proclamation has been made by the Great King that no one, under penalty of the Halter, should take Stags or Does, Boars or Roebucks."

"That is true," answered one of them for the rest; "but the Great King is so good and kind, and the Furred Cats are so curst and thirsting after Christian Blood, that we have less Fear in offending the Great King, than Hope of Life if we do not maintain these Furred Cats by such Corruptions; particularly, as to-morrow Grippeminaud is marrying a Furred Catkin of his to a huge Tybert, a well-furred Cat.

"In times past they used to be called Chaw-hay, but alas! they chaw no more of it; we now call them Chaw-hares, Chaw-partridges, Chaw-woodcocks, Chaw-pheasants, Chaw-pullets, Chaw-roebucks, Chaw-rabbits, Chaw-pigs; for on no other Viands are they fed."

"Muck, muck," said Friar John; "next year they will be called Chaw-stronts, Chaw-dung, Chaw-filth.

"Will you trust to me?"

"Yea verily," answered the Company.

"Let us do two Things," said he. "First, let us seize all this Game which you see here; for I am ^ctired of salt Meats; they heat my Hypochondres; I mean, paying well for them; secondly, let us return to the Wicket and put to sack all these Devils of Furred Cats."

"Without fail," quoth Panurge, "I go not thither; I am a little shy by Nature."

⁴ This idea, slightly modified, must with perhaps a reminiscence of the *Aeneid*, be taken from Plato, *Rep.* x. 620 A B, vi. 642-655.

CHAPTER XV

How Friar John of the Trencherites resolves to put to sack the Furred Cats

"By the Virtue of my Frock," said Friar John, "what a Voyage is this that we are making here? 'Tis a Voyage of Dung-beetles. We do nothing but fizzle and f—t, and squatter and dote, and do nothing. Copsbody, 'tis not in my Nature; if I be not always doing some heroic Act, I cannot *sleep well o' nights. Did you, then, take me as Companion in this Voyage to sing Mass and confess you? By Easter Sunday,¹ the first of you that shall come to me shall have enjoined him for Penance, as a good-for-nothing Coward, to throw himself into the Sea, in ^b Deduction from the Pains of Purgatory; throw himself Head first, I say.

* Cf. Juv. iii.
278, Prov. iv. 16.

^b ii. 22, iii. 46^d.

"What was it brought Hercules to Fame and eternal Renown? Was it not that in roaming through the World he rid the Peoples of Tyrannies, Errors, Dangers and Distress? He put to Death all Brigands, all Monsters, all venomous Serpents and hurtful Creatures.

"Why do we not follow his Example, and do as he did, in all the Countries that we pass through? He destroyed the Stymphalides, the Lernaean Hydra, Cacus, Antaeus and the Centaurs. I am no Scholar; those that are tell me this. In imitation of him let us destroy and put to the sack these Furred Cats—they be very Devils²—and deliver this Country from their Tyranny.

¹ Fr. *Pasques de soles*, in imitation of Louis XI.'s well-known *Pasques Dieu*.

² Fr. *tiercelets de diables*. The *tiercelet* is the male falcon, which is only about a *third* of the size of the female and not so fierce. Rabelais, however, uses the

word as an intensive, *plus tiercelet de Job*, iii. 9. Aelian he calls a *tiercelet de menterie*, a thorough-paced liar, v. 30, n. 4. Cf.

O for a falconer's voice
To lure this *tassel-gentle* back again!
Rom. and Jul. ii. 2, 160.

"As I renounce Mahound, if I were as strong and puissant as he was, I would not ask your Help or Advice in the matter. Come, shall we go? I assure you we shall slay them easily, and they will take it patiently. I have no Doubt of it, since they have patiently endured more Abuse from us than ten Sows could swill Hog-wash. Let us go.

"For Abuse and Dishonour they care nothing, I say, provided they have Crowns in their Pouch, nay, were they all of Dung;³ and we should destroy them perhaps, like Hercules; what we want is the Command of Eurystheus,⁴ and nothing else for the present; unless that I wish Jupiter would walk among them for two short Hours in the Form⁵ in which he formerly visited Semele, his Mistress, the first Mother⁶ of the good Bacchus."

Quoth Panurge: "God hath been right merciful to let us escape from their Clutches. I return not thither, as far as in me lies. I feel myself still troubled and scared by the Distress that I suffered there, and I was there grievously vexed, for three Reasons:

the first, that I was vexed there;

the second, that I was vexed there;

the third, that I was vexed there.

"Listen here with thy right Ear, Friar John, my left Cod; every time and as many times as thou shalt wish to go to all the Devils, before the Tribunal of Minos, Aeacus, Rhadamanthus and Dis, I am ready to bear thee Company inseparably, with thee to pass over Acheron, Styx, Cocytus, to drink full Bumpers of the River Lethe, to pay for both of us the Fare for his Bark to Charon. But to return to that Wicket, if thou hast no Will to go alone, get for thyself other Company than mine. I return not thither; let this Word be to thee a Wall of Brass.⁷ Unless I be taken there by Force and Violence, I'll not go near as long as I live this Life, any more than Calpè will come over to Abila.⁸

"Did Ulysses go back into the Cyclops' Cave to fetch his Sword?

³ *lucri bonus est odor ex re*
Qualibet.

Juv. xiv. 204.

⁴ *Eurystheus*, king of Argos, who was made senior to Hercules, by the contrivance of Juno (as *Lucina*), and consequently his taskmaster.

⁵ *i.e.* surrounded by death - doing thunder and lightning.

⁶ *first Mother*, the *second* mother being Jupiter's thigh, in which he was sewn till the due time of his birth. Cf. *Lucian*, *Dial. Deor.* c. 9; *Eur. Bacchae*, 295.

⁷ *hic murus ahenus esto,*
Nil concire tibi, nulla pallescere culpa.
Hor. Epod. i. 1, 60.

⁸ *Calpè* and *Abila*, the Pillars of Hercules, the mountains on each side the Straits of Gibraltar.

By Jove, he did not. I have left nothing behind me at the Wicket ;⁹ I will not return thither."

"O brave Heart," said Friar John, "and noble Companion, with palsied Hands ! But let us pay our Shot in Speech, according to Scot, the subtle Doctor. Why was it, and what moved thee to fling to them thy Purse full of Crowns ? Had we too many of them ? Had it not been enough to throw to them a few clipped Testons ?"

"Because," answered Panurge, "at every Period of his Speech Grippeminaud opened his velvet Pouch exclaiming :

"'Gold here ha, Gold here ha, Gold here ha !' From that I made a shrewd Guess that we might get off free and be delivered and escape by throwing them 'Gold here by Gad, Gold there by all the Devils' ; for a velvet Pouch is no Depository for Testons or small Coin ; it is a Receptacle for Sun-crowns.¹⁰ Hark'ye, Friar John, my little Codling. When thou hast roasted as much as I have, and been roasted as I have been,¹¹ thou wilt talk another Language ; but by their Injunction, we were bound to go forth."

The scurvy Companions still waited at the Port in expectation of some Small coin, and seeing that we wished to set sail, addressed themselves to Friar John, advising him that he should not pass further forth without paying the Wine of the Apparitors, according to the Assessment of the Spices.

"By 'Saint Hurluburlu," said Friar John, "are you still here, you Griffins of all the Devils ? Am I not vexed enough here already without your plaguing me further ? Copsbody, you shall have your^d Wine and that directly ; I promise you faithfully."

^c v. *Prolog.* n. 4.

^d Cf. *ii.* 18, n. 13.

With this he lugged out his Cutlass, and came out of the Ship, fully resolved to slay them Hip and Thigh, but they made off full Scamper, and we saw them no more.

However, we were not yet out of Trouble, for some of our Sailors by Pantagruel's Leave, while we were before Grippeminaud, had betaken themselves to a Hostelry near the Harbour, to feast and refresh themselves a while. I know not whether they had paid their Reckoning or

⁹ The elder Cato in Plutarch, *Cato Maj.* c. 9, speaking in the Senate of the return of Polybius to Achaia, which had been granted, when the Greek refugees came again before the Senate and wished to be rehabilitated, remarked that it was like Ulysses wanting to go back for his cap and girdle, which he had left in Polyphemus' den.

¹⁰ *Hos nisi de flava loculos implere moneta.
Non decet : argentum vilis ligna ferant.
Mart. xiv. 12.*

¹¹ The obvious reference is to *ii.* 14, where Panurge was being roasted by the Turks ; but there must be a covert reference to the burning and being burnt that was going on all round, on the charge of heresy.

not; however it was, an old Hostess, seeing Friar John ashore, made great Complaints to him in presence of a Sergeant, Son-in-law of one of the Furred Cats, and two Bailiffs as Witnesses.

Friar John, out of patience with their Prating and Charges, asked them :

"Scurvy Companions, my Friends, do you wish to say summarily that our Sailors are not honest Folk? I maintain the Contrary. By Justice I will prove it you, that is, by Master Cutlass here."

With these Words, he flourished his Cutlass. The Peasants took to their Heels full Scamper. There remained only the old Hag, who protested to Friar John that his Sailors were honest Folk; what she complained of was that they had paid nothing for the Bed on which they had rested after Dinner, and for the said Bed she demanded five Touraine Shillings.¹²

"In good sooth," said Friar John, "it is very cheap. They are ungrateful, and will not always find such a Bargain. I will pay for it willingly, but I should like to see it."

The old Woman took him to the House and shewed him the Bed, and having praised all its good Qualities, she said she was not asking too much if she wanted five Shillings for it. Friar John gave her five Shillings, and then with his Cutlass ripped up the Feather-bed and Bolster and threw the Feathers out of the Windows. Meantime the old Hag came down crying "Help" and "Murder," and fell to gathering up her Feathers.

Friar John, not heeding this, carried off the Quilt, the Mattress and both the Sheets to our Ship, without being seen by any one, for the Air was full and darkened with Feathers as with Snow;¹³ and he gave them to the Sailors. Then he said to Pantagruel :

"Here the Beds are much cheaper than in Chinonais, although there we had the celebrated Geese of Pautillé;¹⁴ for the old Woman only asked me five dozen Deniers for a Bed, which in Chinonais would be worth not less than twelve Francs."¹⁵

As soon as¹⁶ Friar John and the rest of the Company were aboard,

¹² *sols Tournois*. Cf. iii. 37, n. 13.

¹³ There is a story in Herodotus (iv. 7, 31) about the Scythians mistaking the snow for feathers, and the air being darkened with them, which may be the foundation of this story.

¹⁴ Gargantua's cows came from Pautillé (i. 7).

¹⁵ Benvenuto Cellini played a trick of

this kind on his host at Chioggia in the year 1535. See his *Memoirs*, lib. i. c. 79. Rabelais may have heard it from Cellini himself, but could not have seen it, as the *Life* was not published till 1728.

¹⁶ *As soon as*, etc. What follows to the end of the chapter is not in the MS. The 16th chapter is also omitted in the MS.

Pantagruel set sail. But so violent a Scirocco arose that they lost their Course, and as though they were again straying into the Land of the Furred Cats, they entered into a huge Gulph, and as the Sea ran terribly high, a Ship-boy at the Top of the Mast cried out that he saw again the dreadful Abode of Grippeminaud ; whereat Panurge, out of his Wits with Fear, cried out :

“Master, my Friend, in spite of the Winds and the Waves, turn the Ship’s Head about. O my Friend, let us not return to that cursed Country, where I left my Purse.”

So the Wind carried them to an Island, where however they did not dare to land at first, but came in about a Mile from there, near some huge Rocks.

CHAPTER XVI

*How Pantagruel came to the Island of the Apedefts¹ with long
Claws and crooked Paws, and of the terrible Adventures
and Monsters which he saw there*

As soon as we had cast Anchor and made fast the Ship, the Pinnace was put over. After the good Pantagruel had offered up Prayers and given Thanks to the Lord God for having saved and delivered him from so great and perilous a Danger, he and all his Company went on board the Pinnace, to go ashore, which was very easy for them to do ; for, as the Sea was calm and the Winds laid, they soon got to the Cliffs.

As soon as they were ashore, Epistemon, who admired the Situation of the Place and the strange Shape of the Rocks, descried some of the Inhabitants of the said Country.

The first to whom he addressed himself was clad in a short² Robe of King's Colour,³ and had a Doublet of Serge⁴ with Half-sleeves of Satin, and the upper Part of Chamois leather, and a Cap with a

¹ *Apedefts* (*ἀπαίδευτοι*), possibly suggested by Lucian's *πρὸς τοὺς ἀπαίδευτους*, here means unlearned folk but sharp in villainy. The whole chapter is a satire on the *Chambre des Comptes* under the simile of a wine-press, which squeezes everything and everybody that comes under it. The building itself was very fine, built about 1506 by the architect Joconde, and almost entirely destroyed in 1871 by the Communists. It was in the *Rue de Lille*.

This chapter was originally the last of the sixteen published in 1562 under the title of *L'Isle Sonnante*, but is not found in the editions of 1564 or 1565, or in the

MS. discovered about 1840. Some editors place it as chapter vii., while Lacroix makes it chapter xviii. It has been (justly, I think) suspected, both generally in the matter of the style, and particularly from the want of classical allusions. The 16th chapter interrupts the course of the story, which is quite naturally taken up by chapter xvii.

² *short*, Fr. *gocourte*, from *longo-curtia* or *goffe et courte* (Duchat).

³ *King's Colour*, usually purple ; but at this time it seems to have been bright chestnut.

⁴ *Serge*, Fr. *demi-ostade*, from which perhaps comes our *worsted*. (See Cotg.)

Cockade : a Man of fairly good Style, and, as we learned afterwards, his Name was Much-gain. Epistemon asked him how these strange Rocks and Valleys were called. Much-gain told him that the Country of the Rocks was a Colony brought out of Attorney-land, and they called it Bills of Costs, and that beyond the Rocks, after passing a little Ford, we should find the Island of the Apedefts.

"By the Powers of the Extravagants!"⁵ said Friar John; "and you, good honest People, on what do you live? Could we drink in your Glass? For I see no Implements with you save Parchments, Inkhorns and Pens." * v. 31, fin.

Much-gain answered: "We live on nothing else but that, for all those who have Business in the Island must needs pass through our Hands."

"Why so?" asked Panurge. "Are you Barbers, that their Crowns must needs be shaven?"⁶

"Yes," said Much-gain, "as regards the Crowns of their Purse."

"Perdy," cried Panurge, "from me you will get neither Pin nor Pin's worth;⁷ but I pray you, fair Sir, bring us to these Apedefts, for we come from the Land of the Learned,⁸ where I have gained but little."

As they talked, they arrived at the Island of the Apedefts, for the Ford was soon crossed. Pantagruel was in great Wonderment at the Structure of the Abode and Dwelling-place of the People of the Country. For they live in a great Wine-press, which one gets to by near fifty Steps,⁹ and before going in to the Master Press—for here there are small Presses and great ones, private ones, middle-sized and of all sorts—you pass by a great Peristyle, where you see, as in a Landscape,¹⁰ the Ruins of nearly all the World; besides so many Gallows for great Robbers, so many Gibbets and Racks, that it quite frightened us.

Much-gain, seeing that Pantagruel was amusing himself with all this, said:

"Sire, let us go farther: all this is nothing as yet."

"How," said Friar John; "this is nothing? By the Soul of my

⁵ *Extravagants*, Decrees of John XXII., collected about 1340, to which were added those of later Popes collected in 1483. Cf. iv. 48, n. 8.

⁶ *Fr. testonnés*. The pun can be kept up by translating *testons*, crowns.

⁷ *Fr. denier ny maille*. *Maille*, from Low Lat. *medalia* (Du Cange), was a small copper coin worth half a denier.

⁸ *Learned*, i.e. learned in the law, the *Chats fourrés*.

⁹ There was an outside covered staircase leading to the *Chambre des Comptes*, which was built by Louis XII., and burnt at the beginning of the last century (Lacroix).

¹⁰ The Palais de Justice and Tour-nelle criminelle (Lacroix).

heated Cod-piece, Panurge and I do shake and shiver with sheer Hunger. I would rather drink than see these Ruins here."

"Come along," said Much-gain.

Then he led us to a little Press, which was hidden away behind, which was called in the Language of the Island, *Pithies*.¹¹ Do not ask whether Master John and Panurge treated themselves well there; for there were ready served, Milan sausages, Turkeys, Capons and Bustards, Malvoisie, and all kinds of good Fare, very well dressed.

An under-sized Butler, seeing that Friar John had cast an amorous Glance at a Bottle that was near a Sideboard, apart from the other botellic Company, said to Pantagruel:

"Sire, I perceive that one of your Company is making Love to that Bottle; I entreat you that it be not touched, for it is for their Worships."¹²

"How is that?" said Panurge; "are there then Worshipful persons here within? It is Vintage-time, from what I see."

Then Much-gain made us go up by a little hidden Staircase to a Room, from which he shewed us the Worships, who were in the great Wine-press, into which he said it was not lawful for any man to enter without Leave,¹³ but that we could see them well through a little Loop-hole, without their seeing us.

When we were there, we noticed in a great Press from twenty to twenty-five huge Gallows-birds round a great Table¹⁴ covered with green Cloth, staring at each other, with their Hands as long as Crane's Legs and their Nails two Feet long at least,—for they are forbidden ever to pare them, so that they become as crooked as Bills or Boat-hooks—and just at that time was brought in a great Bunch of Grapes which they gather in that Country, from the Vine called *Extraordinary*,¹⁵ the Grapes from which often hang on Poles. As soon as the Bunch was laid there, they put it under the Press, and there was not a Berry from which they did not squeeze Oil of Gold, insomuch that the poor Bunch was carried off so drained and stripped, that there was not a Drop of Juice or Liquor left.

Then Much-gain recounted to us that they have not often Bunches of that Size, but that they always have others under the Press.

¹¹ From the Gk. *πίθοι*, casks. The celebrated *buvette* or drinking-bar of the *Chambre des Comptes* is alluded to.

¹² There was a special *buvette* for the *Messieurs des Comptes* (M.)

¹³ The chamber of the *Messieurs des Comptes* was not open to the public (Joh.)

¹⁴ Fr. *bourreau*. A pun is intended between this word and *bureau*.

¹⁵ This refers to the confiscated property of those who had been hanged for malversations in the *extraordinaire de la guerre*. One Jean Poncher, treasurer of the *Ext. des guerres*, was so hanged, Sept. 4, 1535 (M.)

"But, Gossip," said Panurge, "have they them from many Stocks?"

"Yes," said Much-gain. "Do you see that little one there, which is going to be put under the Press again? That comes from the Tithe-stock;¹⁶ they pressed it the other day already right to the Straining-point, but the Oil smelt of the Priest's Chest, and their Worships did not find any great Relish¹⁷ therein."

"Why, then, do they put it again under the Press?" said Pantagruel.

"To see," said Much-gain, "if there be no Juice or Receipts left behind in the Husks."¹⁸

"What!" said Friar John; "by the Powers, do you call these People Ignoramuses? Devil take it! they would draw Oil out of a Wall!"

"Why, so they do," said Much-gain; "for they often put under their Press Castles, Parks and Forests, and extract potable Gold¹⁹ out of them all."

"You mean *portable*," said Epistemon.

"I say *potable*," said Much-gain; "for in this Place they drink thereof many Bottles, which they would not otherwise drink. But there are so many Vine-stocks that one cannot tell the Number. Just come hither, and look into that Back-yard. There are more than a thousand which only await the Time to be squeezed; there are some from the Public, and some from the Private Stocks; some from the Fortifications, from Loans, Gifts, Windfalls, Crown-lands, Privy-purse, Posts, Offerings, Royal Household."

"And which is that Big one there, round which all these little ones are clustering?"

"That is the Exchequer,"²⁰ said Much-gain, "which is the best Stock in the whole Country. When they squeeze Bunches from that Stock, there is not one of their Worships but reeks of it for six Months afterwards."

When their Worships had risen, Pantagruel begged Much-gain to bring us to the great Wine-press, which he readily did.

As soon as we had entered, Epistemon, who understood all Languages,

¹⁶ Fr. *decimes*, i.e. the extraordinary tithes paid by the clergy to the king.

¹⁷ Fr. *appigrets*. One of the cooks in iv. 40 is called *Apigratis*.

¹⁸ Fr. *marc*, derived by Menage from Lat. *amurca*.

¹⁹ *potable Gold* (i. 34, n. 5): "And this is what the Chymists mainly drive at in the attempt of their *Aurum potabile*;

that is, to reduce that indigestible substance into such a form as may . . . enter, the cavities and less accessible parts of the body without corrosion" (Sir T. Browne, *Pseud. Ep.* iii. 22). Gold was looked upon as a panacea, as being the most perfect metal, if only it could be introduced into the system.

²⁰ Fr. *l'Espargne*. So called, says Ginguené, κατ' ἀντίφασιν.

began to point out to Pantagruel the Devices on the Press, which was large and fine, and made, as Much-gain told us, of the Wood of the Cross;²¹ for on every part of its Mechanism was written the Name of each Thing in the Language of the Country.

The Spindle of the Press was called Receipt;
 The Trough, Expenditure;
 The Nut, the State;
 The Beam, Moneys paid and not received;
 The Levers, Sufferance;²²
 The Great Beams, *radietur* [erasure];
 The Side-beams, *recuperetur*;
 The Vats, Surplusage;
 The two-handled Baskets, the Rolls;
 The Treading-trough, Acquittance;
 The Dossers, *Validation*;
 The Panniers, authentic Decrees;
 The Buckets, *Potentials*;
 The Funnel, the *Quittus*.

"By the Queen of the Chitterlings,"²³ said Panurge, "all the Hieroglyphics of Egypt never came near this Jargon; Devil take it, these Words stumble over one another,²⁴ like Goat's Droppings. But why, dear Gossip, my Friend, do men call these People here Ignoramuses?"

"Because," said Much-gain, "they are not, and ought not to be, in any way learned, and because by their Ordinance everything here ought to be managed by Ignorance, and there ought to be no Reason given save

The Court hath said it;
 The Court wills it;
 The Court hath decreed it."

"In very Truth," said Pantagruel, "since they gain so much from Vine-bands, their Oath should be very binding."²⁵

"Do you doubt it?" said Much-gain; "not a Month passes but they have some; it is not as in your Country, where an Oath is worth nothing to you only once a year."

From there, as he was leading us by a thousand little Presses, as we

²¹ Duchat interprets this as made from the property of those who had been hanged.

²² An estate on *sufferance* means held by passive allowance after the legal title has lapsed.

²³ *Niphleseth*. Cf. iv. 42.

²⁴ Fr. *rencontrent de picques* = have no connexion, consequence or coherence.

²⁵ Pun on *serment* (oath) and *sarment* (vine-layer), the pronunciation of which was almost identical. Cf. v. 28, n. 5.

went out we noticed another small Bar,²⁶ round which were sitting four or five of the Ignoramuses, dirty and choleric, like an Ass with a Cracker under his Tail; who were passing over again the Husks of the Grapes through a little Press which they had there; they were called in the Language of the Country, Auditors.²⁷

"These be the grimmest Scrubs to look at," said Friar John, "that I ever clapped Eyes on."

From this grand Press we went by an infinite Number of petty Wine-presses all full of Vintagers, who strip off the Berries with Tools which they call Bills of Charge; and at last we arrived at a Hall down-stairs, where we saw a huge Cur, with two Heads like a Dog, a Wolf's Belly, with Claws like a Devil of Lamballe.²⁸ He was fed on the Milk of Amercements, and was thus daintily nourished by Order of their Worships, because there was not one of them to whom he was not worth the Rent of a good Farm. In their Language of Ignorance they called him *Twofold*.²⁹

His Dam was hard by. She was like him in Hair and Shape, except that she had four Heads, two male and two female, and was called *Fourfold*.³⁰ She was the most cursed Creature there, and the most dangerous, next to her Grandmother, whom we saw shut up in a Dungeon. Her they call *Refusing of Fees*.

Friar John, who had always twenty Ells of Intestines ready to swallow up a Fricassee of Advocates, began to be testy, and begged Pantagruel to think of Dinner and to bring Much-gain with him. So we went away, and as we came out of there by the Back-door, we came across an Old Man chained up.³¹ He was half an Ignoramus and half-Learned, like an androgynous Devil, and was caparisoned all over with Spectacles, as a Tortoise is with Scales, and fed on nothing but a kind of Meat which they called in their patois *Appeals*.³²

On seeing him, Pantagruel asked Much-gain of what Breed was this Protonotary, and how he was called.

²⁶ *small Bar*. This alludes to the division of the Chamber into the *grand* and *petit Bureau* ordered in 1520.

²⁷ *Fr. Courraccieurs*, six officers appointed in 1410 to correct errors of calculation, pluralities, etc.

²⁸ Alluding probably to some *diablerie* in a Passion-play at Lamballe in Brittany, like that at Saumur or Douay. Duchat refers it to some hideous picture of the devil at Lamballe.

²⁹ *Twofold*, i.e. double fine.

³⁰ *Fourfold*, i.e. quadruple fine incurred by non-payment of receipts, established under Francis I. (M.)

³¹ *Old Man*, the judge *pour les appels des arrêts*. This may perhaps be meant for First President Lizet. Cf. Christie, *Et. Dolet*, c. 22.

³² *Appeals*, revision of accounts.

Much-gain told us that he had been there from Time out of mind, chained up, to his great Regret and Grief, by their Worships, who starved him to death, and he was called *Review*.

^b iii. 12, iv. 48.

"By the holy Pounders of the ^b Pope," said Friar John, "I don't wonder that their Worships, the Ignoramuses, make much of that Popeling there. I swear I think, Friend Panurge, that if you look closely at him he has the Look of Grippeminaud. These Fellows, for all their Ignorance, are as knowing as other Folks. I would send him back home again with a good Larruping with an Eel-hide."

"By my oriental Spectacles,"⁸⁸ said Panurge, "Friar John, my Friend, thou art right; to look at the Phiz of this false Villain *Review*, he is still more ignorant and wicked than these poor Ignoramuses here, who glean their Grapes with the least Harm they can, without a long
^c Cf. i. 27. Process, and who in three little Words finish off the ^c Vintage of the Close, without so many Interlocutories and Scrubbing-brushes; whereat the Furred Cats are rarely vexed."

⁸⁸ *oriental Spectacles*, referring probably to the astronomical instruments made at Bagdad (M.) In iv. 5 we find *bezicles d'Afrique*.

CHAPTER XVII (39 MS.)

*How we passed Forth,¹ and how Panurge had like
to have been killed²*

WE at once started on our Way Forth, and we gave an Account³ of our Adventures to Pantagruel, who felt very great Compassion for it, and made thereon some Elegies by way of Pastime.

When we had arrived we took some Refreshment, and drew fresh Water; we also took in Wood for our Stores. We thought, by their Looks, that the People of the Country were jolly Companions and of mighty good Cheer.

They were all stuffed out, and all puffed out with Fat, and we perceived, what we had not seen in any other Land, that they slashed their Skin to let the Fat puff out, just as the Unwashed fellows in my Country pink the Top of their Hose to let the Taffeta puff out. And they said they did not do so out of Vainglory and Ostentation, but that they could not otherwise keep within their Skin. Moreover, they grew big more quickly by doing this; just as Gardeners slash the Bark of young Trees to make them grow the faster.

Near the Harbour was a Tavern, fine and stately to look at on the outside, to which seeing a Concourse of a Number of the Stuffed-out People of all Sexes, Ages and Conditions, we thought that there was some notable Festival and Banquet. But we were told that they were

¹ *comme nous passames outre* must be referred to the *passes outre* of Grippeminaud in chap. xiii. *Passer Outre* is like *passer Procuration* in iv. 12.

² *and how Panurge*, etc. As there is nothing to justify this part of the heading of the chapter, the natural conclusion is that it was left unfinished by the author.

³ *gave an Account*, etc. At the beginning of the 11th chapter Pantagruel would not go with the others through the wicket before Grippeminaud. This seems to shew that chapter xvi., which interrupts the story and is not contained in the MS., is an interpolation.

invited to the *Bursting* of mine Host, and that they were going thither in all Diligence, as near Relations and Kindred.

As we did not understand this Jargon, and thinking that in this Country they styled their Festival *Bursting*,—as on this Side the Water we speak of Betrothal, Wedding, Churching, Shearing or Harvest-home—we were told that the Host had been a good Wit in his time, a great Lover of Dainties, a fine Eater of Lyons Soups,⁴ a notable Reckoner of Clocks, eternally dining like mine Host at Rouillac.⁵ Having for ten Years blown out abundance of Fat, he had come to his Bursting-time, and, according to the Custom of the Country, he was ending his Days by bursting, seeing that his Peritoneum and Skin, which had now been gashed for so many Years, could no longer enclose and contain his Inwards, to prevent them from breaking out, as in a burst Barrel.

"But what?" said Panurge; "Good people, could you not bind up his Tub neatly with stout Girths, or strong Hoops of Sorb-apple, nay of Iron, if need be? If he were fastened up in this way, he would not so easily throw out his Funds and burst so soon."

The Words were not out of his Mouth when we heard in the Air a loud, strident Report, as though some huge Oak had split in two. Then we were told by the Neighbours that his Bursting was over and that that Crack was the Death-f—t.

Upon this I called to mind the venerable Abbot of Chastelliers⁶—the one who never deigned to hump his Chambermaids *nisi in Pontificalibus*⁷—who, being importuned by his Relations and Friends to resign his Abbey in his old Age, declared and protested that he would not undress until he went to Bed, and that the last f—t of his Paternity should be the f—t of an Abbot.

⁴ *Lyons Soups* (iv. 59), prepared with onions and cheese.

⁵ *Rouillac* is a town situated on the high road in Périgord, of gastronomic reputation; there was probably a celebrated gourmand there (Esm.)

⁶ Probably the Abbot of Maria de Castellariis, a Cistercian monastery in the diocese of Poitiers, whose life was not exemplary.

⁷ *in Pontificalibus*, in full canonicals. This cynical practice may also have been dictated by prudential motives. Cf. *Epist. Obsc. Vir.* Pt. i. Ep. 26: "Et quando presbyter reperitur in aliquo indecenti opere, et non est vestitus sicut sacerdos esse debet, sed habitu seculari, tunc iudex secularis potest eum habere et tractare pro homine seculari et afficere eum poena corporali, non obstantibus privilegiis clericorum."

CHAPTER XVIII (50 MS.)

How our Ship was stranded,¹ and how we were relieved by some Travellers who held by the Fifth Essence

HAVING weighed our Anchors and Cables, we set sail to the gentle Zephyr. About twenty-two Miles from there a furious Hurricane arose, with shifting Squalls, about which with the Foresail and Topsails we ran adrift and temporised, only not to be said to go against the Orders of the Pilot, who assured us that, considering the Gentleness of those Winds and also their pleasant Strife, as also the Clearness of the Air and the Calmness of the Current, we could be neither in Hope of much Good, nor Fear of much Harm; wherefore it was fitting for us to observe the Sentence of the Philosopher² who commanded *to bear and forbear*, that is, to temporise.

However, this Whirlwind lasted so long, that at our urgent Request the Pilot made an Attempt to break through it and follow our main Course. And so indeed, hoisting the Mizzen and setting the Helm straight by the Compass, he did break through the aforesaid Whirlwind, encountering a strong Gale. But it was with a Trouble as great as if in avoiding Charybdis we had fallen into Scylla,³ for two Miles from there our Ships were stranded among the Sands, like the Roads of St. Matthew.⁴

All our Company were greatly troubled, and the Wind whistled

¹ Fr. *encarrée*, gravelled (Cotg., who refers to *encarené*).

² Epictetus' maxim was *ἀνέχου καὶ ἀπέχου*.

³ Incidis in Scyllam cupiens vitare Charybdis occurs in the *Alexandreis* of Philippe Gaultier of Châtillon (Bk. v. line 301),

written in 1277 A.D., first published in 1513 (Buchmann's *Geflügelte Worte*). The original is, of course, in the *Odyssey* (xii. 85-110).

⁴ *St. Matthew*, a sandy cape in Brittany, a few leagues from Brest. Cf. iv. 25, n. 7.

through our Foresails ; but Friar John never gave way to Melancholy, but consoled us, now one, now the other, by sweet Words ; pointing out to them that shortly we should have Assistance from Heaven, and that he had seen Castor⁶ at the Main-yard-arm.

"Would to Heaven," said Panurge, "that I were only at this time ashore, and that every man of you, who are so fond of Salt water, had two hundred thousand Crowns. I would put up a Calf to fatten, and dry⁶ a hundred Faggots against your Return. Go to ; I consent never to marry. Only see to it that I be set ashore, and that I have a Horse on which to return. I will do well without a Man ; I am never so well served as when I am without one ; Plautus⁷ never lied therein when he said that the Number of our Crosses, that is to say, Afflictions, Annoyances and Vexations, accords with the Number of our Servants, even though they were without a Tongue, which is the worst and most dangerous Part in a Servant,⁸ and for the sake of which alone were invented the Racks, Tortures and Pains for Servants, and for no other Reason ; though the Concocters⁹ of Law outside this Realm have at this time drawn alogical, that is, unreasonable Conclusions therefrom."

At that very time there came, making straight towards us, a Ship laden with Drums, in which I recognised some Passengers of good Family, amongst others Henry Cotiral,¹⁰ an old Companion, who was wearing at his Girdle a swinging Ass's Tail, as Women carry their Beads ; in his left Hand he held a great, greasy, old and dirty Cap of a scald-pated Fellow, and in his right a huge Cabbage-stump.

The first moment that he recognised me he cried out with Joy, and said to me : "Haven't I got it ?"¹¹ See here the true *algamana*,"¹² shewing the Ass's Tail ; "this Doctor's Cap is the one Elixir,¹³ and this"—

⁶ *Castor*. The ancients gave the name of Castor and Pollux to the lights that are seen at the top of the masts and among the cordage in a storm at sea. This is now called St. Elmo's light. Cf. iv. 22.

⁶ Reading *ressacherois* for *refrèchirois*. It is possible, however, as Regis suggests, that the mischievous Panurge substitutes *calf* for *goose* (*veau en mue*), and *water* for *dry*.

⁷ *Plautus*, a slip of memory. "Totidem domi hostes habemus quot servos" is properly a quotation from Seneca, *Ep.*

47, § 5. It has been attributed to the elder Cato.

⁸ Juv. ix. 121 : "Lingua mali pars pessima servi."

⁹ *Concocters*, Fr. *cotteurs* for *docteurs*.

¹⁰ *Henry Cotiral*, probably Henri Cornille Agrippa, the Her Trippa of iii. 25.

¹¹ *En ay-je ? Patelin* (line 352). Cf. iv. N. Prol. n. 62.

¹² *algamana* probably meant *amalgam*, an alchymist's word signifying the union of mercury with another metal.

¹³ *Elixir*. In alchymy the liquor for transmuting base metal into gold.

shewing the Cabbage-stump—"is *lunaria major*.¹⁴ We shall make it¹⁵ when you come back."

But said I: "Whence come you?¹⁶ Whither go you? What bring you? Have you smelt the deep Sea?"

He answered me: "From Quintessence; to Touraine; Alchymy; to the very Bottom."

"And what People," say I, "have you there with you on Deck?"

"Singers," he replied,

"Musicians,
Poets,
Astrologers,
Rhymers,

Geomancers,
Alchymists,
Projectors,¹⁷
Watchmakers.

"They all hold by Quintessence; and they have from her fine and ample Letters-Patent."

He had not finished speaking, when Panurge, full of Indignation and Temper, said:

"You people, then, who can make everything,¹⁸ from Fair weather to little Children, why don't you take the Ship's Head and at once tow us off¹⁹ into the Current?"

"I was just going to do so," said Henry Cotiral; "this Hour, this Moment, in a Trice, you shall be afloat."

With that he had the Heads taken off on one Side of 7,532,810 big Drums, and set that Side open towards the Pennant and Scuttles, and they lashed the Cables fast in all the Places; he then took our Ship's Head on to the Stern of theirs, and made it fast to the Bitts.²⁰ Then at the very first Pull he towed us off the Sands with great Ease, and not without pleasant Diversion. For the Rolling of the Drums, added to

¹⁴ *lunaria major* (moonwort), a cruciferous plant, so called because the partition which separates the valves of its fruit forms a disk of silvery whiteness (M.) It was much in vogue with alchymists.

¹⁵ *make it*, i.e. the philosopher's stone.

¹⁶ *Whence come you*, etc. There is an old story of Dante having three questions thus suddenly thrust upon him and answering them all at once promptly. Domenichi, *Facetiae*, lib. iv.

¹⁷ *Bagatins* is only in the MS. According to Cotgrave, it is a base Italian

coin worth about a sixteenth of a penny. I have ventured to translate it *projectors*.

¹⁸ *who can make everything*. The alchymists made such professions. Goethe's *Homunculus* in the second part of *Faust* (Act 2) is derived from this. According to Plato, the Sophists, and especially Hippias of Elis, put forward similar claims. Cf. Plat. *Rep.* x. 596 c, and *Hipp. Min.* 368, alluded to in v. 45 b.

¹⁹ *tow us off* (MS. *remolques*, ed. *revocques*). The true reading must be *remolques*.

²⁰ Fr. *bitons*.

the gentle Rattling of the Gravel and the Word of Command and Cheers of the Crew, made for us a Harmony but little inferior to that of the whirling Stars, which Plato said that he heard some Nights in his Sleep.²¹

Scorning to be thought ungrateful to them for this kind Act, we gave them a Share of our Chitterlings, and filled their Drums with Sausages, and were hauling sixty-two Skins of Wine on to their Deck, when two great Physeters furiously made for their Ship, and threw on board more Water than the river Vienne holds from Chinon to Saumur,²² and filled all their Drums, soaked all their Sail-yards, and soused their Hose from their * Collar.

On seeing this, Panurge went into such an Excess of Delight, and shook his Spleen with Laughter so much, that he had the Colic for more than two Hours.

"I was intending," said he, "to give them Wine, but they had Water instead, quite rightly. They never care for fresh Water, and only use it to wash their Hands. This nice Water will serve them for Borax, salted as it is with Nitre and Sal-ammoniac in Geber's²³ Kitchen."

It was not possible for us to hold further Discourse with them; for the former Whirlwind took from us the Means of managing the Helm. And the Pilot advised us henceforward to let the Ship run adrift, without busying ourselves with anything but making good Cheer: and for the time being we had to go alongside the Whirlwind and follow the Current, if we wished to arrive without Danger at the Kingdom of Quintessence.

²¹ The idea is Pythagorean; Plato never made any such pretension, but cf. iii. 4, n. 1.

²² The Vienne flows past Chinon and falls into the Loire midway between there and Saumur.

²³ *Geber*, one of the most renowned alchemists, born at Seville towards the end of the 8th century. He was most probably an Arabian, though some make him a Greek. Burton, *Anat. Melanch.* Pref. *med.*, styles him "that first inventor of algebra."

CHAPTER XIX (51 MS.)

How we arrived at the Kingdom of Quintessence, called Entelechy

AFTER we had carefully kept alongside of the Whirlwind for the Space of Half a day, on the third Day following the Air seemed clearer than usual, and in perfect Safety we landed at the Port of Mataeotechny,¹ not far distant from the Palace of Quintessence.

As we went ashore at the Port, we found ourselves confronted by a great number of Archers and Men-at-arms, who guarded the Arsenal; and at our first Arrival they made us somewhat afraid. For they made us all lay down our Arms, and roughly questioned us saying: "Gossips, from what Country are you come?"

"Fair Cousins," answered Panurge, "we are from Touraine, and we are come from France, anxious to pay our Respects to the Lady Quintessence, and to visit this most celebrated Kingdom of Entelechy."

"Which do you say?"² asked they; "do you call it Entelechy³ or Endeleychy?"⁴

"Fair Cousins," answered Panurge, "we are simple Folk and Laymen;⁵ excuse the Clownishness of our Language; in all else our Hearts are true and loyal."

"It is not without Reason," said they, "that we have questioned you

¹ *Mataeotechny*, the abode of useless knowledge. "ματαιοτεχνία quoque est quaedam supervacua artis imitatio, quae nihil sane neque boni nec mali habeat, sed vanum laborem" (Quint. *Inst. Or.* ii. 20, § 3).

² *Which do you say?* In Lucian, *Judicium Vocalium*, c. 10, *Delta* is represented as accusing *Tau* of robbing her

of the word *ἐντελέχεια*, in violation of all the laws.

³ *ἐντελέχεια*, perfecting and coming into actuality, as opposed to potentiality, *δύναμις*. Perhaps more than *ἐνέργεια*.

⁴ *ἐνδελέχεια* is *duration*. There was a fierce controversy in the Middle Ages over these two words.

⁵ *Laymen*, Fr. *idiots*, from Gk. *ἰδιώτης*, a non-professional person.

on this Difference ; for a great number of others have passed this way from your Country of Touraine, who seemed to us honest simple Fellows, and who spoke correctly ; but from other Countries have come here I know not what overweening Prigs, as bumptious as Scotchmen, who wished obstinately to contest the Point against us at their Coming. They have got a good Rubbing-down, for all they shewed a glum Face.

"Have you in your World so great a Superfluity of Time, that you know not wherein to employ it, save in thus speaking of our Sovereign Lady, discussing and impudently writing about her. ^a Cicero must needs leave his Republic to meddle therein, and ^b Diogenes Laertius and Justin ⁶ and Theodore Gaza ⁷ and Argyropylos ⁸ and Bessarion ⁹ and Politian ¹⁰ and Budaeus and Lascaris ¹¹ and all those Devilish wise Fools, the Number of whom was not great enough but it must needs be increased by Scaliger, ¹² Bigot, ¹³ Chambrier, ¹⁴ Francis Fleury ¹⁵ and I know not how many other such young fly-blown Prigs. An evil Quinsy gripe them at the Swallow, and the Epiglottis too. We'll make them—¹⁶ But what the Deuce——"

^a *Tusc. Disp.* i.
10, § 22.
^b *Diog. Laert.*
v. i, § 32.

⁶ *Justin* appears only in the MS. The reference would probably come in the *Cohortatio ad Graecos* of Justin Martyr. This was published in Paris 1539, his other works in 1551.

⁷ *Theodore Gaza*, a Greek priest of Thessalonica ; he translated Theophrastus *On Plants*, Hippocrates' *Aphorisms* into Latin, and *Cic. de Senectute* into Greek (1398-1478).

⁸ *John Argyropylos*, from Constantinople, taught Greek and Philosophy in Florence in the 15th century.

⁹ *Bessarion*, a learned Greek of Trebizond, born 1395, Archbishop of Nicaea, Patriarch of Constantinople, afterwards a Cardinal in Italy. † 1472 at Ravenna. He was a Platonist.

¹⁰ *Angelo Poliziano* (1454-1494). Cf. i. Prol. n. 12.

¹¹ *Budaeus* and *Lascaris* were personal friends of Rabelais. Cf. i. Prol. and c. 24.

¹² *Scaliger* (Julius Caesar), born April 23, 1484. There is a difficulty in this mention of Scaliger which seems to shew that this chapter could not have been written by Rabelais. Scaliger has only spoken of *εἰρενέχεια* in the 307th of his *Exercitationes ad Hier. Cardamum* (Bk. xv.), which was published in 1557, and

Rabelais died in 1553. In this, however, there is an evident allusion to the Fifth Book of Rabelais : "Haec quidem risui sunt atque contemptui novis *Lucianis* atque *Diagoris Culinariis* : sed non neglecta sunt a maximo philosopho Bigotio ; qui quidem paene solus hoc summum jus hodie tuetur in recondita Philosophia." Lacroix suggests that Scaliger's lucubrations must have been seen by Gryphius the printer and others in MS. before Rabelais' death. Cf. also *Epist. ad Bern. Salignacum*.

¹³ *Bigot* (v. 34), a native of Maine, wrote French and Latin poems. He was Professor of Philosophy at Tübingen. He was one of the circle of the Cardinal du Bellay, to whom he dedicated a Latin poem entitled *Somnium*, 1537. He had glorified the Aristotelian Entelechia in a book published at Toulouse in 1548.

¹⁴ *Chambrier*. Joachim Camerarius (1500-1574) writes on *εἰρενέχεια* in his notes on *Cic. Tusc. Disp.* i. 10.

¹⁵ *Fleury*, an Italian who came into France with Prince Albert Pio de Carpi. He took up the side of *εἰρενέχεια* in his *Apologia contra Vituperatores Linguae Latinae*.

¹⁶ *We'll make them—*, an *aposiopesis*, like Virgil's *Quos ego—*

"So they flatter the Devils,"¹⁷ said Panurge between his Teeth.—

"You are not come here to support them in their Folly, and you have no Commission for that Purpose; so then we will talk of it no more.

"Aristotle,¹⁸ that First of Men, and Paragon of all Philosophy, was God-father to our Sovereign Lady, and very rightly and properly named her Entelechy. Entelechy is her true Name. Let him go hang (*chier*) who styles her otherwise; he errs by all Heaven's width.¹⁹ You are heartily welcome."

Then they embraced us, at which we were all rejoiced. Panurge whispered in my Ear: "Fellow-traveller, hast thou had no Fear at this Bout?"

"Some little," I answered.

"I have had," said he, "more than the ^cSoldiers of Ephraim had formerly, when they were slain and drowned by the Gileadites for saying Sibboleth instead of Shibboleth; and there is not a Protonotary in Beauce²⁰ but might easily have plugged my Breech with a Cart-load of Hay."

^c Judges xii. 5, 6.

Afterwards the Captain brought us to the Palace of the Queen in Silence and with great Ceremonies. Pantagruel wished to hold some Discourse with him, but as the other could not climb up to his Height, he wished for a Ladder or a very long pair of Stilts; then he said:

"Patience; if our Sovereign Lady the Queen wished it, we should be as tall as you; and it shall be so when it pleases her."

In the first Galleries we found a great Crowd of Sick folk, who were differently bestowed according to the Diversity of their Maladies. The Lepers were apart; those that were poisoned were in one Place, the plague-smitten in another; the ^dpockified were in the first Rank, and so on for all the rest.

^d Cf. i. Prol.

¹⁷ *flatter the Devils.* Cf. *Moyen de Parvenir*, c. 38: "Foin, de par le diantre." "Ne le flattez point, nommez-le diable tout à fait."

¹⁸ *Aristotle* (*de An.* ii. 1., § 2). The sentence runs: *ἔστι δ' ἡ μὲν ὅλη δύναμις,*

τὸ δ' εἶδος ἐντελέχεια, καὶ τοῦτο διχῶς, τὸ μὲν ὡς ἐπιστήμη, τὸ δ' ὡς τὸ θεωρεῖν. This is fully examined by Trendelenburg in his note on the passage.

¹⁹ *by all Heaven.* *Toto caelo errare.*

²⁰ *Beauce.* Cf. i. 16.

CHAPTER XX (52 MS.)

*How Quintessence cured the Sick by Songs*¹

IN the second Gallery we were shewn the Queen by the Captain. She looked young, and yet she was eighteen hundred² Years old at least ; she was fair, delicate, and gorgeously appparelled, in the midst of her Ladies and Gentlemen.

The Captain said to us :

"It is not now the Time to speak to her : only look on attentively at what she does.

"In your Kingdoms you have some Kings, who fantastically cure certain Maladies, such as Scrofula, Erysipelas, Quartan agues, and King's evil, only by laying on of Hands. Our Queen here heals men of every Malady without touching them, merely by making them hear a Song according to the Nature of the Distemper."

He then shewed us an Organ, by playing on which she performed her wonderful Cures. It was of a very strange Fashion, for

The Pipes were of Cassia in Canes,
The Sounding-board of Guaiacum,
The Stops of Rhubarb,
The Pedals of Turbith,³
The Key-board of Scammony.

While we were examining this wonderful new Structure of the Organ, the Lepers were introduced by her

¹ *by Songs.* Cf. Gell. iv. 13.

300 years before Christ.

² *eighteen hundred Years, i.e. when*
Aristotle was her godfather, more than

³ *Turbith, a violent purgative plant*
that grows in Ceylon.

Abstractors,⁴Spodisators,⁵

Kneaders,

Fore-tasters,

Tabachins,⁶

Chachanins,

Videmanins,

Rabrebans,

Mereines,

Rozuins,

Nebidins,

Nearins,

Mebins,

Giborins,

and others of her Officers. She played them a Song, I know not what, and they were at once made perfectly whole.

Then were introduced those who had been poisoned; she no sooner gave them a Song than they were on their Legs; then the Blind, the Deaf, the Dumb, and the Apoplectic in like manner. This amazed us, and not without Reason, and we fell to the Earth, prostrating ourselves like men in Ecstasy, and rapt in excessive Contemplation and Admiration at the Virtues, which we saw proceed from the Lady; nor was it in our Power to utter a Word.

Thus we remained on the Earth, when touching Pantagruel with a Bouquet of Garden-roses which she held in her Hand, she restored us to our Senses and made us stand up. Then she made us a Speech in ^asatin Words, such as Parysatis desired should be pronounced in addressing Cyrus her Son, or at least they were of crimson Taffeta:

^a Cf. iv. 32, n. 6; Plut. *Apoph.* 174 A.

"The Probity, which scintillates in the Circumference of your Persons, assures me of the Virtue latent in the Centre of your Minds; and perceiving the mellifluous Suavity of your desert Reverences, I am easily persuaded that your Heart suffers from no Defect or Privation of liberal and exalted Knowledge; moreover, that you abound in several peregrine and rare Instructions, which it is at present more easy to look for than to find^b in the common Usages of the imperite Vulgar. For this Reason, therefore, I, who in the past kept under all private Affections, cannot now keep myself from saying to you, in the trivial Phrase of the common World, that you are heartily, most heartily, more than most heartily welcome."

^b Cf. iv. 10.

"I am no Scholar," whispered Panurge to me; "do you answer if you will."

⁴ *Abstractors*, i.e. of the fifth Essence. Rabelais styles himself on the title-page of his first two Books *Abst. de Quinte Essence*.

⁵ *Spodisators*, those who calcine or reduce to ashes metallic substances.

⁶ *Tabachins*, a Hebrew word signifying *cooks*. Also in the Mantuan dialect

tabachino is a go-between. Cf. Merlin Coccai:

male quippe libenter
Officium perago tabachini.
Macc. v. l. 57.

The other titles (and there are more in the printed editions) seem to be Hebrew or pseudo-Hebrew words put down at random.

All the same, I did not answer; neither did Pantagruel, and we remained in Silence. Then said the Queen:

"In this your Taciturnity I perceive that, not only are you come of the School of Pythagoras, from which the Antiquity of my Progenitors in successive Propagation took its Root; but also that in Egypt, that celebrated Workshop of high Philosophy, you have, many a Moon ago, bitten your Nails and scratched your Head with one Finger.⁷ In the School of Pythagoras, Taciturnity was the Symbol of Knowledge, and Silence among the Egyptians was recognised as Adoration of the Deity, and in Silence the Pontiffs of ^cHierapolis sacrificed to their Great Divinity, without giving forth a Sound or uttering a Word. My Design is, not to enter into a Privation of Gratitude towards you, but by a living Formality, even though Matter should thus abstract itself from me, to excentricate to you my Thoughts."

^c Macrobi. *Sat.*
i. 23, § 10.

Having finished this Speech, she addressed herself to her Officers, and said to them no more than: "Tabachins, to Panacea."⁸

At this Word the Tabachins asked us to hold their Lady Queen excused if we did not dine with her; for she never ate anything at her Dinner save some

Categories,	Chelimins,
Jecabots,	Second Intentions,
Eminins,	Caradoths,
Dimions,	Antitheses,
Abstractions,	Metempsychoses,
Harborins,	Transcendent Prolepsies.

Then they led us into a little Closet lined throughout with Alarums. There we were treated God knows how.

It is said that Jupiter writes everything that is done in the World on the *Diphthera*⁹ or Hide of the Goat that suckled him in Crete, which he used as a ^dShield in fighting against the Titans, whence he was sur-named Aegiochos.

^d Lactant. *Inst.*
i. 21.

By my Thirst, Topers, my Friends, one could not write down on eighteen Goat-skins the good Meats which were served up to us, the

⁷ Cf. Hor. *Sat.* i. 10, 71:

Saepe caput scaberet, vivos et roderet ungues.

iii. Prol. n. 17; Plut. *de Is. et Osir.* c. 4, 352 DE; Lucian, *Rhet. Doct.* c. 11.

⁸ *Panacea* (πᾶν ἄκος), the daughter of Aesculapius; also a herb, All-heal. Dioscorides, iii. 9; Theophr. *H.P.* ix. 15, § 7; Plin. xxv. 4, § 11; Virg. *Aen.* xii. 418.

⁹ *the Diphthera*, etc. The principal passages bearing on this point are Herod. v. 58: καὶ τὰς βύβλους διφθέρας καλέουσι ἀπὸ τοῦ παλαιοῦ οἱ Ἰωνεῖς; Lucian, *Περὶ τῶν ἐπὶ μυσθ. συν.* chap. 12: τοῦτ' ἐκεῖνο, ἐκ τῶν Διὸς δέλτων ὁ μάρτυς; Plaut. *Rudens*, 9-21, especially "Bonos in aliis tabulis exscriptos habet" (21). Rabelais' source is probably Erasm. *Adag.* i. 8, 24.

sweet Dishes and good Cheer that was made for us, even if it were written in Characters as small as Cicero says he had seen in the ^e Iliad of Homer, which was so small that it was enclosed in a Walnut-shell.

* Plin. vii. 21,
§ 21.

For my part, if I had a ^f hundred Tongues, a hundred Mouths and a Voice of Iron, together with the mellifluous Copiousness of Plato, I could not set forth to you in four Books the third Part of a Second.

^f Virg. *Aen.* vi.
625; Hom. *Il.* ii.
488-490.

And Pantagruel told me, that it was his Belief, that when the Queen said to her Tabachins: "To Panacea," she gave the Word which symbolised to them sovereign good Cheer, just as ^g Lucullus said "In Apollo," when he wished to give his Friends a singular Treat; though they took him unawares, as sometimes did Cicero and Hortensius.

^g Plut. *Lucull.*
c. 41.

CHAPTER XXI (53 MS.)

How the Queen passed her Time after Dinner

THE Dinner finished, we were led into the Queen's Hall by a Chacandin, and saw how, according to her Custom, after the Repast, accompanied
 * i. 22. by the Ladies and Princes of her Court, she ^a riddled, sifted, bouted and passed the Time through a fine large white and blue silk Sieve.

Then we perceived that, recalling ancient Practices to Use, they diverted themselves together with the

Cordax,	Calabrim,
Emmelia,	Molossian,
Sicinnis,	Cernophorum,
Iambic,	Mongas,
Persian,	Thermastry,
Phrygian,	Florale,
Nicatism,	Pyrrhic and a thousand other
Thracian,	Dances. ¹

¹ Most of the dances here mentioned are taken from Athenaeus, xiv. 7, 629 D.

Cordax, a lascivious kind of dance, used in accompanying the plays of the old (Aristophanic) comedy at Athens. Cf. Theophr. *Char.* vi. 1.

ἐμμέλεια, a stately tragic dance. Plat. *Legg.* vii. 816 B.

σικιννίς, so called from the name of its inventor. Originally a Phrygian dance in honour of Sabazios, used in the Satyric drama. Eur. *Cycl.* 37.

Persian, τὸ Περσικόν or βαλασμα. Cf. Xen. *Anab.* vi. 6, 10; v. 9, 10.

νικατισμός, a dance in honour of νίκη (victory).

καλαβρισμός, a wild Thracian war-dance.

Molossian, a dance to the time of the Molossus foot (— — —).

Cernophorum, a dance of the Corybantes, in which a κέρος or earthen dish filled with fruits was offered. Nicander, *Alex.* 217.

Mongas, a wild dance mentioned in Athen. 629 D.

Thermastry, a violent caper (*coranto*) in which the dancer jumped with the legs crossed tongs-fashion.

Florale, probably the hetaera-dance at the Floralia. Cf. iii. 27.

Pyrrhic, the well-known war-dance of the Greeks, also the pyrrhic foot (∪), formerly *παπλωμῶς*. Quint. ix. 4, § 80.

Afterwards, by her Command, we visited the Palace and beheld Things so new, strange and wonderful, that as I think thereon I am still ravished in my Mind. Nothing, however, overcame our Senses with Wonder more than the Practice of the Gentlemen of her Household, Abstractors, Parazons, Nebidins, Spodisators and others, who told us freely, without Dissimulation, that their Mistress the Queen did everything that was Impossible and cured the Incurables only. They, her Officers, used to do and cure the rest.

There I saw a young Parazon² healing those afflicted with the Pox, I mean the very finest, as you would say that of Rouen,³ by merely touching the dentiform Vertebra three times with a Piece of a Sabot.

Another I saw thoroughly healing the Dropsical—of Tympanies,⁴ Ascites,⁵ Hyposarcides⁶—by striking them on the Belly nine times with a Tenedian Axe,⁷ without any Solution of Continuity.

One healed men of all manner of quartan Agues on the spot, by merely fastening to the Girdle of the Sick folk on the left Side a Fox's Brush⁸ (called *alopëx* by the Greeks).

One relieved men of Toothache, by only washing the Root of the afflicted Tooth with Elder-wine Vinegar, and letting it dry in the Sun for Half-an-hour.

Another healed every kind of Gout, hot or cold,⁹ natural or accidental, by only making the Gouty persons shut their Mouths and open their Eyes.¹⁰

Another I saw, who in a short Time healed nine good old Gentlemen of St. Francis' Distemper,¹¹ taking all their Debts away; for each

² *Parazon*, body-guard girt with a dagger (*Parazonium*):

*Militiæ decus hoc, gratique erit omen honoris,
Arma tribuniciū cingere digna latus.*

Mart. xiv. 32.

³ *Rouen* had a bad reputation in this respect. A poem on the subject of this malady was written in 1530, in Latin hexameters, by Fracastoro.

⁴ *τυμπανίας* (cf. iv. 43), from the drum-like distension of the stomach.

⁵ *Ascites* (*ἄσκις*, Celsus), dropsy in the lower regions.

⁶ *ὑποσάρκιδος* = *aqua intercus* or *leuco-phlegmatia*.

*nisi causa morbi
Fugerit venis et agnosus albo
Corpore languor.*

Hor. C. ii. 2, 14.

⁷ *Tenedian Axe*. This is a proverbial expression for a sharp, quick remedy. The

story explaining it occurs in Aristotle (*frag.* 593, ed. Rose). Tenes, the eponymous hero of Tenedos, had enacted that in cases of adultery the culprits should be cut asunder with an axe. He was shortly called upon to have this punishment inflicted in the case of his own son, which he did at once. There is also a reference to this remedy in Cicero, *ad Q. F.* ii. 9 (11).

⁸ *Fox's Brush* (cf. i. 9, n. 9), the mark of a fool.

⁹ *Arthritis calida et frigida* (Amb. Paré, xxi. 2). Cf. Shakesp. *Timon*, iv. 1, 23: "Thou cold sciatica."

¹⁰ *shut*, etc., i.e. shew patient waiting on providence. Cf. *Moyen de Parvenir*, § 83 (*Exploit*).

¹¹ *St. Francis' Distemper*, i.e. poverty, to which the Franciscans were specially pledged.

of them he clapped a Cord on his Neck, at the End of which hung a Box of ten thousand Sun-crowns.

Another by a magnificent Contrivance threw the Houses out at Windows;¹² and so they were purged of all pestilential Air.

Another cured all the three Sorts of Consumptives—the *atrophes*, the *tabids*¹³ and the emaciated—without Baths, without Tabian Milk, without Pitch-plaster,¹⁴ Pication, or any other Medicament; merely by making Monks of them for three Months. And he assured us that if they did not grow fat in a monachal Condition, neither by Art nor Nature would they ever grow fat.

Another I saw accompanied by Women in great numbers, in two Companies. One consisted of young Maidens, charming, tender, fair-haired, gracious and kind-hearted, methought; the other of Old Hags, toothless, blear-eyed, wrinkled, sallow, cadaverous.

Pantagruel was told that this Man's Office was to recast the Old Women, thus making them grow young again, and become again such as were the Maidens there present, whom he had that Day recast and entirely renewed in Beauty, Shape, Elegance, Size and Proportion of Limbs, such as they had been at the age of fifteen or sixteen Years, excepting only their Heels, which remained for them very much shorter than they were in their first Youth. This was the Reason why hereafter at all Meetings with Men they would be very subject and apt to ^b fall backwards.

^b Cf. Shakesp.
R. and J. I. 3, 42.

The Troop of Old Women were most devoutly waiting for the next Batch, and were pulling and hauling¹⁵ the Man like mad, protesting that it is an intolerable thing in Nature when Beauty is in the rearward of Goodwill.¹⁶ This Officer had continual Practice in his Art, and made no small amount of Gain.

Pantagruel asked whether he could in like manner, by casting, make Old Men young again; but he was told that he could not. But the Way for them to grow young again was by living with recast Women; for they took the fifth kind of Pox, called *la Pelade* and in Greek *Ophiasis*; by means of which they change their Hair and Skin, as

¹² throw the Houses, etc., i.e. to be guilty of the wildest extravagance. Cf. Dekker, *The Honest Whore*, i. 12: "To throw the House out at window will be better" (Dodsley, iii. 105).

¹³ *Tabid*, from *tabes*, consumption.

¹⁴ Fr. *dropace*, Lat. *dropax*. Cf.

Martial, x. 65, 8: "Levis dropace tu cotidiano," and iii. 74.

¹⁵ pulling and hauling. Cf. Aristoph. *Eccles*.

¹⁶ Cl. Marot, *2^e Éptre du Coq-à-l'asne* (1535), line 30:

Et grand' pitié quand beauté fault
A cul de bonne volonté.

Serpents do every Year ; and their Youth is renewed in them as in the Phoenix of Arabia.

This is the true Fountain of Youth. There, he who was old and decrepit, at once becomes young, active and lusty,

As ^c Euripides said befell Iolaiis ;

As it befell to the fair ^d Phaon so much beloved by Sappho, by the Kindness of Venus,

to ^e Tithonus by Aurora's means,¹⁷

to ^f Aeson by Medea's Art,¹⁸

and to Jason likewise, who, according to the Testimony of Pherecydes and Simonides, was restored to Youth by Medea,¹⁸

and as Aeschylus says befell the Nurses of the good Bacchus and to their Husbands also.¹⁸

^c *Herac.* 215,
843. *sqq.*
^d *Lucian, Mori.*
Dial. ix. 2.

^e *Hom. Hymn.*
Ven. 219-239.
^f *Qv. Met.* vii.
251-94.

¹⁷ This is a slip. Aurora wished but was unable to compass the restoration to youth for Tithonus, although she obtained immortality for him.

¹⁸ A passage in the Scholiast's *Argumentum* to the *Medea* of Euripides shews

how Pherecydes and Simonides attribute the restoration of Jason to Medea. A poet in the *Néstor* says the same about Aeson, and that Aeschylus in the *Διονύσου τρέφοι* did the same for Dionysus' nurses and their husbands. Cf. also the Scholiast to Arist. *Eq.* 1321.

CHAPTER XXII

How the Officers of Quintessence employed themselves in divers ways ; and how the said Lady retained us in quality of Abstractors

AFTER this I saw a great Number of her Officers aforesaid, who were making Aethiopians white¹ in a short time, only by rubbing their Bellies with the Bottom of a * Basket.

* Cf. i. 11.

Others, with three Couple of Foxes in one Yoke, ploughed the sandy Shore, and did not lose their Seed.²

Others washed Tiles and made them change their Colour.³

Others drew water from Pumices,⁴ which you call Pounce-stones, braying them a long time in a marble Mortar, and changed their Substance.

Others sheared Asses and thus got long-fleece Wool.⁵

^b Matt. vii. 16 ;
Luc. vi. 44.

Others gathered ^b Grapes from Thorns and Figs from Thistles.

Others drew Milk from He-goats and caught it in a Sieve ; and much good they got by it.⁶

Others washed Asses' Heads and did not lose their Soap.⁷

¹ *Aethiopians white.* Erasm. *Adag.* i. 4, 50 : "Aethiopem lavare." κατὰ τὴν παροιμίαν, Αἰθίοπα σμήχειν ἐπιχειρῶ (Luc. *adv. Indoct.* c. 28).

² Atque idem jungat vulpes et mulgeat hircos. Virg. *Ec.* iii. 91.

"Arare litus" (Erasm. *Ad.* i. 4, 51) ;
"Arenae semina mandas" (Ov. *Her.* v. 113).

³ "Purgem me? laterem lavem?" (Ter. *Phorm.* i. 4, 9). Erasm. *Ad.* i. 4, 48.

⁴ Nam tu aquam a pumice nunc postulas
Qui ipse sitiat.

Plaut. *Pers.* i. 1, 42.

⁵ ὄνων κελπεῖς (Erasm. *Ad.* i. 4, 80). ἐς ὄνου πόδας (Arist. *Ran.* 186).

⁶ Cf. *supra*, note 2, and Lucian, *De monach.*, c. 28 : ἰδὼν δὲ ποτε δύο τινας φιλοσόφους κομιδῇ ἀπαιδεύτους ἐν ζητήσσει ἐμίζοντας, τὸν δὲ οὐδὲν πρὸς λόγον ἀποκρινόμενον, οὐ δοκεῖ ὑμῶν, ὦ φίλοι, εἶπῃ, ὁ μὲν ἕτερος τούτων τράγον ἀμέλγειν, ὁ δὲ αὐτῷ κόσκειν ὑποτιθέναι ;

⁷ ὄνου κεφάλην μὴ πλύνειν νίτρον (Erasm. *Ad.* iii. 3, 39).

Others caught at the Wind with Nets⁸ and thereby took decumane⁹ Lobsters.

I saw a young Spodisator who by his Art drew f—ts out of a dead Ass¹⁰ and sold them at five Pence an Ell.

Another putrefied old Rags!¹¹ A rare Food it was!

But Panurge fairly cast up his Accounts, on seeing an Archas-darpenin who was causing to rot a huge Vessel¹² of human Urine in Horse-dung, with abundance of Christian Sir-reverence. Fie on the nasty Wretch! He told us, however, that with this sacred Distillation he watered Kings and great Princes, and so prolonged their Lives a good Fathom or two.

Others broke^c Chitterlings over their Knees.

^c iv. 41.

Others flayed Eels by the Tail, and the said Eels did not cry out before they were hurt, as do those of Melun.¹³

Others made Great things out of Nothing, and made Great things return to Nothing.¹⁴

Others cut Fire with a Knife and drew Water with a Fish-net.¹⁵

Others made Lanterns of Bladders, and brass Stoves out of Clouds.¹⁶

Others made^d Virtue of Necessity; and it seemed to me a very fine and fitting Work.

^d i. 11, n. 8.

Others made Alchymy with their Teeth;¹⁷ and in doing so did not do much for the Close-stools; they had, however, a useful Saddle.

We saw a dozen others feasting under an Arbour, and drinking in fair and ample Jars, Wines of four sorts, fresh and delicious, with Toasts of all kinds to every one. We were told that they were raising fair Weather, after the manner of the Place, and that it was in this manner that^e Hercules formerly raised fair Weather with Atlas.

^e Cf. iv. 65.

Others in a long Parterre were carefully measuring the Skips of Fleas; and they maintained that this Practice was of paramount

⁸ δικτύω ἀνεμῶν θηρῶν (Erasm. *Ad.* i. 4, 63). Cf. iv. 32.

⁹ *decumane*. Cf. i. 51, n. 7; iii. 32, iv. 23.

¹⁰ *dead Ass*. Cf. i. 15, iii. 36. "A grunt from a dead sow" (Sir Walter Scott, *Redgauntlet*).

¹¹ Fr. *sechaboth*, a Hebrew word signifying old rags. Cf. v. 20, *et ibi* Regis.

¹² Cf. Schol. on Arist. *Ran.* 186: κέκρω ἀραθυμῶς.

¹³ *Eels of Melun*. Cf. i. 47.

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¹⁴ gigni
De nihilo nihil, in nihilum nil posse reverti.
Pers. iii. 84.

¹⁵ "Ignem dissecare" (Erasm. *Ad.* i. 4, 55). "Cribro aquam haurire" (*Id.* i. 4, 60).

¹⁶ F. Villon, *Gd. Test.* 57, 58. Cf. i. 11, n. 5.

¹⁷ *facitis Alchymiam in dentibus*. *Anti-Chopinus*, p. 38. The meaning is to pick one's teeth fasting. The Alchemists would find cinders in their crucibles instead of gold. Cf. Villon, *Reques frances* (*Ballade de l'Acteur*, l. 18).

¹ *Nub.* 145-152.

Necessity for the Government of Kingdoms, the Conduct of Wars, and the Administration of Republics; protesting that Socrates, who had first drawn Philosophy from Heaven to Earth, and had made it useful and profitable instead of idle and trifling, used to employ the Half of his Time in measuring the Leaps of Fleas, as is testified by ¹ Aristophanes the Quintessential.¹⁸

I saw two Giborins by themselves keeping Watch on the Top of a Tower; and we were told that they were guarding the Moon from the Wolves.¹⁹

I came across four others in the Corner of a Garden, bitterly disputing and ready to tear one another's Hair. When I asked whence proceeded their Difference, I heard that four Days ago they had begun to dispute on three high and more than physical Questions, for the solving of which they promised themselves Mountains of Gold;

The first was concerning a Jackass's Shadow,²⁰

The second of the Smoke of a Lantern,²¹

The third as to a She-goat's Hair, to know if it was Wool.²²

Further, we were told that it did not seem to them to be a strange Matter that two Contradictories in Form, Mood, Figure and Time should be true. 'Twas a Matter for which the Sophists of Paris²³ would rather have themselves unchristianised than confess.

As we were curiously considering the wonderful Operations of these People, the Queen came up with her noble Company, the bright Hesperus already shining. At her Coming we were again scared in our Senses, and our Sight was dazzled.

She incontinently perceived our Fright, and said to us:

"That which occasions the Aberrations of human Thoughts through the Abysses of Admiration, is not the Potency of the Effects which they visibly experience to arise from Natural Causes, by means of the Ingenuity of clever Artificers; it is the Novelty of Experience which comes upon their Senses, which do not prewise the Facility of the Operation with a serene Judgment associated with diligent Study. Wherefore, retain your Presence of Mind, and put from you all Fear, if any has come upon you in the Contemplation of what you see performed by my Officers.

¹⁸ *Quintessential*. Aristophanes is claimed as a brother-writer by Rabelais. Cf. i. Title-page.

¹⁹ *luna tuta a lupis* (i. 11).

²⁰ *περὶ βουὸν σκιᾶς* (Arist. *Vesp.* 191).
Erasm. *Adag.* i. 3, 52.

²¹ *περὶ καπνοῦ στενολεσχέων* (Arist. *Nub.* 320). Erasm. *Ad.* i. 3, 54.

²² *Alter rixatur de lana saepe caprina.*

Hor. *Ep.* i. 18, 15.

Erasm. *Ad.* i. 3, 53.

²³ *Sophists of Paris*, i.e. the Sorbonnists.

"See, hear, contemplate at your free Discretion all that my House contains, gradually emancipating yourselves from the Bondage of Ignorance. This suits well with my Inclination. And to give you Instruction of the Sincerity of this, in consideration of the studious Desires of which you seem to me to have shewn in your Hearts by signal Demonstration and ample Proof, I retain you forthwith in the State and Office of my Abstractors. You shall so be enrolled by ^s Geber my first Tabachin at your Departure from this Place."

E v. 18, n. 23.

We thanked her humbly, without saying a Word, and accepted the State and noble Office which she conferred upon us.

CHAPTER XXIII

How the Queen was served at Supper, and of her Way of eating

AFTER finishing this Discourse, the Queen turned to her Gentlemen and said to them :

“The Orifice of the Stomach, the common Ambassador for the Replenishment of all Members, lower as well as upper, importunes us to restore to them, by the Apposition of idoneous Aliments, what has been dissipated from them by the continuous Action of its natural Heat on the radical Humidity ; a Penalty is attached by Nature, my Queen, if we do not obey Resolutions of our Spirits.

“Spodisators, Gesinins, Nemains and Parazons, let it not be attributable to you that our Tables are not promptly served, pullulating with every legitimate kind of Refection. You also, my noble Pregustators, accompanied by my gentle Masticators, my Experience of your Industry intertissued with Care and Diligence, makes it impossible for me to give Order that Disorder do not arise in your Functions, and that you hold yourselves ever on guard. It is enough to remind you to perform what you do perform.”¹

These Words finished, she retired for a while with Part of her Ladies, and we were told that it was to bathe, as the Ancients were accustomed to do, as commonly as we use nowadays to wash our Hands before a Meal. The Tables were promptly placed, and covered with very precious Cloths.

The Order of the Service was that the Queen ate nothing save celestial Ambrosia, and drank nothing but divine Nectar ; but the Lords

¹ Perhaps a mocking allusion to the solemn “Hoc age” of the Romans. Cf. Plut. *Numa*, c. 14. Plaut. *Mil. Gl.* 215 : “age si quid agis.”

and Ladies of her Household, and we with them, were served with Dishes as rare, dainty and costly as ever Apicius² dreamed of.

When these Courses were removed, an *Olla Podrida*³ was set before us, in case Hunger had not granted us a Truce; and it was of such Breadth and Size that the golden Plane-tree, which⁴ Pythius of Bithynia gave to King Darius, would scarce have covered it. The *Olla* was full of

² Herod. vii. 27;
Plin. xxxiii. 10,
§ 47.

Pottages of different kinds,	Deific Sows' Paunches,
Salads,	Pastry,
Fricassees,	A World of Coscotons ⁴ in Moorish
Gallimaufry,	fashion,
Cabirotades,	Tarts,
Roast,	Cheeses,
Boiled,	Junkets,
Carbonadoes,	Jellies,
Great Pieces of powdered Beef,	Fruits of all sorts.
Good old Hams,	

All this seemed to me good and dainty; however, I did not touch it, through being already so well filled and made up.

Only I have to tell you that I saw there Pasties in Paste—a Thing very rare—and the Pasties in Paste were Pasties in a Pot. At the Bottom of this I perceived a store of

Dice,	Spilikins,
Cards,	Chess,
Tarocs,	Chequers,

with Cups full of Sun-crowns for those who wished to play.

Lastly, below this I noticed a number of Mules, in fine Trappings, with velvet Housings, and Hackneys in the same Style, for the Use of Men and Women; Litters likewise beautifully lined with Velvet, I know not how many, and some Coaches of Ferrara make, for those who wished to go out and take the Air.

All this did not seem strange to me, but I found the Queen's Way of eating very new. For she chewed nothing—not that she had not

² *Apicius*, the noted gourmand of the Roman Empire, who poisoned himself in despair because he had only ten million sesterces (£85,000) left. Cf. Seneca, *Dial.* xii. 10, § 9.

³ Fr. *Pot-pourri*. This dish got its name from the stew which was made up of the week's remnants. Originally it was a dish made from economical motives,

but afterwards developed into a dainty and was much elaborated. The Spanish *Olla podrida* is its nearest equivalent, now that the French word has been adopted mostly in musical phraseology. Cf. *Contes d'Eutrapel*, c. xxii.

⁴ *Coscotons* or Kouscousu. Cf. i. 37, iii. 17, iv. 59.

good sound Teeth, or that her Meat did not require Mastication—but such was her Use and Custom.

The Meats which her Pregustators had tasted, her Masticators took and chewed nobly, for they had their Gullet lined with crimson Satin, with little Welts and Tubes of Gold, and their Teeth of fair white Ivory. By these means, when they had perfectly chewed the Meats, they poured it through a Funnel of fine Gold right into her Stomach.⁵ For the same Reason we were told that she never visited a Close-stool but by proxy.

During the Dances⁶ the Queen disappeared from Sight, and we saw her no more. Notwithstanding, we were conducted by the Michelots⁷ of Geber, and were inscribed and enrolled in the Office by her ordained, and then going down to the Harbour of Mataeotechny, we went aboard our Vessels, expecting that we should have the Wind aft, and that if we did not take it in time, we could scarce have got off with three quarters⁸ of the Moon on the wane.

⁵ Cf. Berni, *Orlando Innamorato*, lxvii. 51, 52 (R.)

⁶ The last paragraph is placed here in the MS., which does not contain the next two chapters on the chess-tourney. In the printed edition it is found at the end of the 25th chapter.

⁷ The Michelots are little boys who have made the pilgrimage to Mount St. Michel. Here it practically means acolytes of Geber, *i.e.* alchymists. Cf. i. 38, n. 5.

⁸ Fr. *trois quartiers brisants*. Cf. iv. Old Prol. n. 45.

CHAPTER XXIV

How a festive Ball was given in the form of a Tournament in the presence of Quintessence

THE Supper over, there was given in the presence of the Queen a Ball, after the manner of a Tournament,¹ not only worth seeing but also ever to be remembered.

To begin this, the Pavement of the Hall was covered with a large Piece of velveteed Tapestry, made in the form of a Chess-board ; that is, in Squares, half white and half yellow, each Square being three Palms in Width, and square on all Sides. Then thirty-two young Persons entered into the Hall, sixteen of whom were arrayed in Cloth of Gold, viz. :

Eight young Nymphs, such as the Ancients represented in the
train of Diana,

A King,

A Queen,

Two Wardens of the Castle,

Two Knights, and

Two Archers ;

and in like Order were sixteen others clad in Cloth of Silver.

¹ This description of the game of chess is taken from the *Hypnerotomachia Poliphili*, published by Aldus Manutius (Venice 1499). Cf. i. 9, n. 13. An old English translation (1592) of the first seventeen chapters has been recently edited by Mr. Andrew Lang. The chess-game there occurs in the 10th chapter. It is difficult to say whether this should be considered as an interpolation or not. It is not contained in the MS., and there are few classical allusions in it. The second objection need not go for much

here, as there is very little scope for such allusions. On the other side it may be urged that the book was well known to Rabelais, and mentioned by him in a note of the *Briefve déclaration* to iv. 25, as well as in i. 9 ; and moreover, I cannot help thinking, laid under contribution for some of the fantastic architecture at the end of this Book. The mystical nature of the book is just a quality which would take his fancy. On the whole, I am inclined to admit the chess-tourney as genuine.

Their Position on the Tapestry was as follows :

The Kings stood on the last Line, on the fourth Square, in such wise that the Golden King was on a white Square and the Silver King on a yellow Square ;

The Queens beside their Kings, the Golden one on a yellow Square, the Silver one on a white Square ;

Two Archers by them, one on each Side, as Guards of their Kings and Queens ;

By the Archers two Knights,

By the Knights two Wardens ;

In the next Row before them were the eight Nymphs.

Between the two Bands of Nymphs four Rows of Squares remained empty.

Each Band had its Musicians on its Side, clad in a like Livery, one Side in orange Damask, and the others in white Damask ; and there were eight on each Side with Instruments of merry Invention, all different, mighty well in tune together and marvellously melodious, varying in Tone, Time and Measure, as the Progress of the Ball required ; this I found to be wonderful, considering the numerous Diversities of Steps, Back-steps, Leaps, Bounds, Returns, Flights, Ambuscades, Retreats and Surprises.

Still more methought it transcended human Belief, that the Persons of the Ball so suddenly understood the Note that corresponded to their Step or Retreat ; so that no sooner had the Music marked the Tone than they placed themselves on the Square intended, notwithstanding that their Moves were all different.

For the Nymphs, who stood on the first File, as ready to begin the Combat, march against their Enemies straight forwards from Square to Square, except their first Step, in which it is free to them to advance two Squares ; they alone never fall back. If it chance that one of them passes on to the Row of the opposing King, she is crowned Queen of her King, and takes and moves after that, with the same State as the Queen ; otherwise they never strike their Enemies save only forwards, and obliquely in a diagonal Line. However, it is not permitted to them, or to others, to take any of their Enemies if, in so doing, they would leave their King uncovered and exposed to Capture.

The Kings move and take their Enemies on all Sides by Squares, and pass only from a white Square that is next to the yellow Square, and contrariwise ; except at their first Move, if their Row is found empty of its other Officers save its Wardens, they can set one in their Place and retire beside him.

The Queens move and take with greater Freedom than all the rest ; that is, on to all Places and in every Direction of every kind, in a straight Line, as far as they please, provided the Place be not occupied by one of their own Party ; and diagonally also, provided they keep to the Colour of the Square where they stand.

The Archers move backwards as well as forwards, far and near alike ; they also never vary the Colour of their first Position.

The Knights move and take in a lineal² Form and Manner, leaving one Square free, even though it be occupied by one of their Friends or of their Enemies, and placing themselves on the second Square to the right or to the left, with a Change of Colour ; which is a Leap very dangerous to the adverse Side, and to be carefully watched, for they never take front Face.

The Wardens move and take in straight Lines, alike to right or left, forwards or backwards, like the Kings ; and they can move as far as they wish over empty Places, which the Kings cannot do.

The Law common to both Parties is, at the End and Close of the Fray, to besiege and shut up the King of the opposing Side in such manner that he cannot escape on any Side whatever. When he is thus shut up, without Power to fly or be assisted by any of his Men, the Battle is over and the besieged King loses the Day. Therefore, to guard him against this Disaster, there is not one of his Party, of either Sex, who will not sacrifice their own Life, and attack one another from all Quarters, as soon as the Music strikes up.

When any one takes a Prisoner of the opposite Side, he makes his Respects to him, touches him gently with his right Hand, puts him off the Floor and succeeds to his Place.

If it happens that one of the Kings is exposed to Capture, it is not permitted to the opposite Party to take him ; but it is rigorously enjoined to him, who discovers him or holds him in prise, to make him a profound Reverence and give him Notice, saying : " God keep you, Sir,"³ in order that he may be succoured and covered by his Officers, or that he may change his Ground, if unhappily he cannot be succoured. In any Case, he is not taken by the opposite Party, but saluted, with the left Knee on the Ground, with the Greeting, " Good-morrow, Sir," and thus the Tournament comes to an End.

² *lineal*, Fr. *lignear*. M. des Marets would take this word not = *linéaire*, but from *lignum*, a gallows, which aptly de-

scribes the movement of the knight.

³ In old times the salutation, or check, was " *Ave*."

CHAPTER XXV

How the thirty-two Persons at the Ball fought

THE two Companies being thus stationed in their Places, the Musicians began at once to sound a martial Strain, with somewhat of Terror in it, as though for the Attack. Upon this we saw the two Bands shiver and gird themselves up to fight manfully, as the Hour for the Fray came on, when they should be called out of their Camp.

Immediately that the Musicians of the Silvered Band ceased, the Instruments of the Golden Band alone were heard, by which it was notified to us that the Golden Side began the Attack.

This soon took place, for with a new Strain we saw that the Nymph, who was stationed before the Queen, turned completely to the left towards her King, as though asking Leave to take part in the Battle, at the same time also saluting all her Company. Then she marched two Squares forward with becoming Modesty, and with one Foot she made a Curtsy to the opposite Band, which she was attacking.

Now the Golden Musicians ceased and the Silvered ones began.

Here it must not be passed over in Silence, that after the Nymph had turned and saluted her King and her Party, so that they should not remain inactive, they likewise returned her Salute, turning right round to the left, excepting the Queen, who turned to the right towards her King; and this Salutation was observed by all the Movers, throughout all the Evolutions¹ of the Ball; the Salutes were also returned by the one Company as well as the other.

At the Sound of the Silvered Musicians, the Silvered Nymph who was stationed before her Queen, stepped forward, graciously saluting her King and all her Company, they likewise returning the Salute, as was said of the Golden ones, except that they turned to the right and their

¹ Fr. *discours* = Lat. *discursus*.

Queen to the left; the Nymph placed herself on the second Square in Front, and, making a Curtsy to her Adversary, she kept herself in front of the Golden Nymph, with no Interval between them, as though ready to fight, were it not that they strike only sideways.

Their Comrades followed them, whether Golden or Silvered, in an intercalary Figure, and there presented an Appearance as of skirmishing, until the Golden Nymph, who first entered the Field, striking on the Hand a Silvered Nymph to her left, put her out of the Field and occupied her Place.

But soon, to a new Strain of the Musicians, she was herself struck by a Silvered Archer; a Golden Nymph made him sheer off elsewhere; the Silvered Knight sallied forth into the Field, and the Golden Queen posted herself before her King.

Then the Silvered King, dreading the Fury of the Golden Queen, changed his Ground, and withdrew himself to the Place of his Warden on the right, a Place which seemed to be well fortified and strong in Defence.

The two Knights who were on the left, Golden as well as Silvered, moved forward and made large Captures of the opposing Nymphs, who could not retreat backwards; especially the Golden Knight, who devoted all his Care to the Capture of Nymphs.

But the Silvered Knight had in mind greater Designs, dissembling his Purpose; and sometimes when he could have taken a Golden Nymph he let her go, and passed on, and went so far that he placed himself near his Enemies, on a Spot from which he saluted the opposite King, and said: "God keep you, Sir."

The Golden Band, having this Warning to succour their King, shivered throughout; not that they could not at once bring Relief to the King, but that in saving their King they lost their right Warden without Power of Remedy.

Then the Golden King retired to the left, and the Silvered Knight took the Golden Warden, which was a great Loss to them.

Notwithstanding, the Golden Band determined to avenge themselves, and surrounded him on all Sides so that he could not retreat or escape from their Hands; he made a thousand Efforts to get out, his Comrades contrived a thousand Wiles to save him, but at last the Golden Queen took him.

The Golden Band, deprived of one of their Supports, exerted themselves, and sought Means, by hook or by crook, to avenge themselves, but with want of Caution, and they did much Mischief among the Host of their Enemies.

The Silvered Band dissembled, and waited for the Hour of Revenge, and offered one of their Nymphs to the Golden Queen, having laid a secret Ambuscade, so that at the Taking of the Nymph the Golden ² Queen narrowly escaped being surprised by a Silvered Archer.

The Golden Knight attempted the Capture of the Silvered King and Queen, and said: "Good-morrow."

The Silvered Archer saluted them; he was taken by a Golden Nymph; she was taken by a Silvered Nymph.

The Battle was sharply fought. The Wardens went forth from their Posts to the Succour; everything is in Confusion and Danger. Enyo ³ does not yet declare herself.

Sometimes all the Silvered ones penetrate right to the Tent of the Golden King, and then at once are beaten back. Among others, the Golden Queen performs great Feats, for at one Swoop she takes the Archer, and going by the Side she takes the Silvered Warden.

Seeing this, the Silvered Queen advances, and with like Boldness bursts upon and takes the last Golden Archer and likewise some Nymphs.

The two Queens fought long together, now striving to surprise each other, now to escape and to guard their Kings. Finally the Golden Queen took the Silvered one, but immediately afterwards was taken by the Silvered Archer.

Then the Golden King had left him only three Nymphs, one Archer and a Warden. There remained to the Silvered one three Nymphs and the right-hand Knight; which was Reason for their fighting for the rest of the Tournament more warily and slowly.

The two Kings seemed to grieve at having lost their beloved Lady Queens, and all their Study and all their Efforts were directed to get again others, if they could, from the number of their Nymphs into this Dignity and new Marriage; to love them joyously, making them sure Promises that they shall be so received, if they penetrate to the last File of the Enemy's King.

The Golden Nymphs were first, and of them one was created a new Queen; a Crown is placed on her Head and new Array is given her.

The Silvered ones follow Suit, and there was only one Line remaining for one of them to be made a new Queen, but at this Spot the Golden Warden lay in wait; wherefore she stayed quiet.

² *Auré* and *Argenté* are here transposed in the translation, being evidently interchanged in the text by a clerical error.

³ *Enyo*, the Homeric goddess of battle (*Il.* v. 333, 592, etc.), corresponding pretty much with the Latin *Bellona*. Cf. iii. 6, n. 3.

The new Golden Queen wished, on her Accession, to shew herself brave, valiant and warlike. She performed great Feats of Arms in the Field. But during these Diversions the Silvered Knight took the Golden Warden who guarded the Outskirts of the Field ; by this means a new Silvered Queen was made, who likewise wished to shew herself valiant on her new Accession.

The Combat was renewed more ardently than before. A thousand Stratagems, a thousand Assaults, a thousand Moves were made, on one Side as well as the other ; so much so that the Silver Queen clandestinely entered the Tent of the Golden King, saying : "God save you, Sir" ; and there was no Way to relieve him but by his new Queen. She made no Difficulty in throwing herself in the way to save him.

Then the Silver Knight leaping on all sides came near his Queen, and they brought the Golden King to such Trouble that for his Safety he was forced to lose his Queen, but the Golden King took the Silver Knight.

This notwithstanding, the Golden Archer with two Nymphs who survived, defended their King with all their Power, but at last they were all taken and put out of the Field, and the Golden King remained alone.

Then the whole Silver Company made him a low Obeisance, saying : "Good-morrow, Sir," and the Silver King remained Conqueror.

At these Words, the two Companies of Musicians began to strike up together to proclaim Victory, and an End was made of the first Ball, to our great Delight at such pleasant Feats, honourable Bearing, rare Graces, that we were all cheered in our Spirits like persons in Ecstasy ; and we were not far wrong in thinking that we were transported to the sovereign Delights and the highest Felicity of the heavenly Olympus.

When the first Tournament was over, the two Companies returned to their former Stations, and as they had fought before, so they began the Fight a second time, except that the Music was half a Time faster in its Measure than that which preceded, the Moves also totally different from those of the first Tournament.

There I saw that the Golden Queen, as though chagrined at the Rout of her Army, was summoned forth by the Tones of the Music ; and she took the Field among the foremost, with an Archer and a Knight, and was within a little of surprising the Silver King in his Tent in the midst of his Officers. Afterwards, seeing her Design discovered, she skirmished among the Troop, and so much discomfited the Silver Nymphs and other Officers, that it was a pitiable Case to witness ; you would have said that it was another Amazon ^a Penthesilea raging through the Camp of the Greeks.

^a Virg. *Aen.* i.
491.

But this Havoc did not last long ; for the Silvered ones, exasperated at the Loss of their Folk, but dissembling their Grief, secretly posted an Archer in Ambuscade at a distant Corner, and also a Knight-errant, by whom she was taken and put out of the Field. The rest were soon routed. Another time she will be better advised, will keep near her King and will not take herself so far away, and will go, when she must needs go, far otherwise attended. Thereupon the Silver Party remained Victors as before.

For the third and last Ball, the two Bands set themselves up as before, and methought that they bore a Look more cheerful and determined than at the two preceding Encounters ; and the Music was faster in Measure more than a hemiole,⁴ with the warlike Phrygian Mood, like that which Marsyas⁵ formerly invented. Then they began to wheel about, and to enter into the Fray with such Agility that they made four Moves in one Time of the Music, with the Salutations and Turnings corresponding, as we have before said ; so that it was nothing but a Series of Leaps, Vaultings and petauristic⁶ Curvetings interlinked one among another.

And as we beheld them turn round on one Foot after making their Obeisance, we compared them to the Movement of a spinning Top in Children's Toys ; when by means of whipping its Rotation is so swift that its Motion is Rest, and it seems quite still, not to move, but to sleep, as they style it ; so that if you mark on it a Point in any Colour, it seems to our Sight not to be a Point but a continuous Line, as Cusanus⁷ has wisely noticed in his divine Work.

Hereupon we heard nothing but Clappings of Hands and *Episemasies*,⁸ repeated at every Pass, on the part of one Company as well as the other. Never was

Cato so severe,⁹

Crassus,¹⁰ the Grandfather, so unlaughing,

⁴ *more than a hemiole, i.e. more than a fifth.* "Ex hoc numero qui *hemiolius* dicitur, nascitur symphonia quae appellatur *διὰ πέντε*" (Macrob. *Sonn. Scip.* ii. 1, § 16). A. Gell. xviii. 14.

⁵ *Marsyas.* Ov. *Met.* vi. 382-399. The story of the Phrygian Marsyas, who after finding the flute which had been thrown away by Minerva, challenged Apollo to a contest and was defeated and flayed for his pains, is to be found in writers of mythology. It probably represents the contest between the music

of the lyre and that of the flute.

⁶ *petauristic*, from *πέταυρον* (probably Aeolic for *μετέωρον*), a spring-board or stage for rope-dancers. Cf. Juv. xiv. 265.

⁷ *Cusanus*, Nicholas de Cusa (cf. ii. 14). The work referred to here is *De ludo Globi* (R.)

⁸ *Episemasies* (*ἐπισημασίαι*), acclamations. Cic. *ad Att.* i. 16, § 11.

⁹ *Cato.* iv. Old Prol. p. 8.

¹⁰ *Crassus*, ἀγέλαστος. Cf. i. 20, iv. Epist. Ded. n. 18.

Timon ¹¹ the Athenian so misanthropic, nor
 Heraclitus ¹² so opposed to Laughter,
 which is peculiar to ^b Man, that he would not have relaxed his Counte-
 nance, when he saw these young Warriors with the Queens and Nymphs,
 so quickly move about, step, leap, vault, caper and wheel about to the
 quick changing Sound of the Music, and all with such Dexterity that
 one never got in the way of another.

^b Cf. i. Dizain
 on Title-page.

The fewer the Number of those who remained on the Field, the
 greater was the Pleasure to see the Stratagems and Shifts which they
 used to surprise one another, according as it was notified to them by
 the Music.

I will say more. If this more than human Spectacle made us con-
 fused in our Senses, astonished in our Minds, and beside ourselves
 with Delight, still more did we feel our Hearts moved and affrighted by
 the Tones of the Music, and I could readily believe that by such Modu-
 lation Ismenias ¹³ stirred up Alexander the Great, when he was at Table
 and dining in Repose, to rouse himself up and take Arms.

In the third Tournament the Golden King was Conqueror.

¹¹ *Timon*. iv. Old Prol. °.

¹² *Heraclitus*. Juv. x. 28-32.

¹³ *Ismenias*. This should be Timo-

theus the flute-player, of whom this
 musical *tour de force* is recorded by Suidas.

Cf. Dryden's *Alexander's Feast*.

CHAPTER XXVI

How we landed in the Island of Odes, in which the Roads travel

AFTER we had sailed for two Days, the Island of Odes came in Sight, in which we saw a remarkable Thing. The Roads there are Animals, if Aristotle's Sentence¹ is true when he puts forward the Argument as irrefragable, that all self-moving things are Animals ; for the Roads there move like Animals and are,

Some Roads errant, like the Planets,
Others Roads passing,
Roads crossing, and
Roads traversing.

And I noticed that the Travellers often asked of the Inhabitants of the Country :

"Where does this Road go? And this one?" They were answered: "Between Mid-day and Fevrolles²—To the Parish—To the Town—To the River." Then directing themselves to the fitting Road, without troubling or fatiguing themselves further, they found themselves at their Destination, as you see happen to those who get into a Boat on the Rhone, to go from Lyons to Avignon or Arles.

And as you know that in all Things there are Contradictions, and
• Hor. C. ii. 16, 27. that nothing is at ^a all Points happy, so here we were told that there is a Sort of people whom they call Waylayers and Pavement-beaters.³ The poor Roads feared and dreaded them, and shunned them as you do

¹ Aristotle. Referring to the long discussion on Motion in the *Physica*, lib. viii. 1-6. The sentence is put in a more terse and syllogistic form in Plato, *Phaedr.* 245 c. Cf. iii. 32^b.

² *Mid-day*, etc. A grotesque jumbling of time and place. Cf. iv. Old Prol. n. 47.

³ Fr. *Guetteurs de chemins et batteurs de pavés*.

Brigands. For they waylaid them at the Crossing, as men do Wolves by Traps⁴ and Woodcocks⁵ with Springes.

I saw one of them, who was apprehended by Justice, because he had unjustly taken, and in spite of Pallas,⁶ the School-way⁷—which was the longest.

Another boasted that he had fully and fairly taken the shortest, saying that he had the Advantage in this Encounter of first coming to the End of his Enterprize.

Thus Carpalim said to Epistemon, when he found him one day with his Yard in his Fist, p—g against a Wall, that he no longer wondered that he was always first at the *Levé* of the good Pantagruel, for he held to the shortest⁸ and the least-used Way.

I there recognised the great iron-shod Way of Bourges,⁹ and I saw it walk with the Step of an Abbot, and fly at the Approach of some Waggoners who threatened to trample it with the Feet of their Horses, and to make their Waggon pass over its Belly as^b Tullia made her Chariot pass over the Belly of her Father Servius Tullius, sixth King of the Romans.

^b Ovid. *Fast.*
vi. 601; Livy, i.
48, § 6.

There likewise I recognised the old Road between Peronne and St. Quentin, and it seemed to me a good, honest, well-kept Road.¹⁰

I recognised there among the Rocks the good old Road of *La Ferrata*¹¹ [over the Mont Cenis, made by King Arthur accompanied by a great Bear (MS.)] mounted on a great Bear. Seeing it at a distance, I was reminded of St. Jerome in the Picture, if his Bear had been a Lion; for the Road was all mortified, and had his long Beard quite white and uncombed—you would have properly said it was just like Icicles—and

⁴ Fr. *trainnée*, properly a train of carrion to entice the wolves into traps.

⁵ Woodcocks, etc. Cf. *Hamlet*, i. 3, 115.

⁶ *invita Minerva*. Cic. *de Off.* i. 31, § 110; Hor. *A. P.* 385.

⁷ There seem to be two meanings intended by *the School-way*—(1) the way of the schoolboy “creeping like snail unwillingly to school”; and (2) the long, circuitous and unprofitable reasoning of the Schoolmen.

⁸ *prendre le plus court* is a coarse proverbial expression.

⁹ *Bourges* is situated on a hill; the roads were bad, and so the approach to it was slow. The step of the Abbot is suggested by the number of abbeys in the neighbourhood (Duchât).

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¹⁰ Fr. *quemin*, the Picard patois for *chemin*.

¹¹ *La Ferrata*, according to Duchât, is the road from Limoges to Tours. It cut through the mountain of *Grand Ours*, which was covered with snow, pine and boulders. It seems more reasonable to refer it to a Roman road in Dauphiné, perhaps that made by Augustus from Aosta to Vienne. It was cut through the mountains over the Little St. Bernard. The personification may be derived from Virgil (*Aen.* iv. 246):

latera ardua cernit
Atlantis duri, caelum qui vertice fulcit,
Atlantis cinctum adsidue cui nubibus atris
Piniferum caput et vento pulsatur et imbri.
Nix umeros infusa tegit, tum flumina mento
Praecipitant senis et glacie riget horrida barba.

he had on him a number of huge Rosaries of wild Pine-trees badly trimmed; he was, as it were, on his Knees, and not standing nor lying flat; and he was beating his Breast with huge rough Stones: it caused us Fear and Pity at once.

As we were looking at this, a running Bachelor¹² of the Place drew us aside, and pointing out a Road very smooth and quite white, and in some part littered with Straw, said to us:

* Plut. *Plac.*
Phil. i. 3, 875 D.

d *Il.* xlv. 246.

"Henceforth do not misprize the Opinion of ^cThales of Miletus, who said that Water is the First-beginning of all things, nor the Sentence of ^dHomer, who affirms that all things take their Birth from the Ocean. This Road¹³ which you see arose from Water, and to Water it will return; two Months ago Boats¹⁴ were rowed here, now Waggon are driven."

"Verily," said Pantagruel, "you tell me a very piteous Story. In our World we see every Year five hundred such Transformations and more."

* Cf. *Épist.* a
Bouquet.

Then as he considered the Goings of these moving Roads, he told us that, according to his Judgment, Philolaus,¹⁵ Aristarchus and Seleucus¹⁶ had formerly philosophised in that Island, and had taken up the Opinion and affirmed that the Earth moves round its Poles, and not the Heaven, however much the contrary appears to us to be true. Just as when we are on the River Loire, the Trees on the Bank ^eappear to us to move; however, they do not move, but we do, by the Floating down of the Boat.

As we returned to our Ships, we saw that near the Shore they were breaking on the Wheel three Waylayers who had been taken in Ambuscade, and that they were burning over a slow Fire a huge Ruffian who

¹² Fr. *Bachelier courant*, i.e. a bachelor keeping his courses of lectures. Cf. iii. 18, n. 4.

¹³ *Road*. He means a frozen river.

¹⁴ *Boats*, etc. A palpable allusion to Virg. *Georg.* iii. 362:

Puppibus unda prius, patulis nunc hospita plaustris.

¹⁵ *Philolaus* of Tarentum († before 400 B.C.), the greatest of the Pythagoreans. The fragments of this philosopher edited by Böckh in 1819 are not now looked upon as authentic. The theory of the earth moving round the sun was attributed to him as its author by Diog. Laert. viii. 7, § 3. *Aristarchus* of Samos (264 B.C.) is

represented as holding the same tenet in Plutarch, *de fac. Lun.* c. 6. Cf. also Plutarch, *Plac. Philos.* iii. 13.

¹⁶ *Seleucus* was a distinguished mathematician and astrologer living about 75 A.D., much consulted by Otho and Vespasian (Suet. vii. 4-6 and Tac. *Hist.* ii. 78). The theory of the earth moving round the sun is attributed to him by Plutarch, *Quaest. Plat.* 8 and *Plac. Philos.* iii. 17. It is also affirmed to have been recorded by Theophrastus that Plato, as an old man, repented that in his system he had placed the earth in the centre of the universe. All this is of course an anticipation of the system put forth by Copernicus († 1543).

had beaten a Road, and broken one of its Ribs,¹⁷ and we were told that it was the Road of the Banks and Risings of the Nile¹⁸ in Egypt.

There we were further told that Panigon¹⁹ in his last Days had retired to a Hermitage in this Island, and lived in great Sanctity and the true Catholic Faith, without Desires, without Affection, without Vice ; in all Innocence, loving his Neighbour as himself and God above all things ; insomuch that he wrought many great Miracles.

At our departure from Chotheu I saw the marvellous Portrait of
 † "The Man looking for his Master," painted some time ago by Charles Charmois of Orleans. † Cf. iv. 2, 2

¹⁷ *broken one of its Ribs.* Perhaps an allusion to the line ridiculed by Persius (i. 95) :

Sic costam longo subduximus Apennino.

Cf. also *briser la côte d'un chemin* and *briser chemin* of highway robbers.

¹⁸ The *Nile* is probably put for the

Loire, on which there was a noted dam, which in Rabelais' time was infested by robbers.

¹⁹ *Panigon*, King of the Island of Cheli (iv. 10). The last two paragraphs of this chapter are taken from the MS., and are not contained in the early printed editions.

CHAPTER XXVII

How we came to the Island of Sandals ; and of the Order of the Quavering Friars

THENCE we came to the Island of Sandals, where they live on nothing but Haddock-soup. We were, however, well received and treated by the King of the Island, named Benius the Third,¹ who, after drinking, led us to see a Monastery newly formed, erected and built by his Invention, for the Quavering Brothers—so he styled his Religious Order—saying that on the Continent there dwelt

Small Friars, Servitors² and Friends of the sweet Lady,

Item, the glorious and blessed Minor Friars,³ who are Semibreves of Bulls,

The Minim⁴ Friars, who are smoked Herrings,

Also the Minim Crotchet⁵ Friars,

and that he could not diminish the Name further than by Quavers.⁶

By his Statute and Bull patent, obtained from the Fifth,⁷ who belongs to all good Chords, they were all dressed like House-burners,⁸

¹ *Benius the Third*. Pope Benedict II. and St. Benedict had been canonised, so Rabelais makes a third to be king over his island of Benedictines.

² *Servitors*. *Servi S. Mariae*, Augustinians, an Order founded in Florence 1232 by Bonsidius de Monaldis.

³ *Minorites*, Franciscans founded by St. Francis of Assisi in 1206 (iii. 22).

⁴ *Minims*, founded by St. Francis of Paula in Calabria in 1435 (iii. 22).

⁵ *Crotchet*, i.e. with hooked fingers, mendicants. Cf. i. 54.

⁶ *Quavers*. This completes a poor

joke on the musical terms semibreve, minim, crotchet, quaver.

⁷ Fr. *la Quinte*, referring to Queen Quintessence, has been explained as also referring to the fact that St. Francis of Paula “princeps *quintae* Regulae factus fuit, quae postea ab eo nomen accepit.” The sentence “laquelle est de tous bons accords” (from Villon, *Gd. Test.*, 146) seems to necessitate a musical meaning attaching to *la Quinte*, so that it would be “a fifth,” the rhythm *διὰ πέντε*, which occurs in the 25th chapter.

⁸ *House-burners* (iv. 41), i.e. dressed untidily.

except that, as the Tilers of Houses in Anjou have their Knees quilted, so these had their Bellies tiled, and Belly-tilers were in great Reputation among them.

They had the Cod-pieces of their Trunk-hose cut Slipper-fashion, and each of them wore two, one sewn on in front and the other behind, affirming that, by this Duplicity of Cod-pieces, certain recondite and horrific Mysteries were duly represented.

They wore Shoes round like Basons, in imitation of those who inhabit the Sandy Sea.⁹

And moreover, they had their Beards shaven and their Feet iron-shod;¹⁰ and to shew that they did not care for Fortune, Benius made them shave and poll the hinder Part of their Head, like Pigs, from the Crown to the Shoulder-blades; the Hair in front, from the bregmatic¹¹ Bones, grew as it would. Thus they were Anti-fortunists, like people who in no wise troubled themselves about the Goods of this World.

Moreover, as defying Fortune the perverse, they each wore, not in their Hand as she does, but at their Girdle like Beads, a sharp Razor,¹² which they whetted twice in the Day and set three times in the Night.

On their Feet each bore a round Ball, because Fortune is said to have one under her Feet.

The Flap of their Cowls was fastened in front, and not behind; by this means they had their Face concealed, and scoffed freely at Fortune and the Fortunate, neither more nor less than do our Ladies, when they put on their Mask, which you call a Muffler: the Ancients used to call it *Charity*, because it ^a covers a Multitude of Sins.

^a 1 Pet. iv. 8.

Also they always had the hinder Part of their Head uncovered, as we do our Face; which was the Reason why they went with their Belly or their Back-side foremost, as it seemed good to them. If they went back first you would have thought that it was their natural Walk, as much because of their round Shoes as of their Cod-piece preceding them; their Face also shaven behind and rudely painted with two Eyes and a Mouth, as you see on Cocoa-nuts. If they went Belly forwards, you would have thought they were people playing at Blind-man's-buff. It was mighty fine to see them.

Their way of Living was thus. When the clear Morning-star began

⁹ *Sandy-sea.* *Mare arenosum*, the quicksands in Arabia Petraea.

Turba galochiferum ferratis pedibus ibat.
Galoches, pieds-ferrez, y couraient à grand' bandes.

¹¹ *bregmatic* (i. 44, n. 2).

¹⁰ *iron-shod.* The Franciscans might never ride. An illustration is found in a macaronic verse quoted in the *Contes d'Eutrapel*, c. 26:

¹² An allusion to the Italian proverb: "Mele in bocca e rasoio a cintola" = Honey in the mouth and a razor at the girdle.

to shine forth over the Earth, they began to boot and spur one another for Charity ; and thus booted and spurred, the least Thing they did was to sleep and snore ; and as they slept, they had Barnacles¹³ on their Nose, or Spectacles at least.

We found this mode of Conduct strange ; but they satisfied us in their Answer, pointing out to us that when the Last Judgment came, men would be taking Rest and sleeping. Therefore to make it plain and evident that they did not refuse to appear there, as do Fortune's Favourites, they kept themselves booted and spurred and ready to mount on horseback when the Trumpet should sound.

When Noon sounded—and note that their Bells (Clock-bells, Church-bells and Refectory-bells alike) were made after the Device of
^b Cf. i. 19. ^b Pontanus, that is, quilted with fine Down, with Fox's Brushes for their Clappers—Noon sounding, I say, they woke up and pulled off their Boots,

P—d, who would,
 Scumbered, who would,
 Sneezed, who would ;

but all, perforce and by rigorous Statute, had to yawn wide and plentifully, and breakfasted off Yawns.¹⁴

The Sight seemed to me a merry one ; for, their Boots and Spurs being put on a Rack, they came down into the Cloister ; there they carefully washed their Hands and their Mouth, and then set themselves down on a long Bench and picked their Teeth, till the Prior made them a Sign, by whistling in his Palm ; upon this, each of them opened his Mouth as wide as he could, and they yawned, sometimes half an Hour, sometimes more, or less, according as the Prior determined the Breakfast to be proportioned to the Festival of the Day.

That done, they formed a grand Procession, in which they carried two Banners, on one of which was finely painted the Portrait of Virtue, on the other that of Fortune.

A Quaverer carried in front the Banner of Fortune. After him marched another, bearing that of Virtue ; in his Hand he held a Sprinkle dipt in Mercurial¹⁵ Water, such as is described by Ovid *lib. v. Fastorum* ;

¹³ *Barnacles*, etc. Is not this meant for the solemn Jesuits ? (Duchat).

¹⁴ *breakfast off Yawns*, as did the gentlemen of Beauce, i. 16.

¹⁵ *Mercurial*, i.e. lustral, from Mer-

cury's fountain near the Porta Capena. After lustration from this, dishonest traders besought Mercury's blessing on their unholy traffic, on May 15. Cf. *Fast. v.* 673-692 ; *Pers. v.* 112 : "salivam Mercurialem."

with this continually, like¹⁶ . . ., he whipped the Quaverer in front, who was bearing Fortune.

"This Order," said Panurge, "is against the Opinion of Cicero and the Academics, who would have Virtue to go before and Fortune to follow."¹⁷

It was pointed out to us, however, that it was fitting for them to do so, seeing that their Meaning was to bethump Fortune.

During the Procession, they quavered melodiously between their Teeth I know not what Antiphones; for I could not understand their Jargon; at last, by attentively listening, I perceived that they sang only with their Ears.¹⁸ O what a fine Harmony it was! and rarely in tune with the Sound of their Bells; never will you find them out of Tune.

Pantagruel made an admirable Observation¹⁹ on their Procession, and said to us:

"Have you seen and noticed the Subtlety of these Quaverers here? To carry through their Procession, they went out by one Gate of the Church, and went in at the other;²⁰ they took mighty Pains not to go in at the Door from which they came out. On my Honour, they are a fine-witted Sort of people, I say

Fine enough to gild,
Fine as a 'leaden Dagger,
Fine, not refined, but refining,
Passed through the finest Sieve."

• Cf. ii. 16, n. 2.

"This Fineness of theirs," said Friar John, "is extracted from occult Philosophy, and, Devil take it, I understand nothing therein."

"So much the more is it to be feared," answered Pantagruel, "in that nothing is understood of it; for Subtlety understood, Subtlety foreseen, Subtlety discovered, loses the very Essence and Name of Subtlety; we then call it Blockishness. On my Honour, they know a Trick or two."

The Procession finished, by way of a Walk and healthy Exercise, they retired into their Refectory, and went down on their Knees under the Tables, leaning their Chest and Stomach on a Lantern.

¹⁶ *like* . . . There is a blank left in the MS. which cannot now be filled up.

¹⁷ *Virtue go before*, etc. "Virtute duce, comite fortuna" (Cic. *ad Fam.* x. 3, § 2) was the motto of Sebastian Gryphius, the Lyons printer.

¹⁸ *sing with their Ears*. The Jesuits do not sing in their choir, and use bells very rarely (Duchât).

¹⁹ Fr. *notable*. Cf. Genselinus ad Ortuinum, *Epist. Obsc. Vir.* i. 8:

Et cum hoc, textum ubique glossare,
Nec non quaedam *notabilia* in margine notare.

²⁰ *out by one* { *Door* } *and in at the*
 Gate
other, i.e. they are never found without some device or starting-hole to escape from perplexities.

^d *Epigr.* xiii. 14.

While they were in that Posture, in came a great Sandal, Pitch-fork in hand, and thereupon he treated them to a Taste of his Fork ; so that they began their Meal with Cheese and ended it with Mustard and Lettuce, as ^d Martial witnesses was the Practice of the Ancients. At last they were each presented with a Plateful of Mustard, and were served with Mustard after Dinner.

Their Diet was as follows :

On Sundays they eat Puddings, Chitterlings, Sausages, Stew, Hastlets and Quails ; always except the Cheese to begin and Mustard to end with.

On Mondays fine Peas and Pork, *cum Commento amplo* and interlineary Glosses.

On Tuesday, a quantity of holy Bread, Rolls, Cakes, Buns and Biscuits.

• ii. 12.

On Wednesday, Peasant's ^e Messes, that, is fine Sheep's Heads, Calf's Heads, Heads of Badgers, which are plentiful in that Country.

On Thursday, Pottage of seven kinds, and sempiternal Mustard with it.

On Friday, nothing but Sorb-apples ; and those not very ripe, as far as I could judge by their Colour.

On Saturday they gnawed the Bones ; not, however, that they were poor or needy, for each of them had a good fat Belly-benefice.

Such was their Diet when they resided in the Convent. If by Command of the Prior of the Cloister, they went out, they were rigorously forbidden, under frightful Penalties, to touch or eat Fish²¹ while they were on Sea or Rivers, or Flesh of any kind whatever as long as they were on Land, that it might be evident to every one that in enjoying the Object they did not enjoy the Power and Concupiscence ; and that they were no more shaken by it than the Marpesian Rock.²²

Their Drink was Anti-Fortunal Wine ; so they called I know not what Liquor of the Country.

When they wished to drink or eat, they lowered the Flaps of their Cowls in front and it served them for a Bever.

Their Dinner over, they prayed to the Deity right well, and all by Quavers.

The rest of the Day they exercised themselves in Works of Charity, expecting the Last Judgment ;

²¹ *not to eat Fish, etc., i.e. they were only to eat what was dear and a delicacy. Cf. a gourmand's proverb : " Il n'est saussé que de cherté, et le coût donne le goût."*

²² *Nec magis incepto voltum sermone movetur,
Quam si dura silex aut stet Marpesia cautes.
Virg. Aen. vi. 470.*

On Sunday by cuffing one another ;
 On Monday by filliping one another ;
 On Tuesday by clapper-clawing one another ;
 On Wednesday by blowing each other's Noses ;
 On Thursday by ^f drawing Worms from each other's Noses ;
 On Friday by tickling one another ;
 On Saturday by whipping one another.

^f i. 11, iv. 63.

All this they did with Antiphones convenient and appropriate, always singing with their Ears, as we have said.

When the Sun set in the Ocean, they booted and spurred one another as before, and with Barnacles on their Noses composed themselves to sleep.

At Midnight in came the Sandal, and up they got ; then they whetted and set their Razors, and after having their Procession, they put the Tables over them and fed as before.

Friar John of the Trencherites, seeing these merry Quaver Brothers, and learning the Contents of their Statutes, lost all Patience and cried out aloud :

"O the monstrous Notion to call it a Table !²³ I stick at this, and go my Way as well, I swear. O why is not Priapus²⁴ here, as he was at the nocturnal Rites of Canidia and Sagana, to see him explode full Crack, and quaver in Antiphone. Now I know of a surety that we are in an antichthonian²⁵ Land and the Antipodes to Germany ; there they demolish the Monasteries and unfrock the Monks ; here they set them up backwards and against the Grain."

²³ Fr. *O le gros rat à la table !* We have had *O le gros rat !* (iv. 53, n. 6) = O the great blunder ! Here there is a reference to the Frater whetting his razor and covering himself with the table, and a frigid pun between *rat* = *erratum* and *ras* (= *rase*).

²⁴ *Priapus*, referring to Horace, *Sat.* i. 8 generally, and particularly line 46 :

Nam displosa sonat quantum vesica pepedi
 Diffissa nate ficus.

²⁵ *antichthonian*, from *ἀντιχθων*, an invention of the Pythagoreans, who fancied a "counter-earth" as a planet to complete their perfect number ten. Here it only means "antipodes," as it is used in Cicero, *Tusc. Disp.* i. § 68.

CHAPTER XXVIII (58 MS.)

How Panurge interrogated a Quavering Friar, and got no Answer from him but in Monosyllables¹

SINCE our Coming Panurge had done nothing but profoundly contemplate the Mien and Bearing of these royal Quavers. Now he plucked by the Sleeve one of them, who was as lean as a salted Devil, and asked him :

“ Friar Quaver, Semiquaver, Demisemiquaver, where is the Wench?”

The Quaver, pointing downwards, answered : “ There.”

P. Have you many of them here ?—F. Few.

P. Truly, how many are there ?—F. Score.

P. How many score would you have ?—F. Five.

P. Where do you keep them hidden ?—F. There.

P. I take it for granted that they are not all of one Age ; but what Shape have they ?—F. Straight.

P. Their Complexion what ?—F. Clear.

P. Their Hair ?—F. Fair.

P. Their Eyes what ?—F. Black.

P. Their Breasts ?—F. Round.

P. Their Bearing ?—F. Shy.

P. Their Eyebrows ?—F. Soft.

P. Their Graces ?—F. Ripe.

P. Their Looks ?—F. Free.

P. Their Feet what ?—F. Flat.

P. Their Heels ?—F. Short.

P. Their lower Parts what ?—F. Fine.

P. And their Arms ?—F. Long.

¹ There is a short story in Des Periers (*Nov.* 58) where a monk answers in monosyllables as here, but it is in order not to lose time from his meal.

- P. What do they wear on their Hands ?—F. Gloves.
P. And Rings on their Fingers of what ?—F. Gold.
P. What do you use to clothe them ?—F. Cloth.
P. With what Cloth do you clothe them ?—F. New.
P. Of what colour is it ?—F. Dark.
P. Their Head-gear what ?—F. Blue.
P. Their Stockings what ?—F. Brown.
P. All the aforesaid Cloths, what are they ?—F. Fine.
P. And what are their Shoes made of ?—F. Hide.
P. But how do they like to be ?—F. Foul.
P. And how do they walk about ?—F. Fast.
P. Let us now come to the Kitchen, I mean to the Kitchen of the Wenches, and without hurrying ; let us carefully examine the List.
What is there in their Kitchen ?—F. Fire.
P. What keeps up that Fire ?—F. Wood.
P. What sort of Wood is it ?—F. Dry.
P. From what Trees do you take it ?—F. Yews.
P. The Brushwood and Faggots ?—F. Holm.
P. What Wood do you burn in your Chambers ?—F. Pine.
P. And of what other Trees ?—F. Limes.
P. Of the aforesaid Damsels, I'll go halves with you. How do you feed them ?—F. Well.
P. What do they eat ?—F. Bread.
P. What sort ?—F. Brown.
P. And what besides ?—F. Meat.
P. How dressed ?—F. Roast.
P. Do they eat no Soup ?—F. None.
P. And Pastry ?—F. Much.
P. I am with you there. Do they eat Fish ?—F. Yes.
P. How do you serve it to them ?—F. Cold.
P. And what besides ?—F. Eggs.
P. And how ?—F. Boiled.
P. I mean how boiled ?—F. Hard.
P. Is that all their Repast ?—F. No.
P. What ! What have they besides ?—F. Beef.
P. And what besides ?—F. Pork.
P. And what else ?—F. Geese.
P. And Ganders besides ?—F. Yes.
P. Item ?—F. Cocks.
P. And what have they for their Sauce ?—F. Salt.
P. And for the most dainty ones ?—F. Must.

P. For the End of the Repast ?—F. Rice.

P. And what besides ?—F. Milk.

P. And what besides ?—F. Peas.

P. But what Peas do you mean ?—F. Green.

P. What do you serve with them ?—F. Pork.

P. And for Fruit ?—F. Good.

P. How ?—F. Raw.

P. Besides ?—F. Nuts.

P. But how do they drink ?—F. Neat.

P. What ?—F. Wine.

P. What sort ?—F. White.

P. In Winter ?—F. Sound.

P. In the Spring ?—F. Brisk.

P. In the Summer ?—F. Cool.

P. In the Autumn and Vintage-time ?—F. Sweet.

“By the Hoop of my Frock,”² cried Friar John, “how fat these quavering Trulls ought to be, and how they ought to go full trot, seeing they feed so well and copiously !”

“Wait till I have done,” said Panurge.

P. What is the Time when they go to bed ?—F. Night.

P. And when they get up ?—F. Day.

“This is,” said Panurge, “the gentlest Quaver that ever I rode on this Year. Would to God, or the blessed St. Quaver, and the blessed and worthy Virgin St. Quavera, that he were First President of Paris !³ Odsbodikins, my Friend,

What an Expeditor of Causes,

What a Shortener of Suits,

What a Clearer of Debates,

What an Examiner of Bags,

What a Turner-over of Papers,

What an Abstractor of Writings he would be !”

“Now,” said Panurge, “let us come to the other Victuals, and let us speak at length and with sedate Judgment.

“Of our said Sisters in Charity of what kind is the Formulary ?—F. Big.

P. At the Entry ?—F. Fresh.

P. At the Bottom ?—F. Skew.

P. I meant what is it within ?—F. Hot.

² Fr. *Pote de froc*.

this refer to the barbarously loquacious Lizet, who was First President from 1529

³ *premier president de Paris*. Does to 1551 ?

- P. What is there about there ?—F. Hair.
- P. What Colour ?—F. Red.
- P. And of the old ones ?—F. Grey.
- P. The Sacking of them what ?—F. Brisk.
- P. The Stirring of their Limbs ?—F. Quick.
- P. Are they all bounding ?—F. Much.
- P. Your Instruments, what are they ?—F. Big.
- P. In their Edge what are they ?—F. Round.
- P. And at the End of what Colour ?—F. Red.
- P. When they have done what are they ?—F. Shrunk.
- P. Your Genitories of what kind ?—F. Lumps.
- P. And in what fashion hung ?—F. Near.
- P. When it is done what do they become ?—F. Lank.
- P. Now, by the Oath you have taken, when you wish to cohabit how do you throw them ?—F. Down.
- P. What do they say while stirring ?—F. Nought.
- P. They only make good Cheer for you ; otherwise they think on merry Matter ?—F. True.
- P. Do they have any Children for you ?—F. None.
- P. How do you sleep together ?—F. Bare.
- P. By the said Oath you have taken, how many times a day, on a fair Reckoning, do you commonly do it ?—F. Six.
- P. And a' nights ?—F. Ten.
- "Pox on't," said Friar John, "the Lecher would not deign to go beyond sixteen ; he is bashful."
- P. Nay but, couldst thou do as much, Friar John ? He is, I'll be sworn, a green Leper.⁴
- Do the others act thus ?—F. All.
- P. Who is the gamest of all ?—F. I.
- P. Do you ever commit a Fault therein ?—F. None.
- P. At this point I am lost in Wonder. When you have emptied and exhausted your spermatic Vessels the Day before, can there be as much on the following Day ?—F. More.
- P. They have here, or I am a Dotard [deny the Faith, MS.], the Indian Herb [the Herb of the Indian, MS.], celebrated by ^aTheophrastus. But if by lawful Impediment, or otherwise, there happens in this Amusement a Diminution of number, how do you fare then ?—F. Ill.

^a Theoph. *H. Plant.* ix. 18, 9.
Cf. iii. 27.

⁴ Fr. *ladre verd* (cf. iv. 66), i.e. an ingrained leper. There seems to have been a belief in their great powers.

P. And then what make the Wenches ?—F. Noise.

P. Then what do you give them ?—F. Thumps.

P. And if you skipped a day ?—F. Worse.

P. What do they make at you then ?—F. Mocks.

P. And what do you say ?—F. Scoffs.

P. Of what Sound ?—F. Deep.

P. How do you correct them ?—F. Hard.

P. What do you get out of them ?—F. Blood.

P. In that their Complexion is ?—F. Dyed.

P. For you it could not have better ?—F. Paint.

P. So you always remain ?—F. Feared.

P. After that they take you for ?—F. Saints. .

P. By the said wooden Oath⁶ that you have taken, what is the Season of the Year in which you are most slack ?—F. Now (August).

P. That in which you do it most briskly ?—F. March.

P. For the rest your Performance is ?—F. Gay.

Panurge said to us smiling : "Here is the first⁶ Quaver of the World. Did you hear how resolute he is, summary and compendious in his Answers ? I believe he would make three Bites of a Cherry."

"Copsbody, my Friend," said Friar John, "he does not talk like that among his Wenches ; he is polysyllabic enough there. You talk of making three Bites of a Cherry. By St. Grey,⁷ I'll swear he would only make two Bites of a Shoulder of Mutton, and one Draught of a Quart of Wine. See how crestfallen he is."

⁶ iii. 15, 23. "This rascally Fraternity⁸ of Monks," said Epistemon, "are just as keen on their Victuals all the World over, and yet they tell us that they have only their^b Life in this World. What a devil more have Kings and great Princes ? 'Pon my Faith, I am very sick of this."

["Let us go," said Panurge. "Every one to his Taste ; but if once I am married to my liking, I will make yet a new Monkery. I do not at all mean Monks bemonked. They are monking Monks, and I will keep them Friar Tenps or Friar Narjorie, to perfection. They will not go so soon as the gallant Quavers here."]⁹

⁶ Fr. *serment* (pronounced *sarment*) de bois. Cf. v. 16.

⁶ *first, prime* (M.), *poure* MS. Duchat shews that this is an old French word from Lat. *potior*, confirming his point by quotations from Frojssart and others.

⁷ Fr. *Saint Gris*, i.e. St. Francis of Assisi, the founder of the Grey Friars.

⁸ Fr. *Freraille*, with a pun on *Ferraille* (edd.), is a certain correction of Huet.

⁹ This last paragraph is only in the MS. No explanation of *Frères Tenps* or *Frères Narjorie* has been found.

CHAPTER XXIX

How the Institution of Lent was displeasing to Epistemon

"DID you observe," said Epistemon, "how this scurvy and ill-favoured Quaver quoted March to us as the Month for Lechery?"

"Yes," answered Pantagruel; "at all events it always falls in Lent, which was instituted to macerate the Flesh, to mortify the sensual Appetites and to restrain the venereal Rage."

"By this," said Epistemon, "you may judge how sensible that Pope was who first instituted it, when this ugly Sandal of a Quaver confesses that he is never more sunk in the Mire of Lechery than in Lent-time; also by the plain Reasons brought forward by all good and learned Physicians, affirming that in the whole Course of the Year no Food is eaten more exciting men to Lasciviousness than at that ^a Season, such as ^a Cf. iv. 29.

Beans,	Nuts,
Peas,	Oysters,
Long-beans (or Phasels),	Herrings,
Chick-peas,	Salt-meats,
Onions,	Garum,
besides Salads, which are wholly made up of Venereous Herbs, such as	
Rocket, ¹	Rampions,
Garden-cress,	Horned poppy, ²
Tarragon,	Hop-buds,
Cresses,	Figs,
Water-parsley,	Rice,
Raisins."	

"You would be rarely surprised," said Pantagruel, "to learn that the

¹ *Rocket*, Lat. *eruca*. Cf. Plin. xx. 13, § 49 (126): "De venere stimulanda diximus: tria folia silvestris erucae sinistra manu decerpta et trita in aqua si bib-

antur . . . e contrario *nasturtium* venerem *inhibet*."

² *Horned poppy*. Plin. xx. 19, § 78: "Quidam hoc genus glaucion vocant."

good Father the Pope, who instituted the holy Season of Lent (perceiving that then was the Time when the natural Heat proceeds from the Centre of the Body, wherein it had kept during the Colds of the Winter, and diffuses itself throughout the Circumference of the Limbs, as the Sap does in Trees),³ prescribed these Meats for the purpose of aiding the Multiplication of Human kind.

"What made me think so is that in the Register of Baptisms of Thouars,⁴ the Number of Children born in October and November is greater than in the other ten Months in the Year; by reckoning backwards, we find that they were all made, conceived and engendered in Lent."

"I listen to these Remarks," said Friar John, "and take no small Pleasure therein; but the late Vicar of Jambet⁵ attributed this copious Impregnation of Women, not to the Lent Fare, but to

The crook-backed little Mumpers,
The booted little Preachers,
The draggle-tailed little Confessors,

who, at this Season of their Reign, damn all Husbands that go astray three Fathoms below the Claws of Lucifer; so through Fear of them, the Husbands no longer biscot their Chambermaids, but retire to their Wives. I have said."

Epistemon said: "Interpret the Institution of Lent according to your own Fancy; every one is full of his own Notions; but all the Physicians will oppose its Suppression, which seems to me is impending."⁶

"I know it, I have heard it said; without Lent their Art would be in Contempt, they would make no Gains, no one would be sick. In Lent all Maladies are sown; 'tis the true Seminary, the native Bed and Propagator of all Evils. Moreover, you do not take into Account that if Lent causes the Bodies to rot, it also makes the Souls lose their Senses. 'Tis then the Devils put out their Strength; then the Hypocrites come forth; then the Cows hold their Grand Days, their Fairs, Sessions, Stations, Pardons, Syntêrêses,⁷ Confessions, Flagellations, Anathematisations.

³ as the Sap, etc. Cf. v. Prol. n. 11.

⁴ Thouars, a small town in Poitou on the river Thouet.

⁵ The *curé* of Jambet was Rabelais himself. His resignation is dated January 9, 1552 (1553). There is some difficulty in his speaking of himself as *le feu curé*, but it may be remembered that on the title-page of the Second Book he styles himself

feu M. Alcofribas; but he might be speaking of his predecessor.

⁶ *impending*. A belief seems to have been current that Lent might be abolished by the Council of Trent, which was holding sittings in 1551 and 1552.

⁷ (Fr. *Synterasses*, MS.) *συντήρησις*, a keeping of Vigils together.

"However, I do not wish to infer that the Arimaspians⁸ are better in that Matter than we are, but I am speaking to my Point."

"Hark'ye, hark'ye," said Panurge, "thou worshipping⁹ bumbasting and quavering Cod, what do you think of this Fellow? Is he not a Heretic?—F. Rank.

P. Ought he not to be burnt?—F. Yes.

P. And as soon as possibly may be?—F. Should.

P. Without parboiling him first?—F. Yes.

P. In what Way then?—F. Quick.

P. So that at last he may be?—F. Dead.

P. For he has vexed and made you?—F. Mad.

P. What does he seem to you to be?—F. Fool.

P. You say he is a mad Fool?—F. Worse.

P. What would you have him be?—F. Burnt.

P. Others have been so burnt?—F. Store.

P. Who were Heretics?—F. Less.

P. And there will still be burnt?—Lots.

P. How many would you save?—F. None.

P. Must they not all be burnt?—F. Must.

Quoth Epistemon: "I don't know what Pleasure you find in talking with this scurvy Tatterdemalion of a Monk; but if you were not otherwise known to me, you would create in my Mind an Opinion of you not at all to your Credit."

"Let us go, in Heaven's name," said Panurge. "I should like to take him to Gargantua, he pleases me so much. When I am married he shall serve my Wife as her Fool."

"You mean *-ter*," said Epistemon, "by the Figure *Tmésis*."¹⁰

"Now," said Friar John, laughing, "you have got your Sauce¹¹ this time, my poor Panurge; you will never escape being a Cuckold, steeped to the very Lips."

⁸ The *Arimaspians* evidently refer to the people of Northern Europe, who had accepted the Reformation. They were supposed to have lost one eye of their faith and so to resemble the Arimaspians. Cf. iv. 56.

⁹ Fr. *cultant* (MS. *culletant*), with a pun on *culte*.

¹⁰ Arist. *Eq.* 26:

μαλῶμεν αὐτὸ μαλῶμεν αὐτομάλαμεν.

¹¹ Fr. *vin*. Cf. v. 15^d.

CHAPTER XXX

How we visited the Land of Satin

WELL pleased at having seen the new Religion of the Quaver Friars, we sailed on two Days.

On the third Day our Pilot descried an Island, charming and delicious above all others. It was called the Island of Frieze, for the Roads were of Frieze. In it was the Land of Satin, so celebrated with the Pages of our Court. In this the Trees never lose Flower or Leaf, and they are all of Damask and figured Velvet ; the Beasts and Birds are of Tapestry.

There we saw many Beasts, Birds and Trees, such as we have this side the Water, in Shape, Size, Bigness and Colour, except that they eat nothing, and do not sing ; moreover they do not bite as ours do.

Many also we saw which we had not seen before ; among others we saw divers Elephants of diverse Appearances [Colours, MS.]. Especially I noted the six Males and six Females which were shewn at Rome in the Theatre by their Trainer, in the time of Germanicus, Nephew of the Emperor Tiberius. They were learned Elephants, Musicians, Philosophers, Dancers of the Pavane,¹ and of Ballets, and they were seated at Table admirably arranged, drinking and eating in silence, like holy Fathers in a ^a Refectory.

^a Plin. viii. 2,
§ 2.

They have their Muzzle two Cubits long, and we call it a Proboscis,

¹ *Pavane*. It is a question whether this celebrated dance is derived from *pavo*, whence is the French *pavaner*, to strut, or from *Padouana*, the special dance of Padua. Most probably the Spanish *pavana*, which is a stately dance performed by dancers with long trains, is from *pavo* ; but the *pavane* of Rabelais seems more likely to have been derived from Merlin

Coccai (Theophilo Folengo), in whose *Maccaronics* it occurs several times, connected with other Italian dances.

*Ipsē pagans ballum clamat : mihi fac matarellum
Fac spingardoium, fac spagnam, mazzave croccam
Facve feraresem, fac muscam, facve pavanam.*

Mac. v. l. 247-9.

Menage conjectures *paduana*.

with which they draw up Water to drink, and take up Palms, Apples, and all manner of edibles, attack and defend themselves as though with a Hand, and in fight toss men high in the Air with it, and in their Fall make them burst with laughing.

They have very large and fine Ears in the Shape of a Winnowing-fan.

They have Joints and Articulations in their Legs ; those who have^b written the contrary have never seen them except in Pictures.

Among their Teeth they have two large Horns ; thus Juba² called them, and^c Pausanias said they are Horns, and not Teeth ;^d Philostratus holds that they are Teeth, not Horns. To me it is all one, provided you understand that it is the true Ivory. They are three or four Cubits long, and are in the upper Jaw-bone and not in the lower ; if you believe those who maintain the contrary, you will find yourself in the wrong ; even though it were Aelian,⁸ that thorough-paced Liar.⁴

It was there,⁵ and not elsewhere, that Pliny saw them dance on Cords, and on the Tight-rope with Bells, and walk over Tables^e while people were sitting at their Feast without knocking against the Toppers topping there.

I saw there a Rhinoceros quite like the one which Hans Cleberg⁶ had formerly shewn me, but little different from a Boar that I had formerly seen at Limoges [Legugé, MS.], except that it had a Horn on its Snout a Cubit long and pointed, with which it dared to encounter an Elephant in fight,^f striking it therewith under the Belly, which is its tenderest and weakest Part, and laid it dead on the Earth.

I there saw thirty-two Unicorns.⁷ It is a marvellous fierce Beast, just like a^g Horse of Lavedan, except that it has the Head of a Stag, the Feet like those of an Elephant, the Tail like a Boar, and a Horn in its Forehead, pointed and black, and six or seven Feet long, which

^b Arist. *H.A.* ii. 1, § 4. Cf. Sir Thos. Browne, *Pseud. Ep.* iii. 1.
^c Paus. v. 12, 1.
^d Philostr. *Vit. Ap.* ii. 13, p. 29.

^e Plin. viii. 2, § 2.

^f Plin. viii. 20, § 29.

^g Plin. viii. 21, § 31.

² "Praedam ipsi in se expetendam sciunt solam esse in armis suis, quae Juba cornua appellat, Herodotus tanto antiquior, et consuetudo melius dentes" (Plin. viii. 3, § 4). The Numidian king Juba's description of Africa is lost.

⁸ Aelian (*Hist. An.* iv. 31) merely says: ὁ ἐλέφας, οἱ μὲν αὐτῷ προκύπτειν χαυλιοδόντας φασιν, οἱ δὲ κέρατα· ἐχει δὲ καὶ καθ' ἑκάστον πόδα δακτύλους πέντε, ὑποφαίνοντας μὲν τὰς ἐκφύσεις, οὐ μὴν διεστῶτας.

⁴ thorough-paced Liar, Fr. tiercelet de menterie. Cf. iii. 9 ; v. 15, n. 2.

⁵ there, that is, on tapestry or painting and not in real life.

⁶ Hans Cleberg (*Hane Clebeir*, MS. ; *Henry Clerberg*, ed.) There was a rich German merchant of this name living at Lyons, to whom a popular legend has attributed the statue of *l'Homme à la Roche* (de Montaignon).

⁷ Cf. Shakes. *Temp.* iii. 3, 21 :

Now I will believe
That there are unicorns, that in Arabia
There is one tree, the phoenix' throne, one phoenix.

Cf. iv. 2, n. 11.

generally hangs down like the Crest of a Turkey-cock ; when it wishes to fight or put it to any other Use, it lifts it up straight and stiff. I saw one of them, which was accompanied by divers other wild Animals, purify a Fountain with its Horn.

Hereupon Panurge told me that his Curtal was like a Unicorn's Horn,⁸ not in Length at all, but in Virtue and its Properties ; for just as the Unicorn purified the Water in Pools and Fountains, if there were Ordure or anything poisonous in them, so that these divers Animals drank in safety after it, so men might sport after him in safety, without Danger of Chancres, Pox, Claps, ingrained Pustules and such other small Suffrages ; for if there were any Harm or Infection in the mephitic Aperture he purified it thoroughly with his nervous Horn.

"When you are married," said Friar John, "we will make a Trial of it on your Wife. Pray let it be so, for Charity's sake, since you give us so wholesome an Instruction thereon."

"Ay," answered Panurge, "and you should immediately get in your Stomach a nice little aggregative Pill of God,⁹ composed of twenty-two ^b Stabs with Daggers in Caesar's fashion."

"'Twere better worth while," said Friar John, "to take a Cup of good fresh Wine."

I saw there the Golden Fleece, formerly achieved by Jason ; those who have said it was not a Fleece, but a golden Apple, because *μῆλον* signifies both *Apple* and *Sheep*, had visited the Land of Satin to poor Purpose.

I saw there a Chamaeleon, such as ⁱ Aristotle describes it, and such as that which was some time shewn me by Charles Marais,¹⁰ a distinguished Physician in the noble City of Lyons on the Rhone ; and it lived on nothing but Air, just as much as the other did, and no more.

I saw there three Hydras, such as I had formerly seen elsewhere ; they are Serpents each having seven separate Heads.

I saw there fourteen Phoenixes ; I had read in different ^j Authors that there was only one in the World in a Century, but according to my small Judgment, those who have written on it have never seen

⁸ Sir T. Browne (*Pseud. Epid.* iii. 23) and Ambroise Paré (*de la licorne*, xv.) gravely examine and combat these theories, which seem to be due principally to Paulus Jovius (*Hist. Anim.* xvi. 20), and which are of course only put down in mockery here.

⁹ *pilulæ aggregativæ*, pills that drive

all the collected humours from all parts of the body. Cf. iv. 50, n. 7.

¹⁰ *Charles Marais*. According to Lacroix, this is no other than *Maître Charles*, who was a candidate, Feb. 23, 1535, to succeed Rabelais as physician to the hospital at Lyons, when he had absented himself without leave.

^b Plut. *J. Caes.* c. 66, who records 23 stabs.

ⁱ *Hist. An.* ii. 11.

^j Cf. v. 3^a.

one anywhere but in the Land of Tapestry, were it even Lactantius Firmianus.¹¹

I there saw the Skin of the golden Ass of Apuleius.¹²

I saw three hundred and nine Pelicans; six thousand and sixteen Seleucid Birds marching in Battle-array and devouring Grasshoppers among the Corn-fields.¹³ Also some

Cinnamologi,¹⁴

Argatiles,¹⁵

Caprimulgi,¹⁶

Tinnunculi,¹⁷

also some Crotonotaries,¹⁸ no, I mean Onocrotals, with their great-Gullets;

Stymphalides,¹⁹

Harpies,

Panthers,

^k Dorcades,

Cemades,²⁰

Cynocephali,²¹

Satyrs,

Cartazoni,²²

^l Tarands,

Uri,

^k Cf. iv. 7.
^l Cf. iv. 2.

¹¹ *Lactantius*, born probably at Firmium on the Adriatic, studied rhetoric under Arnobius in Africa. He was invited by Diocletian about 301 A.D. to practise rhetoric at Nicomedeia. He became a Christian about this time and was styled the Christian Cicero. He died in Gaul after 325. An elegiac poem, *de Phoenice*, was ascribed to him.

¹² *Lucius Apuleius* of Madaura in Africa (175 A.D.) wrote *Metamorphoseos sive de asino aureo* in eleven Books.

¹³ *Turdus Seleucis*. "Seleucides aves vocantur, quarum adventum ab Jove precibus impetrant Casii montis incolae, fruges eorum locustis vastantibus. Nec unde veniant quove abeant compertum, numquam conspectis nisi cum praesidio earum indiget" (Plin. x. 27, § 39). Galen, *loc. affect.* vi. 4. They got their name from Seleucia in Cilicia, where there was a temple to Apollo Sarpédonios, the destroyer of grasshoppers.

¹⁴ *Cinnamologi* (κινναμόλογος). "In Arabia cinnamologos avis appellatur: cinnami surculis nidificat" (Plin. x. 33, § 50). Herod. iii. 111.

¹⁵ *Argatiles* (chisel-birds). "In genere vitiparrarum est, cui nidus ex musco arido ita absoluta perficitur pila, ut inveniri non

possit aditus. *Argatilis* appellatur eadem figura ex lino intexens." *Acanthyllis* is the modern reading. Plin. x. 33; Arist. *H.A.* ix. 13.

¹⁶ "Caprimulgi (goat-suckers) appellantur a suctu, grandiores merula, fures nocturni: interdiu enim visu carent. Intrans pastorum stabula, caprarumque uberibus advolant suctum propter lactis: qua injuria uber emoritur, caprisque caecitas, quas ita mulsero, oboritur" (Plin. x. 40, § 56).

¹⁷ *Tinnunculi*. "Cum iis [columbis] habenda est avis quae tinnunculus vocatur. Defendit enim illas terretque accipitres naturali potentia ut visum vocemque ejus fugiant" (Plin. x. 37, § 52).

¹⁸ *Crotonotaries*. Cf. ii. Prol. n. 13; v. 8, n. 10. For *Onocrotalus*, cf. i. 8.

¹⁹ *Stymphalides*, mentioned as an actual bird Plin. xi. 37, § 44. The allusion is probably to the fabulous birds destroyed by Hercules.

²⁰ *Cemades*, fawns. Hom. *Il.* x. 361.

²¹ *Cynocephali*. "Efferatior cynocephalis natura sicut Satyris" (Plin. viii. 54, § 80).

²² *Cartazoni*, the Indian name for the unicorn. Aelian, *H.A.* xvi. 20.

Monôpes,²³
 Pegasi,²⁴
 Cêpi,²⁵
 Nêades,²⁶
 Presters,²⁷
 Cercopithecî,²⁴

Bisons,
 Musimons,²⁸
 Byturi,²⁹
 Ophyri,³⁰
 Screech-owls,
 Griffins.

I saw there Mid-Lent on horseback ; Mid-August and Mid-March were holding his Stirrups ; also Ware-wolves, Centaurs, Tigers, Leopards, Hyenas, Camelopards and Oryxes.

²³ Cf. iv. 62, n. 4.

I there saw a Remora, a little Fish called ^m *Echeneis* by the Greeks, near a large Ship, which did not stir, although in the open Sea with all its Sails set. I believe it was the Ship of Periander the Tyrant which was stopped by such a little Fish in the Teeth of the Wind. And it was in this Land of Satin, and in no other, that Mutianus had seen it.³¹

Friar John told us that near the Courts of Parliament there used formerly to abound two sorts of Fishes, which rotted the Bodies and tormented the Souls of all Litigants,³² alike

Nobles and Peasants,
 Rich and Poor,
 Great and Small.

The first were April Fishes—that is, Mackerel³³ ; the second, poisonous Remoras—that is, Eternity of Lawsuits with no Finality of Judgment.

²³ *Monôpes* = Bonassi. Cf. Aelian, *H.A.* vii. 3 ; Arist. *Mirab.* i. § 1.

²⁴ *Pegasi*. "Aethiopia generat . . . pinnatos equos et cornibus armatos quos *pegasos* vocant . . . *cercopithecus* nigris capitibus, pilo asini et dissimiles ceteris voce" (Plin. viii. 21, § 30).

²⁵ *Cêpi*. Aelian, *H.A.* xvii. 8.

²⁶ *Nêades*. Aelian, *H.A.* xvii. 28. Cf. iv. 62°.

²⁷ *Prester* (the sweller), a kind of snake. Ael. *H.A.* vi. 51 ; Lucan, ix. 722.

²⁸ *Musimons*, a Sardinian animal, perhaps the original of the sheep. Cf. Plin. viii. 49, § 75.

²⁹ *Byturi*, the old reading (*biuri*, Sillig). Plin. xxx. 15, § 52. An insect that eats the vines in Campania.

³⁰ *Ophyri* (MS. *Orphions*), probably some kind of snake.

³¹ "Mutianus muricem esse latiore purpura, neque aspero neque rotundo ore, neque in angulos prodeunte rostro, sed simplici concha, utroque latere sese colligente: quibus inhaerentibus plenam ventis stetisse navem portantem nuntios a Periandro" (Plin. ix. 25, § 41). Cf. also xxxii. 1, § 1.

³² The Courts of Parliament were the haunts of such people.

Like *Knights o' th' Post*, and falsely charge
 Upon themselves what others forge.

Hudibras, i. 1, 583.

These were professional false-witnesses, who hung about the Law Courts for hire. Cf. *Pickwick Papers*, c. 40 *ad med.*

³³ *Maquereaux* = panders. Mackerel are caught in April, and Lent being over, the other kind of "mackerel" ply their trade more busily than ever.

I saw there some Sphynxes,⁸⁴ Raphes,⁸⁵ Ounces and Cephi,⁸⁶ which have Fore-feet like Hands, and Hind-feet like those of a Man, Crocutae,⁸⁷ ^a Eali, which are as large as Hippopotami, have Tails like Elephants, Jaw-bones like Boars, and Horns that move like the Ears of an Ass.

^a Plin. viii. 21, § 30.

There were ^o Leucrocute, most fleet Animals, as large as the Asses of Mirebalais;⁸⁸ they have the Neck, the Tail and the Chest of a Lion, the Legs of a Stag, their Mouth slit open right to their Ears; and they have no Teeth save one above and another below; they speak with human Voices, but there they never uttered a Word.

^o Plin. viii. 21, § 30; Pulci, *Morg. Mag.* 25, 313.

You say that a ^p Sacre's Eyrie was never seen; indeed I saw eleven, and I counted them carefully.

^p Plut. *Q. Rom.* 93, p. 286 A.

I saw some left-handed⁸⁹ Halberds; I had never seen any elsewhere.

I saw some ^q Mantichores, very strange Creatures; they have the Body of a Lion, red Hair, a Face like a Man, three Rows of Teeth, closing one into the other, as if you should interlace the Fingers of your two Hands; they have a Sting in their Tail, with which they prick like Scorpions, and a very melodious Voice.

^q Plin. viii. 21, § 30. iv. 64.

I saw some ^r Catoblepes, savage Creatures, small in Body, but they have Heads huge out of all Proportion; they can scarcely raise them from the Earth; their Eyes are so venomous, that whoever looks upon them dies, as if he had seen a Basilisk.

^r Plin. viii. 21, § 32; iv. 64; Pulci, *Morg. Mag.* 25, 314.

I saw some ^s Beasts with two Backs, which seemed to me marvellous merry and copious in paying Reverences, more so than the Wagtail,⁴⁰ with a sempiternal Movement of Cruppers.

^s i. 3; Shakesp. *Oth.* I. 1, 117.

I saw some milch Cray-fish; I have never seen any elsewhere; they marched in mighty good Order, and it did me much good to see them.

⁸⁴ *Sphynxes*, a kind of ape according to Pliny, viii. 21, § 30.

⁸⁵ "Pompei Magni primum ludi ostenderunt chama quem Galli *rufum*" (old edd. *Raphium*) "vocant, effigie lupi, pardorum maculis" (Plin. viii. 19, § 28).

⁸⁶ "Idem ex Aethiopia quas vocant *cephos*, quarum pedes posteriores pedibus humanis et cruribus, priores manibus fuere similes" (Plin. viii. 19, § 28).

⁸⁷ *Crocutae*, a cross between a dog and

a wolf (Plin. viii. 21, § 30), or between a hyaena and a lioness (Plin. viii. 30, § 45).

⁸⁸ *Asses of Mirebalais*. Probably windmills, which abounded in that district (in Poitou). Cf. i. 11, iii. 20, *Epist.* § 13.

⁸⁹ *left-handed*. The explanation is that on tapestry the halberd was very likely put into the left hand. Cf. iv. 7, n. 17: *une raquette gauchiere*.

⁴⁰ Fr. *motacille* or *mocitelle*.

CHAPTER XXXI

How in the Land of Satin we saw Hear-say, who kept a School of Vouching

GOING a little farther inland in this Country of Tapestry, we saw the Mediterranean Sea parted asunder and uncovered to its lowest Abysses, just as in the Arabian Gulf the Red Sea parted asunder to make way for the Jews as they came out of Egypt.

^a Ov. Met. i.

^{332.}
^b Ov. Met. xiii.

^{905-967.}
^c Virg. Georg. iv.

^{387-399.}
^d Hes. Theog.

^{233.}

There I recognised ^a Triton winding his mighty Shell, also ^b Glaucus, ^c Proteus, ^d Nereus and a thousand other Gods and Sea-monsters.

We also saw an infinite Number of Fishes of various kinds, dancing, flying, vaulting, fighting, eating, breathing, billing, hunting, skirmishing, laying Ambuscades, making Truces, bargaining, swearing and sporting.

Hard by in a Corner we saw Aristotle holding a Lantern, in the Posture in which the Hermit ¹ is painted who stands by St. Christopher, prying, thinking, and putting down everything in Writing.

Behind him, like Witnesses to a Bailiff, were several other Philosophers,

Appianus,

Heliodorus,

Athenaeus,

Porphyrus the Tyrian,²

Pancrates the Arcadian,³

Numenius,

Posidonius,

Ovidius,

Oppianus,

Olympius,

¹ *the Hermit*. In the ancient representations of St. Christopher there is a hermit lighting the saint across the river with his precious burden.

² *Porphyrus the Tyrian* was so called by his biographers, and Bataneotes by Jerome and Chrysostom, from his birth-place (b. 233 A.D.) Batanea, the Bashan of Scripture.

³ *Pancrates the Arcadian*, to distinguish him from several others of the same name. He lived under Hadrian, and wrote a poem on fishing, a few fragments of which are preserved in Athenaeus. Cf. i. 13 B, from which passage six or seven of the names in the text have been taken. For the other names compare the appendix to this chapter.

Seleucus,
Leonides,
Agathocles,
Theophrastus,

Demostratus,
Mucianus,
Nymphodorus,
Aelianus,

and five hundred other plodding Fellows, such as were Chrysippus or Aristarchus⁴ of Soli, who remained fifty-eight Years in contemplating the Nature of Bees, without doing anything else. Among them I noticed Peter Gilles,⁵ who with an Urine-glass in his Hand examined with profound Contemplation the Urine of these fine Fishes.

After having long examined this Land of Satin, Pantagruel said :

"I have here for a long time fed my Eyes, but I can in no wise get fuller for it: my Stomach is bawling with downright raging Hunger; let us feed, let us feed, I say, and taste one of these Anacampserotes,⁶ which hang up there. Pshaw! there is nothing there worth anything."

Then I took some⁷ Myrobalans, which were hanging at the End of some Tapestry, but I could neither chew nor swallow them, and if you had tasted them you would have rightly said and sworn that they were tangled Silk, and had no Taste whatever. One might think that⁸ Helio-gabalus had taken from there, as a Copy of a Bull,⁹ the Method of feasting those whom he had kept long fasting, on the Promise of a sumptuous, plentiful and imperial Banquet at last; he then would feed them on Meats of Wax, Marble, Pottery, in Pictures or figured Table-cloths.

While, then, we were looking through this Land, to see if we could find any Food, we heard a strident and confused Noise, as though there were Women washing Linen, or the¹⁰ Mill-clappers of Basacle near Toulouse. Without waiting longer, we betook ourselves to the Place where it was, and saw a little hunch-backed, misshapen and monstrous Old man.

He was called Hear-say.⁸ He had his Mouth slit open right to his Ears, and within his Throat seven Tongues, and each Tongue slit into

⁴ *Chrysippus*. A voluminous physician and herbalist. Plin. xxix. 1, § 3; xxvi. 2, § 6. *Aristarchus*. This should be Aristomachus, who is thus mentioned by Pliny (xi. 9, § 9). The citation was probably borrowed from St. Augustine, who falls into the same error in his 15th sermon, *ad fratres in Eremita* (M.)

⁵ *Pierre Gilles*, born 1490 at Albi in Languedoc, † in Rome 1555; a philosopher and careful traveller in Greece under

Francis I. He published a book, *De piscium Massiliensium gallicis ac latinis nominibus*.

⁶ *ἀνακαμψερῶρης*. A plant the touch of which is said to reconcile lovers. Plin. xxiv. 17, § 102.

⁷ Every convent was obliged to keep an authorised copy of the Papal Bulls.

⁸ *Hear-say*. This seems to be an imitation of Virgil's celebrated description of Fama, *Aen.* iv. 174-188.

⁹ ii. 14, n. 14; iii. 50 *fin.*

¹⁰ Lamprid. *Vit. Hel.* c. 25, § 9.

¹¹ ii. 22, n. 6.

APPENDIX TO CHAPTER XXXI

WRITERS ON FISHES, Etc.

Appianus, a native of Alexandria (*circa* 150 A.D.), wrote a Roman history in 24 Books, giving a separate account of various countries till they became incorporated with Rome. There are extant eleven of these Books, with fragments of the others. They were published in a barbarous Latin translation (Venice 1472).

Numenius, a Pythagoreo-Platonic philosopher of Heraclea, who was esteemed by Plotinus, Origen and Porphyrius, and quoted by Eusebius. He gave Plato the name of "the Atticising Moses." Only fragments of him survive. Cf. Ath. i. 13 B.

Oppianus. There were two authors of this name—one a native of Cilicia, who wrote a poem entitled ἀλιευτικά; another, a native of Apamea or Pella in Syria, who wrote a κυνηγετικά. The two have been confounded. i. 23, n. 8. Cf. Ath. i. 13 B.

Posidonius, a great Stoic philosopher, contemporary of Pompeius and Cicero, native of Apamea in Syria. He also took great interest in physics, and wrote several physical treatises.

Ovidius, P. Naso, the celebrated Latin poet, who also wrote a ἀλιευτικόν.

Olympius. M. Aurelius Nemesianus of Carthage (283 A.D. *floruit*) wrote ἀλιευτικά, κυνηγετικά, ναυτικά. (Vopiscus, *Numer.* c. 11.)

Seleucus, a grammarian of Emesa, who composed among other works a ἀλιευτικά.

Leonides, a son of Metrodorus of Byzantium, who wrote a ἀλιευτικά, often quoted by Aelian. Ath. i. 22, p. 13 B.

Agathocles of Atrax in Thessaly, another writer on fishery. Athenaeus, i. 22, p. 13 C.

Demostratus, a Roman senator, who wrote a work on fishing in 26 Books, and one on aquatic divination (περὶ τῆς ἐνύδρου μαντικῆς), mentioned by Aelian, Pliny and Plutarch.

Mucianus, mentioned by Pliny in his account of the *remora*. Cf. v. 30.

Nymphodorus, probably a Syracusan physician about the 3d century B.C., who wrote on natural history.

CHAPTER XXXII

*How we came in sight of Lantern-land*¹

HAVING been ill treated and ill fed in the Land of Satin, we sailed on for three Days; on the fourth with good Fortune² we came near Lantern-land.

As we approached, we saw on the Sea certain little Fires flitting. For my part, I thought they were not Lanterns, but Fishes, which made Fire appear with their ^a Tongue flashing out on the Sea; or perhaps ^b Lampyrises, which you call ^c Cicindellas, shining forth there, as they do in my Country, when the Barley is coming to Maturity.

^a Plin. ix. 27, §
⁴³
^b Plin. xi. 28, §
³⁴ (98).
^c Plin. xviii. 26,
§ 66 (250).

But the Pilot advised us that they were Lanterns of the Watch, which around the Precincts disclosed the Land, and acted as an Escort to some foreign ^d Lanterns who, like good Franciscans and Jacobins, were going there to appear at the Provincial Chapter.³

^d iii. 47, iv. 5.

Notwithstanding, some of us feared it was some Prognostic of a Storm; but the Pilot assured us it was as he said.

¹ *Lantern-land*. It was in Panurge's original plan to visit Lantern-land before the Holy Bottle. Cf. iii. 47.

² Fr. *en bon heur* = Lat. *feliciter*.

³ This may well refer to the *Lateran Council* which began under Julius II. in 1512, and ended 1517 under Leo X. Cf. iii. 41.

CHAPTER XXXIII

*How we entered at the Port of the Lychnobii, and came to Lantern-land*¹

DIRECTLY after, we entered the Port of Lantern-land. There upon a high Tower Pantagruel recognised the Lantern of La Rochelle,² which gave us a good clear Light. We saw also the Lantern of Pharos,³ of Nauplion,⁴ and of the Acropolis at Athens, sacred to Pallas.

Near the Port is a little Village inhabited by the Lychnobii,⁵ who are a People living by Lanterns (as in our Country the Lay Brothers⁶ live by Nuns), a good honest studious Folk. Demosthenes⁷ formerly lanternised there.

¹ *Lantern-land.* This idea (Λυχνό-πολις) is taken from Lucian, *Vera Hist.* i. 29, from whom also some particulars in the chapter are derived. Some features and expressions are also borrowed from *Le Disciple de Pantagruel*, c. 14, on Lantern-land.

² *La Rochelle.* In this town there is a tower called *La Tour de la lanterne*, where in the 16th century there was a beacon. There were also two towers in the harbour, La Tour St. Nicholas and La Tour de la Chaine. Cf. ii. 4 °.

³ The renowned lighthouse on the island of Pharos before Alexandria, built by Sostratus, begun by Ptolemy I. and completed by his successor Philadelphus. Plin. xxxvi. 12, § 18.

⁴ The lighthouse at Nauplia in Argolis was mythologically derived from Nauplius, the father of Palamedes; he purposely misled the Greeks on their return, by

placing lights on dangerous rocks, in revenge for the death of his son. Nauplia was practically the harbour of Argos. Strabo, viii. 6, § 2 (368).

⁵ *Lychnobii* means students who live by candle-light. The word occurs in this sense in Seneca, *Ep.* 122, § 16: "[Sp. Papinius] nihil consumebat nisi noctem; itaque credo dicentibus illum quibusdam avarum et sordidum: vos, inquit, illum et *lychnobium* dicetis."

⁶ *Frères Briffaulx*, who wore hats instead of hoods, had the duty to collect alms for the unendowed nunneries, and were supported by, and so literally lived by, nuns; but cf. also i. 54, st. 3.

⁷ *Demosthenes.* Evidently an allusion to the charge that Demosthenes' speeches smelt of the lamp (Plut. *Dem.* c. 8), and also to a small building at Athens, vulgarly known as Demosthenes' Lantern (Leake's *Athens*, i. p. 284). Cf. i. Prol. n. 20.

From this Place we were conducted to the Palace by three Obelisco-Lychnies,⁸ Military Guards of the Harbour, wearing tall Hats like the Albanians,⁹ to whom we set forth the Causes of our Journey and our Purpose, which was to obtain from the Queen of Lantern-land a Lantern to light us and conduct us in the Voyage we were making towards the Oracle of the Bottle. This they promised to do, and that readily: adding that we had arrived there at a good Occasion and Opportunity, and that we should have a good Choice of Lanterns, while they were holding their Provincial Chapter.

As we came to the Palace, we were presented to the Queen by two Lanterns of Honour, namely, the Lantern of Aristophanes and the Lantern of Cleanthes.¹⁰ Panurge set forth to her briefly in Lantern-language¹¹ the Causes of our Journey, and we met with a good Welcome from her and a Command to be present at her Supper, that we might the more easily make Choice of a Lantern such as we wished, for a Guide. This pleased us greatly, and we did not neglect to note and consider carefully everything about them in their Actions, Dress and Bearing, as well as in the Order of their Serving.

The Queen was dressed in Rock-crystal and Marqueterie wrought in Damask-work, studded with large Diamonds.

The Lanterns of the Blood-royal were clothed some in false Diamonds¹² and others in phengitic Stone.¹³ The rest were robed in Horn, Paper and oiled Cloth. Likewise the Cressets, according to their Estate and the Antiquity of their Houses.

I only noticed one of Earthenware shaped like a Pot, taking Rank among the most splendid ones. As I shewed Wonder at this, I was told that it was the Lantern of ^a Epictetus for which three thousand Drachmae had formerly been refused.

I examined carefully the Fashion and remarkable Arrangement of the polymyx Lantern of ^b Martial, and still more so that of Eicosimyx, formerly consecrated by Canopa, daughter of Tisias.

I there noted the ^changing Lantern of the Temple of Apollo

⁸ *Obelisco-Lychnies*. In Aristotle (*P.A.* iv. 6, 13; *Pol.* iv. 4, 15) the word is used to denote a spit and a lamp-holder in one. Rabelais must have derived the word and its meaning from a faulty reading of Quint. viii. 6, § 33, which is now read *ἐπισθεν ἀκρόλουθος*. Cf. iv. 22, n. 16.

⁹ *Albanians*. Cf. ii. 31, iii. 25.

¹⁰ M. des Marets quotes the following passage of Varro in illustration: "Quod si

summum gradum non attigero, tamen secundum praeteribo, quod non solum ad Aristophanis lucernam sed etiam ad Cleanthis lucubravi" (*Ling. Lat.* v. § 9). The allusion is to Aristophanes *the grammarian*. Cf. Erasm. *Adag.* i. 7, 72.

¹¹ *in Lantern-language*. Cf. ii. 9, n. 7; iii. 47.

¹² *Fr. strain*.

¹³ *phengitic Stone* = talc. Cf. iv. 1. Plin. xxxvi. 22, § 46.

^a Lucian, *in Indoct. c.* 13; *Anat. of Mel.* Pref. *sub fin.*

^b Mart. xiv. 41.

^c Plin. xxxiv. 3, § 8.

Palatinus;¹⁴ it was formerly taken from Thebes, and afterwards conveyed by Alexander the Conqueror to the Town of Cymè in Aeolia.

I noted another one remarkable on account of a fine Tuft of crimson Silk,¹⁵ which it wore on its Head. I was told it was Bartolus,¹⁶ the Lantern of Jurisprudence.

Likewise I noticed two others that were remarkable for Clyster-cases, which they carried at their Girdle. I was told that one was the Great and the other the Lesser Luminary of the Apothecaries.¹⁷

When Supper-time had come, the Queen sat down in the chief Place, and after her the others according to their Degree and Dignity. At the first Service they were all provided with large moulded Candles, except that the Queen was served with a huge stiff flaming Taper of white Wax, somewhat red at the End: also the Lanterns of the Blood-royal were excepted from the rest, and the provincial Lantern of Mirebalais, which was served with a Candle of Walnut-oil,¹⁸ and the provincial Lantern of Lower Poitou, which I saw was served with a Candle with Armorials on it. And God wot, a glorious Light they gave afterwards with their Wicks.

And here except also a Number of young Lanterns under the government of a high and mighty one. They did not shine like the others, but seemed to me to shew forth wanton Colours.

After Supper we retired to rest. The next Morning the Queen made us choose one of the most illustrious Lanterns to conduct us. And so we took our Leave.

¹⁴ *Apollo* is called Palatinus by Pliny from the temple dedicated to him on the Palatine hill by Augustus after the battle at Actium. Suet. ii. 29; Propert. ii. 31.

¹⁵ *Tuft of crimson Silk* denotes the cap of the Doctor of Laws.

¹⁶ *Bartolus* (1313-1356), *Lucerna Juris civilis*. Cf. i. 10, n. 3; ii. 10.

¹⁷ *Luminary of the Apothecaries*. In 1492 there appeared at Turin a book, which went through several editions,

called *Luminare Apothecariorum*, written by a certain *de Bosco* of Alessandria. There was also another, called *Luminare minus*, by a certain *de Augustis* of Tortona. Both were defective and badly printed. In 1549 the two were combined in a single volume with corrections and additions by Niccolo Mutoni of Lucca, at Milan (Duchast).

¹⁸ *Candle of Walnut-oil*. In Mirebalais fat was rare, and a great deal of nut-oil was burnt. Cf. ii. 13, n. 5.

CHAPTER XXXIII *

*How the Lady Lanterns were served at Supper*¹

THE Windbags, Cowhorns and Bagpipes sounded harmoniously, and the Meats were set on for them. As the first Service was brought in, the Queen took in form of Pills, which taste so well—I mean *ante cibum*²—a Spoonful of Petassine to scour her Stomach. Then were served :

(Here follows what was in the Margin and not comprised in the present Book.

Reserve in the Fourth Book for the Marriage of Panurge :

The four Quarters of the ^a Ram which carried Hellè and Phryxus ^a Cf. iv. 7 ^a.
over the Strait of Propontis.

The two Kids of the celebrated Goat Amalthea, which suckled Jupiter.

The Fawns of the Hind ^b Egeria, Counsellor of Numa Pompilius. ^b Liv. i. 19, 21.

Six Goslings hatched by the worthy Ilmatian ^c Goose, which by its ^c Liv. v. 47.
Cackling saved the Tarpeian Rock at Rome.

The Porkers of the Sow . . .

The Calf of the Cow Io, formerly ill guarded by Argus.

The Lungs of the Fox and the Dog which Neptune and Vulcan had enchanted, as Julius Pollux says *in canibus*.³

¹ This chapter is to be found only in the MS. and can hardly be genuine, except the note on Panurge's wedding-breakfast, and just possibly the piece at the end. The names of the dishes served have been kept in the French, as being either meaningless or stale repetitions from other parts of Rabelais, or utterly unpresentable. The list of songs and dances, which is taken with some alterations from the 16th chapter of *Le Disciple de Pantagruel*, may be interesting. The

argument that would make Rabelais responsible for this chapter and *Le Disciple de Pantagruel*, because they have this catalogue in common, is not by itself very convincing. Some of the songs or their titles have been published in the *Chansons du XV^e Siècle*.

² A wretched pun is intended between *sentent si bon* and *ante cibum*.

³ Pollux *in canibus* (= v. § 39). Cf. iv. N. Prol. n. 39.

The Swan into which Jupiter turned himself for love of Leda.

^d Plin. viii. 46,
§ 71.

The Ox Apis of Memphis in Egypt, who ^d refused his Feed from the
Hand of Germanicus Caesar,

And six Oxen stolen by Cacus, recovered by Hercules.

• Virg. *Ec.* ii.
40-2.

The two ^e Kids which Corydon reserved for Alexis.

The Erymanthian, Olympian and Calydonian Boars.

The Cremasters of the Bull so much loved by Pasiphaë.

The Stag into which Actæon was transformed.

^f Ovid, *Mét.* ii.
485.

The Liver of the ^f Bear Calisto.)

Des corquignolles savoureuses.	Des genabins de haulte fustaye.
Des happelourdes.	Des starabillats.
Des badigonyeuses.	Des cornicabots.
Des cocquemarres à la vinaigrette.	Des cornameux revestuz de bize.
Des cocquecigrues.	De la gendarmenoyre.
Des etangourres.	Des jerangois.
Des balivarnes en paste.	De la trismarmaille.
Des estroncs fins à la nasardine.	Des ordisopirats.
Des auchares de mer.	De la mopsopige.
Des godiveaulx de levrier bien bons.	Des brebasenas.
Du promerdis grand viande.	Des fondrilles.
Des bourbelettes.	Des chinfreneaulx.
Primeronges.	Des bubagots.
Des bregizollons.	Des volepupingues.
Des lansbregots.	Des gafelages.
Des freleginingues.	Des birnouzets.
De la bistroye.	De la mirelaridaine.
Des brigailles mortifiees.	De la croquepye.

In the second Service appeared :

Des ondrepondredetz.	Du suif d'asnon.
Des entreduchz.	De la crotte en poil.
De la friande vestampenarderie.	Du moinascon.
Des baguenauldes.	Des fanfreluches.
Des dorelotz de liepvre.	Des spopondrilloches.
Des bandielivagues, viande rare.	Du laisse-moy en paix.
Des manigouilles de Levant.	Du tire-toy là.
Des brimborions de Ponent.	Du boute-luy toy-mesmes.
De la petaradine.	De la clacquemain.
Des notrodilles.	Du saint balleran.
De la vesse couliere.	Des epiboches.
De la foyre en braye.	Des ivrichaulx.

Des giboullées de mars.
 Des triquebilles.
 De la bandaille.
 Des smubrelots.
 Des je reny ma vie.
 Des hurtalis.
 De la patissandrie.
 Des ancrastabots.
 Des babillebabous.
 De la marabire.
 Des sainsanbregois.
 Des quaisse quesse.
 Des cocquelicous.
 Des maralipes.

Du brochancultis.
 Des hoppelats.
 De la marmitandaille avec beau
 pissefort.
 Du merdignon.
 Des croquinpedaignes.
 Des tintaloyes.
 Des pieds à boule.
 Des chinferneaulx.
 Des nez d'as de treffles en paste.
 Des pasque de soles.
 Des estafilades.
 Du guyacoux.

For the last Service were sent up :

Des drogues sernogues.	Des gresamines fruict delicieux.
Des tricquedandaines.	Des marioletz.
Des gringuenauldes à la joncade.	Des fricquenelles.
Des brededin-brededas.	De la piedebillorie.
De la gallimafrée à l'escafignade.	De la mouchaicalade.
Des barabinbarabas.	Du souffleaulmyen.
Des mocquetroquettes.	De la menigance.
De hucquemasche.	Des tritrepoluz.
De la tirlitontaine.	Des besaibenus.
Des neiges d'antan, desquelles ils	Des aliborrins.
ont en abondance en Lanternois.	Des tirepetadans.
Des gringalets.	Du coquerin.
Du sallehort.	Des coquilles betissons.
Des mirelaridaines.	Du croquignologe.
Des mizenas.	Des tinctamarrois.

For Dessert they brought in a Dish full of Dung covered with Flourishes of the same. It was a Dish full of white Honey garnished with a Fringe of crimson Silk.

Their Drink was in Brimmers,⁴ fine and antique Vessels ; and they drank nothing but a Mess of Oil,⁵ a Beverage unpleasant enough, to my Taste ; but in Lantern-land 'tis a deific Drink : and they get drunk like Men ; so much so that I saw a toothless old Lantern clad in Parchment, who was a Corporal Lantern to other young Lanterns, crying out

⁴ Fr. *tirelarigots*. Cf. i. 7, n. 1.

⁵ Fr. *Elaiodès*, Gk. *ἐλαιωδής*.

8 Matt. xxv. 8. at the Church-yard : *8 Lampades nostrae extinguuntur* ; and she was so drunk with this Beverage that she lost her Life and her Light on the way ; and Pantagruel was told that in Lantern-land the lanterned Lanterns often perish thus, even at the Time when they were holding Chapter.

Supper ended, the Tables were removed. Then, the Minstrels playing more melodiously than before, a round Dance was begun by the Queen ; at this all danced together, Torches and Lanterns alike. Afterwards the Queen retired to her Seat ; the others to divers Notes of the Cowhorns danced in divers Ways, as you may say :

Squeeze Martin.

I am all alone.

'Tis the fair Franciscan Nun.

The Biscay Lassie.

Over the Marches of Arras.

At the Fool's Entry.

Saddle my Nag.

When Christmas comes.

The Trihory of Brittany.

The Abigail.

Alas ! why art thou so fair ?

The Helm.

The seven Faces.

In the Outskirts.

The Galliard.

Foix.

The Hoyden (?)

In Verdure clad.

The Toads and the Cranes.

The Princess of Love.

The Marchioness.

My Heart is my own.

Yes, I have lost my jolly Time.

My Heart is whole.

The Thorn.

Enjoyment.

'Tis very wrong.

Chateaubriant.

The Frisk.

Fresh Butter.

I am far too dark.

Off she goes.

From my sad Dole.

The Ducat.

When I remember.

Void of Care.

The Pirates.

Jacqueline.

The Gout.

The great Alas.

Henpecked.

I am so dull.

The gay one.

My Heart shall be [to love].

Ill-wedded.

The Signora.

The Minuet (?)

Pleasant Looks.

Catherine.

Perrichon.

Saint Roc.

Spite of Danger.

Sauxerre.

The great Regrets.

Nevers.

By the Shade of a Thicket.

Picardy the pretty.

The Pain that wounds my Heart.

The mournful one.

The blooming Girl.

Without her I cannot live.

Brother Peter.

Come then, my Priest.

Away with Melancholy.

Every noble City.	Just like.
Don't put it all there.	Cremona.
The Regrets of the Lamb.	The Shop-girl.
The Guardian in Spain.	The Tripe-wife.
'Tis simply sent off.	My Children.
My Heart is enslaved.	By false Seeming.
Look out for Squalls.	The Valentinoise.
The Fame of a Strayed one.	Fortune awry.
What has become of my Darling?	Testimonium.
Expecting your Favour.	Calabrian.
I trust her no more.	The Traces.
In Mourning and Tears I take leave.	Loves.
Draw yourself there, Will.	Hope.
Loves have displeased me.	Cock on the Hoop.
The Patience of the Moor.	A Toil of a Pleasure.
The Sighs of the Youngster.	The whirling Rigadoon.
Up and doing.	The Birdie.
Black and Tan.	Biscay.
The fair Frances.	The mournful Maid.
'Tis my Thought.	You know what.
O loyal Hope.	How good it is.
'Tis my Pleasure.	The little Alas.
Fortune.	On my Return.
The German Girl.	Never more.
My Lady's Thoughts.	Poor Men-at-arms.
Think all of the Fear.	The Mower.
The Fair one is very wrong.	This is no Joke.
I know not why.	Beauty.
Alas, what has my Heart done to you!	Scratch thyself, Queen [Patience].
Ah! God! what a Wife I had!	Navarre.
The Hour has come for my Complaints.	Jim Bordouin.
My Heart shall be for Love.	Regnault the Strong.
Who is good to my Liking.	Noblesse.
He was born in Luck.	All goes backwards.
The Esquire's Grief.	Nick, my Boy.
Charity's Moan.	'Tis my Wrong.
The big German.	<i>Dulcis Amica.</i>
For doing the Will of my Friend.	The Annoyance.
The yellow Cloaks.	The Castles.
The Must from the Vine.	The Gilliflower.
	Look on me.

Swear the Price.
 The Night.
 Good-bye, I'm going.
 Good Government.
 Half a Sonnet.
 Pampeluna.
 They have lied.
 My Delight.
 My Cousin.
 She returns.
 I go halves.
 All the Goods.
 What you will.
 Since I am unlucky in Love.
 Under the Greenwood Tree.
 On all the Colours.
 'Tis in good Time.

Oh, it is good to love.
 My pleasant Fields.
 My jolly Heart.
 Good Foot, good Eye.
 Ah ! Shepherdess, my Darling.
 The Weaver-wife.
 The Pavane.
 Alas ! yet thou art fair.
 The Margaret.
 Ah ! it is good.
 The Wool.
 Auld lang syne.
 The jolly Wood.
 The Time is coming.
 The most grieving.
 Touch her Antiquity.
 The Hedges.

Also I saw them dance to the Songs of Poitou sung by a Torch from St. Maizent, or a great yawning Fellow from Old Parthenay.

And note, Topers, that everything went merrily, and the noble Torches well shewed their Worth with their wooden Legs.

At the End sleeping Wine was brought with fine Comfits, and "Largesse" was called in the Queen's Name, by means of a Drink of Petassine.

Then the Queen gave us the Choice of one of her Lanterns to conduct us, such as should take our Fancy. We selected and chose the Friend of the great Messer P. l'Amy, whom I had formerly known. Unmistakeably she also recognised me, and she appeared to us more divine, more sprightly, more learned, more wise, more eloquent, more kindly, more gracious, and more suited to conduct us than any other that was in the Company.

Very humbly thanking the Royal Lady, we were accompanied as far as our Ship by seven young jiggling Torches, the clear Diana shining brightly.

As we departed from the Palace, I heard the Voice of a great Torch with crooked Legs say that one "Good-Night" was worth more than as many "Good-Mornings" as have been Chestnuts in Goose-stuffing since the Flood⁶ of Ogyges ; by this he meant us to understand that

⁶ According to Servius ad Virg. *Ec.* Ogyges, King of the Thebans, the second vi. 41, the first flood was in the time of that of Deucalion and Pyrrha.

there is no good Cheer save in the Night, when Lanterns are about, accompanied by their noble Torches. Such Cheer the Sun cannot see with his bright Eye, as Jupiter shewed when he lay with Alcmena the Mother of Hercules, and had the Sun hid for two Days ; for shortly before he had revealed the Theft of Mars and Venus.

CHAPTER XXXIV

How we arrived at the Oracle of the Bottle

OUR noble Lantern lighting and leading us, we arrived in all Pleasure and Contentment at the desired Island, in which was the Oracle of the Bottle.

As Panurge landed, he nimbly cut a Caper on one Leg and said to Pantagruel: "To-day at last we have that which we were seeking with so much Fatigue and such various Labours." He then courteously commended himself to our Lantern.

She commanded us all to be of good Cheer, and to be in no wise dismayed, whatever might appear to us.

As we approached the Temple of the Holy Bottle, we had to go through a large Vineyard, planted with all Sorts of Vines, such as

Falernian,	Arbois, ³
Malvoisie,	Coussy, ⁴
Muscadine,	Anjou, ⁵
Taige, ¹	Graves,
Beaune,	Corsica,
Mirevaux,	Verron, ⁶
Orleans,	Nerac, ⁷
Picardent, ²	and others.

The said Vineyard was formerly planted by the good Bacchus, with

¹ *Taige*, from Taggia (Tabia) on the Riviera di Ponente, in the Genoese territory, where an excellent wine was made.

² *Pic-ardent*, a white fiery wine, growing in the neighbourhood of Pézenas in Lower Languedoc.

³ *Arbois*, in Franche-Comté, between Salins and Poligni.

⁴ *Coussy*. Regis notes this as the name of a village in Lorraine.

⁵ *Anjou*. Cf. ii. 12, 28; iv. 49.

⁶ *Verron* (i. 13, n. 14; i. 47), a small district at the meeting of the Vienne and the Loire, near which Chinon was situated.

⁷ *Nerac*, in Gascony.

such a Blessing upon it that at all Seasons it bore Leaves, Flowers and Fruit,⁸ like the Orange-trees at Suresne⁹ [San Remo, MS.]

Our magnificent Lantern commanded us to eat three Grapes each, to put Vine-leaves in our Shoes, and to take a green Branch in our left Hand. At the End of the Vineyard we went under an antique Arch, on which was the Trophy of a Drinker very delicately carved; that is, in one Place a long Row of

Flagons,	Nipperkins, ¹¹
Leather-bottles, ¹⁰	Bomides [MS.],
Bottles,	Pots,
Flasks,	Pints,
Barrels,	Old-fashioned Semaisses, ¹²

all hanging from a shady Trellis.

In another Place was a large Quantity of

Garlic,	Botargoes,
Onions,	Dutch Cheeses,
Shalots,	Smoked Neats' Tongues,
Hams,	Old Cheeses,

and such like Comfits, intertwined with Vine-leaves, and most carefully packed together with Vine-stocks.

In another were a hundred sorts of Drinking-glasses, such as

Foot-glasses,	Mazers,
Horse-glasses, ¹³	Bowls,
Ewers,	Tumblers,
False-cups,	Cups,
Talboys,	Goblets,

and other similar Bacchic Artillery.

On the Front of the Arch, under the ^a Zoophore, were inscribed these ^a Cf. iv. 49, n. 2.
two Verses :

⁸ *Leaves, Flowers and Fruit.* "Vites quidem et triferæ sunt, quas ob id insanas vocant, quoniam in iis alia maturescunt alia turgescunt alia florent" (Plin. xvi. 27, § 50; also xii. 3).

⁹ *Suresne* is the reading of the editions, and is made probable by Duchat's note. He says that in Rabelais' time there were magnificent orangeries at this place, or rather in the Royal demesnes there, but now they are insignificant since Bonaparte transplanted a large number of the

trees to Malmaison.

¹⁰ Fr. *Bouraches*, Span. *borracha*. Cf. i. 8, n. 14.

¹¹ Fr. *Barreaux*, small barrels with necks, still used in Provence (M.)

¹² *Semaisses* or *Cymaisses*, great wooden pots out of which the Germans fill their glasses at meal-times (Cotg.)

¹³ Fr. *verres à cheval*, a grotesque antithesis to *verres à pied*, but no doubt there were glasses fashioned to represent men on horseback.

YOU WHO PASS THIS POSTERN SHOULD
GET YOURSELF A LANTERN GOOD.

"For that," said Pantagruel, "we have provided. For in the whole Region of Lantern-land there is no better or more divine Lantern than ours."

This Arch ended in a fine spacious Alley, made entirely of Vine-stocks adorned with Grapes of five hundred different Colours and five hundred different Shapes, not natural, but so arranged by the Art of Agriculture,

Yellow, blue, tawny, azure, white, green, black,
Violet, streaked, pied,
Long, round, triangular, square,
Oval, crowned,
Bearded, club-headed, grassy.

The End of this was closed by three old Ivy-trees, very green, and all loaded with Berries.

There our most illustrious Lantern bade us each make ourselves an Albanian Hat¹⁴ of these Ivy-leaves, and cover our Heads with it; which was done without Demur.

^b Plut. *Quaest.*
Rem. 122, 290 E.

"Beneath this Arbour," said Pantagruel, "^b Jupiter's Priest formerly would not have dared thus to pass."

"The Reason of it," said our distinguished Lantern, "was mystic. For as he passed under, the Wine, that is, the Grapes, would have been above his Head, and he would have seemed to have been as it were overmastered and dominated by the Wine. This is to signify that the Pontiffs and all Persons, who devote and dedicate themselves to the Contemplation of Things Divine, ought to keep their Minds in Tranquillity, beyond the Reach of all Perturbation of the Senses, which is more manifested in Drunkenness than in any other Passion whatever.

"In like manner, you would not be received in the Temple of the Holy Bottle, did not the noble Priestess Bacbuc first see that your Shoes were full of Vine-leaves; which is an Act altogether and diametrically opposed to the other, and an evident Signification that Wine is held in Contempt by you, trodden underfoot and mastered."

"I am no Scholar," said Friar John, "and I am sorry for it; but I

¹⁴ The Albanians were military ad- pointed hats. They are often mentioned
venturers in the service of France in in Rabelais. ii. 31, iii. 25, iv. 30, v.
the wars against Italy, and wore high- 33.

find in my Breviary that in the ° Revelation a Woman was seen with the Moon under her Feet, as a wonderful Sight.¹⁵ ° Rev. xii. 1.

“This was, as ^d Bigot explained to me, to signify that she was not of the Race and Nature of the others, who all on the contrary have the ° Moon in their Head and consequently their Brains always lunatic. ° Cf. ii. 34, n. 3.

“That induces me easily to believe what you say, my dear Madam Lantern.”

¹⁵ Regis quotes as a probable reference Plut. *Quaest. Rom.* 76, 282 A: Διὰ τί τὰς ἐν τοῖς ὑποδήμασι σεληνίδας οἱ διαφέρειν δοκοῦντες εὐγενεῖα φοροῦσιν ; πρότερον (ὡς

Κάστωρ φησιν) σύμβολόν ἐστι τοῦτο τῆς λεγομένης οικήσεως ἐπὶ τῆς σελήνης, καὶ ὅτι μετὰ τὴν τελευταίαν αὔθις αἱ ψυχαὶ τὴν σελήνην ὑπὸ πόδας ἔξουσιν ;

CHAPTER XXXV

*How we went underground to go in to the Temple of the Bottle ;
and how Chinon is the first City in the World*

THUS we went underground by a Vault incrusted with Plaster, roughly painted without with a Dance of Women and Satyrs, who were accompanying the old Silenus laughing on his Ass.

Upon this I said to Pantagruel :

"This Entrance recalls to my Recollection the Painted Cellar¹ of the first City in the World ; for there there are Paintings as fresh² in Colour as here."

"Where lies, and which is this first City you tell of?" asked Pantagruel.

"It is Chinon," I said, "or Caynon³ in Touraine."

Pantagruel answered : "I know where Chinon is, and also the Painted Cellar ; I have drunk many a Glass of good fresh Wine there, and I make no Doubt that Chinon is a very ancient City. This is attested by its Blazon, in which it is said

Chinon twice and thrice I name,
Little City, mighty Fame,
On the ancient rocky Brow,
The Wood above, Vienne below.

"But how can it be the first City in the World ?

"Where do you find it in Writing ?

¹ Fr. *Cave Peinte*. Cf. i. 12, iv. 20. The cave now shewn as the *Cave Peinte* is a large cave in a side street going far into the rock, now used as a shelter for carts and wagons.

² Fr. *en pareille fraischeur*. A double meaning is clearly intended here. *Fresco*

paintings *freshly* preserved and in a *cool* place.

³ *Caynon*. Chinon is so called by Gregory of Tours. It contains large caves or cellars which used to have frescoes painted on them ; some are sunk into the rock on which the castle stands.

"What Conjecture have you of this?"

I replied: "I find in Holy Writ that Cain was the ^a first Builder of Cities; it seems therefore probable that he called the first of these Caynon after his own Name, as all other Founders and Restorers of Cities have since done in imitation of him; giving their own Name to them, as

Athene (that is *Minerva* in Greek) to Athens,
Alexander to Alexandria,
Constantine to Constantinople,
Adrian to Adrianople,
Pompeius to Pompeiopolis in Cilicia,
Canaan to the Canaanites,⁴
Saba to the Sabaeans,⁵
Assur to the Assyrians;

and so Ptolemäis, Caesarea, Tiberium,⁶ Herodium⁷ in Judaea got their Names."

As we were carrying on this small Talk, there came forth the great Flask—our Lantern called him Philasque⁸—Governor of the Holy Bottle, accompanied by the Guard of the Temple, who were all French Bottiglioni.⁹

Seeing that we were bearing Thyrsi, as I said, and crowned with Ivy, recognising also our illustrious Lantern, he caused us to enter in Safety, and commanded that we should be led straight to the Princess Bacbuc, Lady of Honour to the Bottle, and Priestess of all the Mysteries; which was done.

⁴ *Cana* or Canaan, the son of Ham. Cf. Gen. x. 18.

⁵ *Saba* (? Seba, son of Cush). Cf. Gen. xxvi. 32, 33; Job ii. 15. The land of the Sabaeans is the modern *Yemen*.

⁶ *Tiberium*, probably Tiberiopolis in Phrygia Major near Eumenia. Ptol. v. 2, § 25. The site is uncertain (*Dict. Geog.*)

⁷ *Herodium*. Cf. Plin. v. 14, § 15.

Joseph. *Bell. Jud.* i. 21, § 10. A fort and city about 60 stadia from Jerusalem, not far from Tekoa (*Dict. Geog.*)

⁸ *Philasque* = Philosopher (? *φίλ-δσκος*).

⁹ *Bottiglioni*. This was the insulting name given by the Italians to the French, who occupied their country. Cf. Pasquin, vol. ii. p. 317: "Quid restat mihi? ut expulsis Butilionibus regnet Caesar invictissimus" (Duchât).

CHAPTER XXXVI

How we went down the tetradic¹ Steps ; and of Panurge's Fright

THEN we went down a marble Staircase underground ; then there was a Resting-place.

Turning to the left we went down two more, then there was a like Resting-place, then three turning round, and four others in the same way.

Hereupon Panurge asked : " Is it here ? "

" How many Steps have you counted ? " asked our magnificent Lantern.

Pantagruel answered : " One, two, three and four."

" How many are those ? " she asked.

" Ten," replied Pantagruel.

" Multiply the result that you have by the same Pythagorical Tetrad," she said.

Pantagruel said : " That is ten, twenty, thirty, forty."

" How much does the whole make ? " said she.

" A hundred," answered Pantagruel.

" Add to that," said she, " the ^a first Cube."

" That is eight."

At the end of that fatal Number you will find the Gate of the Temple ; and here note carefully that it is the true Psychogony of

^a Plut. *Thes.* c.
36.

¹ *tetradic*, i.e. relating to the tetrad or sacred number 4 of the Pythagoreans. Διδὸ καὶ ἐφθέγγοντο οἱ Πυθαγόρειοι ὡς μεγίστου ὄρκου ὄντος τῆς τετράδος,

Οὐ μὲν τὴν ἀμετρίαν ψυχῆ παραδόντα τετρακτὴν πάραν ἀνέου φύσις ῥίξαίμ' ἔ' ἔχουσιν.

καὶ ἡ ἡμετέρα ψυχὴ, φησὶν, ἐκ τετράδος σύγκειται· εἶναι γὰρ νοῦν, ἐπιστήμην, δόξαν, αἰσθησιν, ἐξ ὧν πᾶσα τέχνη καὶ ἐπιστήμη, καὶ αὐτοὶ λογικοὶ ἐσμέν (Plut. *Plac. Phil.* i. 3, § 18, 877 B). Cf. Macrobi. *Somn. Scip.* i. 6, § 41. Cf. iii. 29 ; iv. 33, n. 3.

Plato,² so much celebrated by the Academics,³ and so little understood ; the half of which is made up of Unity, the two first full Numbers, two Squares and two Cubes.

In going down these numerical Stairs underground we were well served at need,

First, by our Legs, for without them we should have gone down only by rolling like Casks to the Bottom of a Cellar ;

Secondly, by our illustrious Lantern, for in this Descent there appeared to us no other Light, any more than if we had been in ^b St. Patrick's Hole in Ireland, or the Cavern of Trophonius⁴ in Boeotia. ^b Cf. i. 2, n. 4.

When we had gone down about seventy-eight⁵ Steps, Panurge cried out, addressing our resplendent Lantern :

"Wondrous Lady, with a contrite Heart I pray you, let us go back again. Ox death, I am dying of sheer Fright. I consent never to marry. You have taken much Pains and Trouble for me ; the Lord will reward you for it in His great Rewarding-place ; I will not be ungrateful when I get out of this Cave of the ^c Troglodytae. Pray let us return. ^c iii. 27, v. 31.

"I fear very much this is Taenarus,⁶ the Way leading down to Hell, and methinks I hear Cerberus barking. Listen ! it is he, or my Ears tingle ; I have no Liking for him at all, for there is no ^d Tooth-ache so great as that when Dogs hold us by the Legs. ^d ii. 14, fin.

"If this is the Cave of Trophonius here, the Ghosts and Hobgoblins will eat us up quick, as formerly they devoured one of Demetrius' Halberdiers, for want of Scraps.⁷

² The *Psychogony of Plato* in the *Timaeus* (35 B-36 D), wherein is discussed the composition of the soul, and its location in the body (69 C-71 E), by means of mystical and harmonical numbers. The number here spoken of is the half of 108, and is thus composed : $1 + (2 + 3) + (4 + 9) + (8 + 27) = 54$. This is derived from Plutarch's treatise on *The Psychogony in the Timaeus*, chapters 11 and 12, 1017 D-F.

³ the *Academics*, Chalcidius, Proclus and others.

⁴ *Trophonius' cavern* (iii. 24) at Lebadeia in Boeotia. This oracle was celebrated in the time of Croesus (Herod. i. 46). It is comically spoken of in Aristophanes (*Nub.* 508), where Strepsiades shews great trepidation at being initiated in the Socratic discipline, as though, says he, he were going down into the cavern of Trophonius. This may have supplied

the notion of Panurge's fear. There is a full description of the oracle, and the preparations for consulting it, in Pausanias (ix. 37-39), who himself consulted it. There is also a gibe at Trophonius in Lucian, *Mort. Dial.* iii. 2.

⁵ *seventy-eight*. Another instance of Rabelais' number.

⁶ *Taenarum*, a promontory at the extremity of Laconia and the most southerly point in Europe, now Cape Matapan. There was said in mythology to be a cavern here through which Hercules dragged up Cerberus, and it was looked upon as one of the gates of Hell. Cf. Virg. *G.* iv. 467 : "Taenariae fauces."

⁷ One of Demetrius' body-guard had neglected to prepare himself properly and provide himself with honey-cake, etc. ; he went down into the cave with the intention to plunder, and was found dead outside. Cf. Pausan. ix. 39, § 12.

"Art thou there, Friar John? I pray thee, dear Paunch, keep close to me. I am dying of Fear. Hast thou thy Cutlass? Alas! I have no Arms of any kind, offensive or defensive. Let us go back."

"I am here," said Friar John; "I am here. Never fear; I hold thee by the Collar. Eighteen Devils should not carry thee away from my Hands, although I am without Arms."

"Arms never failed a Man at need, when he had a stout Heart backed by a strong Arm. Sooner would Arms rain down from Heaven, as Stones formerly did on the Plain of La Crau near the *Fossa Mariana*⁸ in Provence—they remain there to this day—to help Hercules, who had nothing else wherewith to fight Neptune's two Sons."

"But what! are we going down here into the Limbo of little Children⁹—they will make a Mess over us all, I'll be sworn—or rather to Hell to all the Devils?"

"Copsbody, I will give you a good Account of them, now that I have Vine-leaves in my Shoes.¹⁰ O I will lay about me with a Will! Which way? Where are they? I am only afraid of their Horns. But the Idea¹¹ of the Horns, which Panurge will wear when he is married, will perfectly secure me from them. I see him already in a Spirit of Prophecy like another Actaeon, horning, horned, hornified."

Quoth Panurge: "Beware, dear Frater, in view of the Time when Monks shall marry,¹² lest thou wed the Quartan Ague; for if thou dost, may I never return safe and sound from this Hypogaeum, if I do not ram her for thee, merely to make thee cornigerous, cornipetous. Besides, I rather fancy the Quartan Ague is a bad enough Baggage; I remember me that *Grippeminaud wished to give her to thee for a Wife; but thou didst call him Heretic."

* Cf. v. 12 *fin.*

⁸ "Fossa Mariana partem ejus amnis [Rhodani] navigabili alveo effundit. Alioqui litus ignobile est, lapideum, ut vocant; in quo Herculem contra Albiona et Bergion Neptuni liberos dimicantem, cum tela defecissent, ab invocato Jove adjutum imbre lapidum ferunt. Credas pluisse, adeo multi passim et late jacent" (Pomp. Mela, ii. 5, § 78). On the *Campi lapidei* cf. Strabo, iv. 1, § 7 (182-3). They lay between Marseilles and the mouths of the Rhone. Strabo quotes a passage from the lost *Prometheus Unbound* of Aeschylus on the subject. Cf. also Dionys. Hal. i. 41, § 3. The name *Fossa Mariana* is derived from the fact that C. Marius employed his army in

building a large canal with the stones and mud lying here, to bring down provisions. Plut. *Mar.* c. 15.

⁹ the *Limbo of little Children*, the *Limbus Infantum*, the place of unbaptized children. Cf. Virg. *Aen.* vi. 424-429; Dante, *Inferno*, iv. 28-39. They suffer sorrow without torment (*duol senza martiri*).

¹⁰ *Vine-leaves in my Shoes*. According to Duchat, there is an allusion to the French proverb: "Mettre de la paille dans ses souliers," meaning to drink well.

¹¹ *Idea*, another joke at the Platonic theory of Ideas.

¹² *when Monks shall marry*. Perhaps here is an allusion to Luther.

At this Stage the Colloquy was interrupted by our shining Lantern, who pointed out to us that here was the Place where it was fitting to induce good Omens,¹⁸ both by the Suppression of Words and Silence of Tongues. Moreover, she gave us a peremptory Answer, that we were in nowise to be in Despair lest we should return without having the Word of the Bottle, since we had lined our Shoes with Vine-leaves.

"Let us go on, then," said Panurge, "and charge Head foremost through all the Devils. A man can only die once; however, I was reserving my Life for some Battle. Let us move, let us move, pass onwards. I have Courage more than enough.

"True it is that my Heart trembles; but that is from the Chill and Dampness of this Cave; 'tis not from Fear, no, nor from Ague.

"Come on, come on; let us push on, pass on, p—ss on. My Name is 'William the Fearless."

^f ii. Prol. *sub*
fin.; iv. 23 *fin.*

¹⁸ Fr. *favorer* (*favoriser*, MS.), an *εὐφημεῖν*, the formula of enjoining silence adaptation of Lat. *favere linguis*=Gk. at the celebration of mysteries, etc.

CHAPTER XXXVII

How the Temple Gates opened of themselves in a wonderful Manner

AT the Bottom of the Steps we found a Portal of fine Jasper, entirely laid out and built in Doric Work and Style. On the Front thereof was written in Ionic Letters of the finest Gold the following Sentence :

EN OINΩI ALHΘEIA,¹

that is to say : "In Wine is Truth."

The two Folding-doors were of Brass, like Corinthian,² massive and made with little Scrolls of Vine-branches in relief, and delicately enamelled, according to the Requirements of the Sculpture, and they were joined together and closed exactly in their Mortise, without Lock and Key, without Chain, without any Fastening whatever ; there was merely hanging there an Indian Loadstone, of the Size of an Egyptian Bean,³ set in refined ⁴ Gold, having two Points in an hexagonal Shape ; and in a direct Line from it, on each Side towards the Wall, hung a Handful of Garlic.

At this Point our noble Lantern asked us to hold her Excuse as lawful, if she ceased to conduct us farther, saying that we had only to obey the Instructions of the Priestess Bacbuc ; for to herself it was not permitted to enter, for certain Reasons, which it was better to keep in Silence

¹ ἐν οἴνῳ ἀλήθεια. This embodies a very old proverbial saying of Alcaeus, quoted by Theocritus (xxix.) In Plato, *Sympos.* 217 E, we find : οἶνος ἀνέχεται παίδων καὶ μετὰ παίδων ἦν ἀλήθεια. Cf. i. 12, n. 4.

² *Corinthian Brass.* We learn from Pliny xxxiv. 2, § 3, and Plutarch, *de Pyth. Orac.* c. 2, 395 B, that the composi-

tion of the famous Corinthian brass was the result of an accident, and discovered at the burning of the city, when several metals were fused together.

³ *Egyptian Bean.* *Colocasia*, considerably larger than the ordinary bean. Cf. Plin. xxi. 15, § 51.

⁴ *refined*, Fr. *obrizé*. Cf. iv. 1, n. 13.

than to reveal to men living this mortal Life ; but whatever should happen, she commanded us to keep our Heads, to have no Fright or Fear of any kind, and to trust to her for our Return.

Then she drew the Loadstone that hung at the Joining of the two Gates, and threw it to the right into a silver Casket expressly arranged for that Purpose ; she also drew from the Axle of each Gate a small Cord of crimson Silk, a Fathom and a half long, by which the Garlic was hanging ; fastened it to two gold Buckles that hung there on the Sides expressly for this, and then withdrew.

Suddenly,⁵ without any one touching them, the two Gates opened of themselves, and in opening made no grating Noise or horrible Creaking, such as is generally made by rough and heavy bronze Gates, but a soft pleasing Murmur, resounding through the Vault of the Temple. Of this Pantagruel at once perceived the Cause, when he saw under the Extremity of each Gate a little Roller, which was fastened to the Door by its Axle, and in turning, as the Door swung towards the Wall, over a hard Piece of Ophites⁶ Stone, well rubbed⁷ and equally polished all over, by its Rolling caused this sweet and harmonious Murmur.

Yet I much wondered how the two Gates, each of itself, without Impulse given by any one, thus opened. To understand this marvellous Affair, after we had all come in, I cast my Eye between the Gates and the Wall, desiring to know by what Force or Instrument they were thus thrown open [drawn back, MS.] I suspected that our kind Lantern had placed at their Closing-point the Herb called * Aethiopis, by means of which one can open all things that are shut.

^a iv. 62^o ; Plin. xxvi. 4, § 9.

But I perceived that the Part where the two Gates closed on the inner Mortise was a Plate of fine Steel let into the Corinthian Brass.

I perceived besides two Tablets of Indian Loadstone,⁸ half a Palm broad and thick, of a bluish Colour well smoothed and polished. They were let into the Wall of the Temple their whole Thickness, at the Place where the Gates, when quite open, were stopped from going farther by the Wall. So then by the powerful Attraction of the Adamant, the steel Plates, by means of that hidden and wonderful

⁵ *suddenly*, etc. An imitation from *Amadis*, iv. 11, where the palace of Apolidon is described (Duchât).

⁶ *Ophites* (ὄφεις), as its name indicates, serpentine. Plin. xxxvi. 7, § 11.

⁷ Fr. *terse*, from Lat. *tergeo*. Duchât finds this word only here and in the *Per-roniana* applied to the style of Quintus Curtius. It is our own word 'terse.'

⁸ *Indian Loadstone*, i.e. the most powerful magnet. Rabelais was probably thinking of Ptolemy's *Geography* (vii. 2), that before the Maniole islands ships fastened together with iron nails are suddenly arrested by the loadstones which are produced in India in great quantities (Duchât).

Provision of Nature, were subjected to this Movement: consequently the Gates were slowly swayed and drawn; not however always, but only when the said Loadstone was removed; for immediately this is removed the Steel is released and exempted from the Submission it naturally owes to the Loadstone; the two Bunches of Garlic being at the same time put at some Distance; these our radiant Lantern had removed by the crimson Cord, and hung up, because it deadens the Magnet,⁹ and robs it of its Power of Attraction.

On one of these Tablets, on the right, was exquisitely engraved in antique Latin Letters the following iambic Senarius:

DVCVNT · VOLENTEM · FATA · NOLENT · TRAHVNT¹⁰

Fate leads the willing, but th' unwilling drags.

On the other, on the left, was elegantly engraved the following sentence in uncial Ionic Letters in Adonic Verse:¹¹

ΠΡΟΣ ΤΕΛΟΣ ΑΥΤΩΝ ΠΑΝΤΑ ΚΙΝΕΙΤΑΙ

All things move on to their End.

⁹ *deadens the Magnet.* This antipathy has already been mentioned, iii. 51°. Cf. Plut. *Q. Conv.* ii. 7, § 1, 641 C: ἡ δὲ σιδηρῆτις λίθος οὐκ ἄγει τὸν σίδηρον ἀν σκορῶδι χρισθῇ.

¹⁰ *Ducunt volentem, etc.* A verse of

Cleanthes translated from the Greek by Seneca, *Epist.* 107, § 11.

¹¹ *Adonic Verse*, an anapaestic dimeter thus composed: - u u - - - u u - -. If the reading κινεῖται is right, the author is guilty of a false quantity.

CHAPTER XXXVIII

How the Pavement of the Temple was made in wonderful Mosaic

WHEN I had read these Inscriptions, I turned my Eyes to the Contemplation of the magnificent Temple, and examined the marvellous Inlaying of the Pavement, to which no Work which is now, or ever has been under the Canopy of Heaven, can justly be compared ; whether it be the *Lithostrôta* of the Temple of Fortune at Praeneste,¹ in the time of Sulla, or the Pavement of the Greeks, called *Asarotum*, which Sosistratus [Sosus, MS.] laid in Pergamum ;² for it was in tessellated Work in form of little Squares, all of fine and polished Stones, each in its natural Colour.

One was of red Jasper charmingly tinted with various Spots, .
Another of Ophites,
Another of Porphyry,
Another of Lycophthalmy,³ powdered with golden Sparks as small
as Atoms,
Another of Agate, wavy with little Streaks confused and irregular
of a milky Colour,
Another of Chalcedony, very precious,
Another of green Jasper with certain red and yellow Veins,
and they were arranged in their Position in a diagonal Line.

¹ *Temple of Praeneste.* Cf. iii. 24, n. 11 ; Cic. *de Div.* ii. 41 ; Suet. xii. 15. "Lithostrota coeptavere jam sub Sulla : parvulis certe crustis extat hodie quod in Fortunae delubro Praeneste fecit" (Plin. xxxvi. 25, § 64).

² "Pavimenta originem apud Graecos habent elaborata arte, picturae ratione, donec lithostrota expulere eam. Celeberrimus fuit in hoc genere Sosus, qui

Pergami stravit quem vocant *asaroton ocon*, quoniam purgamenta cenae in pavimento, quaeque everri solent, veluti relictæ, fecerat parvis e tessellis tinctisque in varios colores" (Plin. xxxvi. 25, § 60).

³ *Lycophthalmy.* "Lycophthalmos quattuor est colorum, ex rutilo sanguinea ; in medio nigrum candido cingitur, ut luporum oculi, illis per omnia similis" (Plin. xxxvii. 11, § 72).

On the Floor of the Portico the Structure of the Pavement was a Mosaic of little Stones fitted in, each in its natural Colour, serving for the Design of Figures; and it was as if over the said Pavement there had been strewed a Handful of Vine-leaves, without careful Arrangement; for in one Place they seemed to be spread thickly, and in another less so; and this inlaid Foliage was wonderful all over; but singularly so, where there appeared, half revealed, some Snails in one Spot crawling over the Grapes, in another Spot little Lizards running across the Branches; in another appeared Grapes, some half and some wholly ripe, composed and formed with such Art and Skill by the Architect, that they would as easily have deceived Starlings and other little Birds as did the Painting of * Zeuxis of Heraclea.

* Plin. xxxv. 10,
‡ 36.

However that may be, they deceived us thoroughly, for at the Spot where the Architect had strewn the Vine-branches thickest, fearing to entangle our Feet, we walked high and with great Strides, as men do when passing over some uneven and stony Place.

After this I turned my Eyes to contemplate the Vault of the Temple with its Walls, which were all parqueted with Marble and Porphyry in mosaic Work, and with a wonderful Inlaying from one End to the other. In this, beginning on the left Side of the Entrance, was represented with incredible Elegance the Battle which the good Bacchus gained against the Indians, in the Manner here following:

CHAPTER XXXIX

How the Battle which Bacchus gained against the Indians was represented in the Mosaic-work of the Temple¹

At the Beginning were represented divers Towns, Villages, Castles, Fortresses, Fields and Forests all ablaze in Flames. There were also figured there divers raving and dissolute Women, who were furiously tearing to pieces live Calves, Sheep and Ewes, and devouring their ^a Flesh. In this was signified to us how Bacchus at his coming into India put everything to Fire and Sword.

^a Cf. Eur. *Bacch.*
735-42.

Notwithstanding this, he was so despised by the Indians, that they did not deign to go out to meet him, having certain Information from their Spies, that in his Host were no Warriors, but only a little Mannikin, who was old, effeminate and always drunk, attended by a Set of clownish Folk, stark naked, always dancing and capering, with Tails and Horns like those of young Kids; and by a great Number of drunken Women. Whereupon they resolved to let them go on, without resisting them by Arms, as though a Victory over such people brought Shame to them and not Glory, and redounded to their Dishonour and Ignominy, not to their Honour and Prowess.

Thus despised, Bacchus continually won Countries and put everything to Fire, because Fire and Thunder are the paternal Arms of Bacchus, and he was saved from Thunder by Jupiter before he was born in the World (his ^b Mother Semele and his maternal House having been burnt up and destroyed by Fire); and likewise put every-

^b Eur. *Bacch.*
1-9.

¹ This chapter and the first half of the next is mostly a translation from the first half of Lucian's *Dionysus*.

thing to the Sword, for it is natural to him to make Blood² in time of Peace, and shed it in time of War.

^c Plut. Q. Græc.
56, 303 D.

Let the Field in the Island of Samos stand in Testimony thereof, which was called ^c Panaema, that is, *all bloody*, in which Bacchus overtook³ the Amazons, who were flying from the Country of the Ephesians, and put them all to death by Phlebotomy, so that the said Field was all imbued and covered with Blood.

From this you will be able to understand hereafter, better than Aristotle has explained in his Problems,⁴ why it was formerly said in common Proverb: "In time of War neither eat nor plant Mint." The Reason is that in time of War, Blows are generally dealt without respect of Persons, and if a man that is wounded has on that Day handled or eaten Mint, it is impossible, or at least very difficult, to staunch his Blood.

After this, in the said Mosaic it was represented how Bacchus marched in Battle-array, riding on a magnificent Chariot drawn by three Pairs of young Leopards harnessed together. His Face was that of a young Child, to shew that good Drinkers never grow old, red as a Cherubin, without a Hair on his Chin. On his Head he wore pointed Horns, and over them a fair Crown of Vine-leaves and Grapes, and a Mitre of red Crimson; and he had gilt Buskins on his Feet.

In his Company was not a single Man; all his Guard and all his Forces consisted of

Bassarides,
Evantes,⁵
Euhyades,
Edonides,
Trieterides,

Ogygiae,
Mimallonides,
Maenades,
Thyades,
Bacchides,

frantic, raving, raging Women, girt with live Dragons and Serpents instead of Girdles, their Hair tossing in the Breeze, with Fillets of Vine-leaves; clad with Skins of Stags or Goats, and bearing in their Hand little Hatchets, Thyrsi, barbed Javelins, and Halberds topped like Pine-

² *make Blood*. This must be an allusion to the medicinal effect of wine on the human system, unless wine should be looked upon as the blood of Bacchus. Cf. Shakesp. *Much Ado*, i. 1, 254: "Prove that ever I lose more blood with love than I will get again with drinking, pick out mine eyes with a ballad-maker's pen."

³ *overtook*, Fr. *aconçeut*.

⁴ The reason Aristotle gives (*Probl.* xx. 2) is that it chills bodies (*καταψύχει τὰ σώματα*). This is so much opposed to the teaching of the physicians—Hippocrates, Dioscorides and others—that the reading *καταρήκει* (liquefies) has been suggested for *καταψύχει*.

⁵ *Evantes*, perhaps for *Eviades*, from *Εἰλιος*. *εὐανθής* has been suggested.

apples, and certain little light Bucklers, resounding and making a Noise when they were touched never so little ; and these they used, when they were needed, instead of Tambourines and Drums. The Number of these Women was seventy-nine thousand two hundred and twenty-seven.

The Vanguard was led by Silenus, a Man in whom he had entire Confidence, and whose Virtue and Magnanimity, Courage and Prudence Bacchus had recognised in the past in divers Places.

He was a little Old Man, trembling, stooping, fat and gorbellied, so as to fill the Saddle ;⁶ he had huge upstanding Ears, a sharp and aquiline Nose, Eyebrows rough and prominent like a Ridge ; he rode upon a Jackass ; in his Fist he held a Staff to lean upon, and also to fight with gallantly, if by chance he had to dismount ; and he was clad with a yellow Robe after the manner of a Woman.

His Company consisted of young clownish Folk, horned like Kids [with Tails like Hares, MS.], as cruel as Lions, stark naked, always singing and dancing the ^dCordax. They were called Tityri⁷ and Satyrs. Their Number was eighty-five thousand six score and thirteen. ^{d Cf. v. 21.}

Pan led the Rear-guard. He was a frightful and monstrous Man ; for in the lower Parts of his Body he resembled a He-goat, his Thighs were all hairy, and he wore Horns on his Head pointing straight to Heaven ; his Face was red and inflamed, and his Beard very long ; he was bold, courageous, daring and easy to provoke to Anger.⁸ In his left Hand he carried a Flute, in his right a bent Stick.

His Forces were similarly composed of

Satyrs,	Fauns,
Hemipans,	Lemures,
Aegipans,	Lamiae,
Silvans,	Lares,
Fatuti,	Elves and Hobgoblins,

to the Number of seventy-eight thousand one hundred and fourteen.

The Signal common to all was the Word "Euhoe."

⁶ Fr. à *plein bast* (*bust*, MS.) Regis suggests "horse-back-breaker," from 1 *Henry IV.* ii. 4, 268.

⁷ *Tityros* is (1) Doric for *Saturos*, according to Aelian (*V.H.* iii. 40), though Strabo (x. 3, 7) distinguishes Tityri from Satyri and Sileni ; (2) also = *σάτυρος*, a kind of tailed ape (*Theoph. Char.* 5) ; (3) a common name of a shepherd ; (4)

the ram that leads the herd, *dux gregis*. Servius *ad Virg. Ecl. Proem.* (R.)

⁸ Cf. Theocr. i. 17 :

ἔστι δὲ πιπρὸς,
καὶ οἱ αὖθις δριμύτα χαλὰ πρὸς ῥινὶ πάθονται.

This may have suggested Motteux's translation, "very apt to take pepper in the nose for yea and nay."

CHAPTER XL

How in the Mosaic was represented the Fight of Bacchus against the Indians

NEXT after this was represented the Charge and Assault which the good Bacchus led against the Indians.

Here I observed that Silenus, Leader of the Vanguard, sweated huge Drops and grievously belaboured his Ass ; the Ass at the same time set up his Throat horribly, whisked his Tail, lashed out with his Heels, and skirmished about in a frightful way, as though he had a ^a Hornet at his Breech.

^a Cf. i. 44, n. 4. The Satyrs, Captains, Sergeants of Companies, Chiefs of Squadrons, and Corporals, with Ram's Horns sounding the *orthies*¹ in a furious Manner, skirmished around the Army, leaping like Goats, ^b bounding, wincing, kicking, prancing, encouraging their Companies to fight valiantly. Every Soul in the Picture cried "Euhoe."

^b iv. 13, v. 7. The Maenades first charged the Indians, with horrible Cries and frightful Sounds from their Drums and Bucklers. The whole Heaven resounded with them, as it was represented in the Mosaic, so that for the future you need not so much admire the ^c Art of Apelles, Aristides of Thebes and others, who have painted Thunders, Lightnings, Thunderbolts, Winds, Echo, Manners and Spirits.

^c Cf. iv. 2, n. 10. Next followed the Host of the Indians, as though warned that Bacchus was laying waste their Country.

In front were their Elephants loaded with Towers, with Warriors in infinite Number ; but the whole Army was in Disorder, and their Elephants were turning against them and trampling them down, scared

¹ *orthies* = νόμος ὀρθίος. Herod. i. 24 ; Gell. xvi. 19. This was a high-pitched martial strain well known to the Greeks.

by the horrible Tumult of the Bacchides and the ^d Panic Terror, which had robbed them of their Senses. ^d Cf. i. 44, n. 5.

There you might have seen Silenus keenly spurring his Ass, and flourishing with his Stick in the old Fencing-fashion,² and the Ass capering after the Elephants, his Throat agape as though he were braying; and he sounded a Charge braying martially, as bravely as ever he did when formerly he woke the Nymph ^e Lotis at the Bacchanalian Festival, when Priapus³ full of Priapism wished to priapise, as she slept, without asking. ^e Ov. *Fast.* i. 415-440; *Met.* ix. 340.

There you might have seen Pan leaping with his crooked Legs around the Maenades, and with his rustic Pipe exciting them to fight valiantly.

Farther on you might have seen

A young Satyr lead Prisoners seventeen Kings,
A Bacchis drag along forty-two Captains with her Snakes,
A small Faun bearing twelve Standards taken from the Enemy,
And the good Mannikin Bacchus riding in his Chariot in safety
over the Field, laughing, making merry and drinking Toasts
to every one.

At the End were represented in inlaid Designs the Trophies of the Victory and the Triumph of the good Bacchus.

His triumphant Car was all covered with Ivy, found and gathered on the Mountain Meros;⁴ and that because of its Rarity, which raises the Price of everything, and particularly in India the Price of this Plant. In this he was afterwards imitated by Alexander the Great in his Indian Triumph.

The Chariot was drawn by Elephants yoked together; in this he was since imitated by ^f Pompey the Great at Rome, in his African Triumph. ^f Plin. viii. 2, § 2.

Upon it rode the noble Bacchus drinking from a Cup.⁵ In this he was afterwards imitated by ^g Marius, after the Victory over the Cimbri, which he gained near Aix in Provence. ^g Plin. xxxiii. 11, § 53 (150).

All his Army was crowned with Ivy; their Thyrsi, Bucklers and Drums were covered with it; not so much as the Ass of Silenus but was caparisoned therewith.

By the Sides of the Car were the Indian Kings, taken and bound with large Chains of Gold. The whole Brigade marched with divine

² Fr. *à la vieille escrime.* i. 27, ii. 29.

³ Cf. iii. 8, n. 5:

Et le bon Messer Priapus
Quand eut faict de la pria plus.

⁴ *Meros.* Theophrastus (*H.P.* iv. 4,

§ 1) says that ivy grows in India only on Mount Méros. Pliny (xvi. 34, § 62) repeats after him this and the story about Alexander.

⁵ Fr. *canthare.*

Pomp, with unspeakable Joy and Delight, bearing numberless Trophies, Pageants⁶ and Spoils of the Enemy, singing joyous Epinicia and little rustic Songs and resonant Dithyrambs.

At the End of all was a Representation of the Land of Egypt with
The Nile and its Crocodiles,⁷

Cercopithecii,

Ibises,

Apes,

Trochiluses,

Ichneumons,

Hippopotami,

and other Beasts born and bred therein ;

and there was Bacchus marching in that Country, drawn by two Oxen, on one of which was written in gold Letters APIS, on the other OSIRIS, because, before the coming of Bacchus, there had never been seen in Egypt either Ox or Cow.⁸

⁶ *Pageants*, Fr. *fercules*, from Lat. *ferculum*, anything that was carried ; hence later it had the meaning of a *course* at dinner. For its sense as used here cf. Cic. *de Off.* i. § 131, *pomparum ferculis*, alluding to the representations of towns, rivers, etc., that were borne along in triumphal processions.

Mox trahitur manibus regum fortuna retortis,
Eseda festinant, pilenta, petorrita, naves,
Captivum portatur ebur, captiva Corinthus.
Hor. *Epp.* ii. 1, 191.

⁷ *The Nile*, etc. These animals, their habits and mode of capture, etc., are graphically described in Herodotus, ii. 68-76.

⁸ Phylarchus in Plutarch, *Is. et Os.* c. 29, 362 c.

According to Herodotus (ii. 144) Osiris is the same as the Greek Dionysus, and the father of Horus, the Greek Apollo, who deposed Typhon and ruled over Egypt as its last god-king. Cf. Plut. *Is. et Os.* c. 12. Apis was the bull-god of the Egyptians, identified by the Greeks with Epaphus, the son of Io and Zeus (Herodotus, iii. 27). In Plutarch, Apis is the animated image of Osiris (*Is. et Os.* c. 43). Cf. Plin. viii. 46, § 71 ; Strabo, xvii. 1, § 31, 807 ; Diod. Sic. i. 85.

CHAPTER XLI

How the Temple was lighted by a wonderful Lamp

BEFORE I begin upon the Description of the Bottle, I will describe to you the Shape of a wonderful Lamp, by means of which Light was shed over the whole Temple, in such Abundance that, although it was underground, we could see there as we see the Sun at full Mid-day, clear and serene, shining on the Earth.

In the Middle of the Vault was fastened a massive gold Ring of the Bigness of one's clenched Fist, from which were hanging three silver Chains a little smaller in Size, most artistically wrought, which at two Feet and a half below held in a triangular Figure a round Plate of fine Gold, so large that its Diameter exceeded two Cubits and half a Palm.

In this Plate were four Buckles or Holes, in each of which was held fast an empty Ball, hollowed within, open above like a little Lamp, in Circumference about two Palms, and they were all of very precious Stones :

One of Amethyst,
Another of Lybian Carbuncle,¹
The third of Opal,
The fourth of Topaz.²

Each was full of ardent Spirit, five times distilled in a serpentine Alembic, which could not be consumed, like the Oil which Callimachus

¹ "*Carbunculi*, quos et Carchedonios vocavere propter opulentiam Carthaginis magnae" (Plin. xxxvii. 7, § 25).

² *Topas* is the MS. reading. The printed edition reads *Anthracite*, which

is a stone mentioned by Pliny thus: "Est et *anthracitis* in Thesprotia, fossilis, carbonibus similis," xxxvii. 7, § 27; and "in *anthracitide* scintillae discurrere aliquando videntur," xxxvii. 11, § 73 (189).

formerly put in the golden Lamp of Pallas³ in the Acropolis at Athens, with a flaming Wick,

³ Plut. *Def. Or.*
C. 2.

partly made of asbestine Flax, such as was formerly in the Temple of Jupiter of Ammonia, where ⁴ Cleombrotus, a most studious Philosopher, saw it, and

partly of Carpasian⁴ Flax,

which are renewed rather than consumed by Fire.

About two Feet and a half below this Lamp, the three Chains in their former Arrangement were fastened into three Handles, which protruded from a large round Lamp of very pure Crystal, having a Diameter of a Cubit and a half, which was open above about two Palms. By this Opening was placed in the Middle a Vessel of the like Crystal, in the form of a Gourd or like an Urinal, and it reached right to the Bottom of the great Lamp, containing such a Quantity of the said ardent Spirit that the Flame of the asbestine Flax was right in the Centre of the great Lamp. By this means then, it seemed as though the whole spherical Body thereof was burning and in a Flame, because the Fire was at the Centre and Middle point.

And it was difficult to fix a steady continuous Gaze on it, as one is unable to do on the Disk of the Sun; for the Material was of such marvellous Perspicuity, and the Work so transparent and subtle, through the Reflexion of the different Colours, natural to the precious Stones of the four little Lamps, which were above the great one below; and of these four the Lustre was at all points variable and flickering throughout the Temple.

Moreover, when this wandering Light came to fall on the polished Marble, with which the whole interior of the Temple was parquetered, there appeared Colours such as we see in the Heavenly Bow when the clear Sun falls upon the rainy Clouds.

The Design was wonderful, but still more wonderful appeared to me this, that the Sculptor had engraved round the Body of the crystal Lamp in carved Work⁵ a lively and merry Battle of naked Boys, mounted on little wooden Horses, armed with little whirligig⁶ Lances and Shields cunningly made of Bunches of Grapes entwined with Vine-

³ The account of the lamp in Pausanias runs thus: "Callimachus made a golden lamp for the goddess. When they have filled it with oil they wait till the corresponding day of the next year, and the oil suffices all the intervening time for the lamp, which gives light night and day alike. In it there is also a wick

of Carpasian flax, which of all flax alone cannot be consumed by fire" (i. 26, 6-7).

⁴ *Carpasium* is a town in Cyprus (Plin. v. 31). This is not to be confused with Carpathian. Cf. iii. 52.

⁵ Fr. *ouvrage cataglyphé, καταγλυφή*.

⁶ Fr. *violetts*. Cf. i. 11 *fin*.

leaves, with childish Strife and Movements, so ingeniously expressed by Art that Nature could not have done it better.⁷ And they did not seem to be engraved in the crystal Material, but they appeared to be entirely standing out in Relief, or at least like grotesque⁸ Work, by means of the varied and pleasant Light, which being contained within issued forth through the Carvings.

⁷ Ovid puts the opposite case:

Arte laboratum nulla; simulaverat artem
Ingenio Natura suo.

Met. iii. 158.

⁸ *grotesque* here = fantastic (from *grotto*). Skeat quotes Sir T. Herbert for the Italian form: "The walls and pavements . . . carved into story and *grotesco* work."

CHAPTER XLII

How the Priestess Bacbuc shewed us a fantastic Fountain within the Temple

WHILE we were in ecstatic Contemplation of this marvellous Temple and the remarkable Lamp, the venerable Priestess Bacbuc with her Company presented herself to us with a radiant and smiling Face, and when she saw that we were accoutred as hath been described, without any Difficulty introduced us into the midmost Spot in the Temple, where under the aforesaid Lamp was a fantastic Fountain, in Material and Workmanship more precious, rare and wonderful than Daedalus¹ ever dreamt of.²

Its Edge, Plinth and Substructure were of the purest translucent Alabaster, three Palms and a little in Height, heptagonal in Figure, with regular Divisions outside, with a number of Stylobates, Arulettes,³ Mouldings⁴ and Doric Undiculations around it. Within it was exactly circular.

At the middle Point of each Angle, at the Margin, was placed a ventriculated Pillar in the form of an ivory Circle or Balustrade (the modern Architects call it *portri*⁵), and they were altogether seven in Number, according to the seven Angles.

Their Length from the Bases to the Architraves was seven Palms, or a little less, the precisely exact Dimension of a Diameter of the Circumference of the interior of the Orb passing through the Centre.

And its Situation was so arranged that as we cast our Eyes behind

¹ *Daedalus*, MS. Some editions read *songea dedans les limbes Pluto*.

² Something like this fountain is an octagonal one in Ariosto, *Orl. Fur.* xlii. 78 sqq.

³ *Arulettes*, from Gk. ἀρώ, to draw water.

⁴ Fr. *Cymasultes*, from Gk. κύμα, a wave.

⁵ Fr. *portrye*. According to Duchat, this word has much the same signification as *pourtour*, *contour*, *pourtraict*. Cf. i. 53: "Et [les tours] estoient toutes pareilles en grosseur et *protraict*."

one, whichever it might be, in its Concavity, in order to look at the others that were opposite, we found the pyramidal Cone of our Line of Vision end at the said Centre, and there receive from the two Pillars opposite the Apex of an equilateral Triangle, two Sides of which equally divided the Pillar, which we wished to measure, and passing on both Sides of two Pillars that were clear, at the first third part of the Interval they found the Base and fundamental Line, which by a Test-line⁶ drawn to the universal Centre equally divided, exactly bisected the Distance of the seven Pillars. And it was not possible to strike another Pillar opposite by a straight Line, starting at the obtuse Angle at the Brink; for you know that in every angular Figure with an odd Number of Angles, one Angle is always found inserted between two others.

By this it was tacitly explained to us that seven half Diameters in geometrical Proportion, Compass and Distance are a little less than the Circumference of the circular Figure from which they are taken, that is, three whole Diameters with an eighth Part and a half a little more, or a seventh Part and a half a little less, according to the Instructions given of old by Euclid, Aristotle, Archimedes and others.⁷

The first Pillar, that is, the one which presented itself to our View as we came into the Temple, was of azure sky-coloured Sapphire;

The second of Hyacinth, naturally representing the Colour of the^a Flower into which the choleric Blood of Ajax was changed, having the Greek Letters AI in several Places;

^a Plin. xxi. 11, § 38; Ovid, *Met.* xiii. 394 sqq.

The third of anachite⁸ Diamond, dazzling and glistening as the Lightning;

The fourth of masculine⁹ balai Ruby amethystising, so that its Flame and Brightness ended in Purple and Violet like the Amethyst;

The fifth of Emerald, five hundred times more magnificent than was the^b Colossus of Serapis in the Labyrinth of the Egyptians, more glowing and more brilliant than were those which were set instead of^c Eyes in the marble Lion lying on the Tomb of King Hermias;

^b Plin. xxxvii. 5, § 19.
^c Plin. xxxvii. 5, § 17.

The sixth of Agate,¹⁰ more radiant and varied in the Distinctions of

⁶ *ligne consulte* = *linea consulta*.

⁷ All this seems to be an attempt to inscribe a heptagon in a circle, but not a very successful or intelligible one.

⁸ *anachite* (ἀχος). "Adamas et venena vincit atque irrita facit et lymphationes abigit metusque vanos expellit a mente; ob id quidam *anachiten* vocavere" (Plin. xxxvii. 4, § 15 (61)).

⁹ "Praeterea in omni genere [carbun-

culorum] *masculi* appellantur acriores, *feminae* languidius refulgentes . . . optimos vero *amethystizontas*, hoc est quorum extremis igniculus in amethysti violam exeat" (Plin. xxxvii. 7, § 25).

¹⁰ "Habuisse dicitur [Pyrrhus] achaten in qua novem Musae et Apollo citharam tenens spectarentur, non arte sed naturae sponte ita discurrentibus maculis ut Musis quoque singulis sua redderentur insignia" (Plin. xxxvii. 1, § 3).

Spots and Colours than was that which was held so dear by Pyrrhus, King of the Epirots ;

• Plin. xxxvii.
10, § 67.

The seventh of ^d Moonstone, transparently white like Beryl, resplendent like Hymettian Honey ; within it appeared the Moon, in Shape and Movement as she is in the Heavens, full, silent,¹¹ waxing or waning.

These are Stones assigned by the ancient Chaldees and Magi to the seven Planets of Heaven ; for which Reason, that we might understand by ruder Common-sense,¹² there was stationed :

Over the First, which was of Sapphire, above the Capital, just at the central perpendicular Line, set up in very precious *elutian*¹³ Lead, a Figure of Saturn holding his Sickle ; at his Feet a golden Crane, artistically enamelled, according to the Arrangement of the Colours properly belonging to the Saturnine Bird.

Over the Second, which was of Hyacinth, turning to the left was Jupiter in Jovetan¹⁴ Tin ; on his Breast a golden Eagle enamelled to the Life.

Over the Third, Phoebus in refined¹⁵ Gold ; in his right Hand a white Cock.

Over the Fourth, Mars in Steel ; at his Feet a Lion.¹⁶

• Plin. xxxiv. 14,
§ 40.

Over the Fifth, Venus in Copper, a Metal like that of which ^e Aris-tonides made the Statue of Athamas,¹⁷ expressing in its blushing Whiteness the Confusion he felt when contemplating Learchus, his Son, who died of a Fall ; at her Feet a Dove.

Over the Sixth, Mercury in fixed Quicksilver, malleable and immovable ; at his Feet a Stork.

Over the Seventh, Luna in Silver ; at her Feet a Greyhound.

And these Statues were in Height a little more than a third of the

¹¹ And silent as the moon,
When she deserts the night,
Hid in her vacant interlunar cave.
Milton, *S.A.* 87.

Cf. Lat. *luna silens* = *interlunium*. Cato, *R.R.* 40, 50.

¹² Fr. *plus rude Minerve* = Lat. *crassa, pingui Minerva*. Hor. *S. ii.* 2, 3 ; Cic. *Lael.* 5, § 19.

¹³ "Invenitur [plumbum] et in aurariis metallis (quae *elutia* vocant) aqua immissa eluente calculos nigros paullum candore variatos, quibus eadem gravitas quae auro : et ideo in calathis in quibus

aurum colligitur remanent cum eo, postea caminis separantur, conflatique in album plumbum resolvuntur" (Plin. xxxiv. 16, § 47).

¹⁴ "Nigri [plumbi] generibus haec sunt nomina : Jovetanum, Caprariense, Oleastrense" (Plin. xxxiv. 17, § 49). In chemistry, Jupiter is represented by *tin*.

¹⁵ *refined*, Fr. *obrizé* (v. 37), from Lat. *obrusa*, the crucible. Sen. *Ep.* 13, 1.

¹⁶ *pic-verd*, MS.

¹⁷ *Athamas* was driven mad by Juno for rearing the young god Bacchus, and in frenzy dashed his son Learchus against a rock. Ovid, *Met.* iv. 510-18.

Pillars beneath them, and so ingeniously represented according to the mathematical Proportion,¹⁸ that the Canon of Polycletus¹⁹ (in making which he is said to have created Art by the aid of Art) would hardly have been admitted to Comparison.

The Bases of the Pillars, the Capitals, the Architraves, the Zoophores and Cornices were of Phrygian²⁰ Workmanship, massive and of the finest Gold, finer than is found in f iv. 49, n. 2.

The Leede near Montpellier,
The Ganges²¹ in India,
The Po in Italy,
The Hebrus in Thrace,
The Tagus in Spain,
The Pactolus in Lydia.

The small Arches between the Pillars rose from their proper Stone, going on to the next in order, namely, the Sapphire Arch towards the Hyacinth Pillar, that of Hyacinth towards the Diamond, and so on consecutively.

Above the Arches and Capitals of the Pillars, on the inward Front, was the Cupola erected to cover in the Fountain, which behind the Stations of the Planetary Figures commenced in heptagonal, and gradually finished off in spherical Shape; and it was of Crystal²² so pure, transparent and polished, whole and uniform in all its Parts, without Veins, Clouds, Flaws, Streaks, that Xenocrates never saw its Paragon.

Within its Substance were curiously engraved in their Order, Figure and in exquisite Characters

The twelve Signs of the Zodiac,
The twelve Months of the Year with their Characteristics,
The two Solstices,
The two Equinoxes,
The Ecliptic Line,

¹⁸ Fr. *pourtraict*.

¹⁹ "Polycletus Sicyonius Ageladis discipulus . . . fecit et quem *Canona* artifices vocant, lineamenta artis ex eo petentes, velut a lege quadam; solusque hominum *artem ipsam fecisse artis opere judicatur*." Plin. xxxiv. 8, § 19 (55).

²⁰ *Phrygian* work = ornamented with gold.

Barbarico postes auro spoliisque superbi.

Virg. *Aen.* ii. 504.

where *barbarico* = *Phrygio*.

²¹ *Ganges*, etc. These rivers are mentioned together as gold-producing by Pliny, xxxiii. 4, § 21.

²² *Crystal*. "Contraria causa *crystallum* facit gelu vehementiore concreto. Non aliubi certe reperitur quam ubi maxime hibernae nives rigent; *glaciemque esse certum est*: unde et nomen Graeci dedere . . . (10) Xenocrates auctor est vas amphorale visum et aliqui ex India *crystallum sextariorum quattuor*" (Plin. xxxvii. 2, § 9).

^g l. 8, n. 19.
^h Plin. vii. 49, §
 50. iv. 64.

together with certain of the most distinguished Fixed Stars about the Antarctic Pole, and elsewhere, expressed with such Art that I thought it was the Work of King ^g Nechepsos, or of ^h Petosiris, the ancient Mathematician.

On the Top of the aforesaid Cupola, corresponding to the Centre of the Fountain, were three huge Elenchi Pearls,²³ spiral in Shape, uniform, and perfectly like a Tear-drop, all holding together in form of a Fleur-de-lys, and they were so large that the Flower was more than a Palm in Size.

From the Calyx of this stood out a Carbuncle as large as an Ostrich-egg, cut in heptagonal Shape—the Number so much beloved by Nature—so prodigious and wonderful that, as we raised our Eyes to contemplate it, we were within a little of losing our Sight; for neither the Sun-fire nor Lightning is more flashing and sparkling than it then appeared to us; and it would as easily have put in the Shade the Pantarbè²⁴ of Iarchas, the Indian Magician, as the Stars are outshone and bedimmed by the Sun in clear Mid-day. So that in all fair Estimations it would easily be decided, that in this Fountain and Lamp above described, there were more Riches and Curiosities than are contained in Asia, Africa and Europe put together.

ⁱ Macrobi. Sat.
 iii. 17, §§ 14-18;
 Plin. ix. 35, § 58.

Now let ⁱ Cleopatra, Queen of Egypt, boast of her two Pearls pendent from her Ears, one of which, in the presence of Antonius the Triumvir, she melted in Water by means of Vinegar and swallowed, valued as they were at ten million²⁵ Sesterces.

^j Plin. ix. 35, §
 58.

Or let ^j Lollia Paulina now parade herself with her Robe covered all over with Emeralds and Pearls in alternate Tissue, a Robe which attracted the Admiration of all the People of the City of Rome, which was styled the Grave-pit and Storehouse of the conquering Robbers of all the World.

The Escape and Outflow of the Fountain were by three Tubes and Channels made of Myrrhine,²⁶ placed at the Apex of the three equi-

²³ Fr. *Unions elenchies*. "Et procerioribus [margaritis] sua gratia est; *elenchos* appellant fastigiata longitudine, alabastrorum figura in plenior orbem desinentes. Hos digitis suspendere, et binos ac ternos auribus feminarum gloria est" (Plin. ix. 35, § 56).

Nil non permittit mulier sibi, turpe putat nil,
 Cum virides gemmas collo circumdedit et cum
 Auribus extentis magnos commisit *elenchos*.

Juv. vi. 457.

²⁴ Παντάρβη of Iarchas (ii. 18 §) is a

red stone of terrible brilliancy. Cf. Philostr. *Vit. Apoll.* iii. 46; also see Heliodor. *Aethiop.* viii. c. 11.

²⁵ *ten million*. Pliny reads *centies HS.*, so that *cent fois sesterces* should evidently be *cent fois cent*; and *sesterces* = *sestertia*.

²⁶ *Myrrhine*. Here I follow the MS. The printed editions read *marguerites fines*. *Murrina* is probably *fluor-spar*, and is mentioned in Pliny, xxxvii. §§ 7-12, as a kind of marble, not a jewel.

lateral Angles in front of the Edge, and already spoken of above ; and these Channels were produced, winding in spiral Streams equally divided.

Having contemplated these Things, we were turning our View elsewhere, when Bacbuc commanded us to listen at the Outlet of the Water.

Then we heard a Sound marvellously harmonious, though dull and broken, as though coming from afar and subterranean ; wherein it appeared to us more delectable than had it been open and heard close to. So that, much as our Minds had been charmed through the Windows of our Eyes by the Contemplation of the Things above mentioned, as much Delight remained for us through our Ears at listening to this Harmony.

Then Bacbuc said to us : “ Your Philosophers deny that Motion is produced by the Power of Figures. Listen to this and see the Contrary. Simply by that snail-like Figure, bisected as you see, together with a five-fold Infoliation movable at every inward Meeting—as is the Case in the *vena cava* at the Place where it enters into the right Ventricle of the Heart—this sacred Fountain is drawn off, and by that means a Harmony is produced, such as you hear, and which mounts up to the Sea in your World.”

CHAPTER XLIII

*How the Water of the Fountain tasted of Wine in accordance
with the Imagination of those drinking it*

SHE then ordered Talboys, Cups and Goblets to be handed, of Gold, Silver, Crystal and Porcelain ; and we were graciously invited to drink of the Liquor which gushed from this Fountain ; which we did right willingly.

• i. 5, ii. 14 •. For to tell you the whole Truth, we are not of the Quality of a Drove of Calves, who (like your ^a Sparrows, which cannot feed unless you bob them on the Tail) never drink or eat unless one firks them with mighty Blows from a Stake. We never decline the Offer of any one who civilly invites us to drink.

Then Bacbuc asked us what we thought of it. We answered that it seemed to us good fresh Spring Water, more limpid and silvery than is the Water of

Argyrontes¹ in Aetolia,
Peneus in Thessaly,
Axius in Mygdonia,²
Cydnus in Cilicia,

• Plut. Alex. c. 19. which last ^b Alexander of Macedon found so beautiful, clear and cool in the Heart of Summer, that he compounded for³ the Luxury of bathing therein by the Mischief which he saw would befall him from this transitory Pleasure.

“Ha,” said Bacbuc, “that is what it is not to consider within ourselves, or understand the Movements made by the fibrous Tongue, when the Drink flows over it to descend, not into the Lungs by the rough

¹ *Argyrontes* probably means the Achelous, which is now called Aspropotamo (the white river), and was called ἀργυροδῆμος by Dionysius Periegetes.

² The *Macedonian* Mygdonia, not the Phrygian one, is here intended. The Axius is mentioned by Herodotus (vii. 123).

³ MS. *presupposa*, ed. *compasa*. I prefer the latter reading, giving the meaning in the text, which the French will bear. Cf. *Hudibras*, i. 1, 215 :

Compound for sins they are inclined to
By damning those they have no mind to.

Artery⁴ as was the Opinion of the good^c Plato, ^d Plutarch, ^e Macrobius and others, but into the Stomach by the Oesophagus. Noble Strangers, have you your Throats lined, paved and enamelled, as formerly had Pithyllus,⁵ nicknamed Tenthès, that you have not recognised the Taste and Savour of this divine Liquor?

^c Plato, *Tim.*
70 C.
^d Plut. *Quæst.*
Conv. vii. 1, 697 F.
^e Macrobi. *Sat.*
vii. 15.

"Here," said she to her Ladies-in-waiting, "bring my Scrubbing-brushes that you wot of, to rake, cleanse and clear their Palate."

Then were brought :

Fine, jolly Hams,
Fine, big, jolly smoked Neats' Tongues,
Good, fine Salt meats,
Hogs' puddings,
Botargoes,
Caviare,
Rare good Venison Sausages,

and other such Gullet-sweepers.

By her Command we ate of them till we owned that our Stomachs were thoroughly scoured, and that now we were grievously enough tormented by Thirst ; upon which she said :

"Formerly a Jewish Captain, learned and valiant, while leading his People over the Deserts, in the Extremity of Famine obtained from the Heavens ^f Manna, which was to them in Taste such by Imagination as their Food had really been before.

^f Exod. xvi. 31 ;
Numb. xi. 8.

"So likewise here ; in drinking of this wonder-working Liquor you will perceive the Taste of such Wine as you shall have imagined. Come, fancy and drink."

This we did, and Panurge cried out :

"Perdy, this is here Wine of Beaune,⁶ better than any I ever yet drank, or may ninety and sixteen Devils take me. O, to taste it longer, one could wish for a Neck three Cubits in length, as Philoxenus desired, or for a Neck long as a Crane's, as Melanthius⁷ wished."

⁴ Fr. *arterie inegalle*, *τραχεῖα ἀρτηρία*, from which we derive our *trachea*. *ἀρτηρία* in the earlier writers mean wind-pipes, not 'arteries,' as with us.

⁵ *Pithyllus*, the gourmand, not satisfied with the membrane that lined his tongue, put on it another mucous membrane to make the taste stay on longer, and afterwards cleared this off with a fish. Athen. i. 10, 6 C.

⁶ The wines of Beaune, Graves and

Mirevaux are mentioned as among the best in iii. 52.

⁷ *Philoxenus* and *Melanthius*. Cf. Athenaeus, i. 10, 6 B C ; Sir T. Browne, *Pseud.* vii. 14. This wish is outdone by Acolastus in Randolph's *The Muse's Looking-glass*, Act ii. Sc. 3 :

O now for an eternity of eating !
Fool that he was that wished but a crane's
short neck ;
Give me one, Nature, long as is a cable
Or-sounding-line, and all the way a palate,
To taste my meat the longer.

"On the Faith of a Lanterner," cried Friar John, "'tis gallant sparkling Wine of Graves ; O prithee, Lady, teach me the Way you make it like this !"

"To me," said Pantagruel, "it seems that it is Wine of Mirevaux, for before drinking I imagined it such. There is but this bad in it,⁸ that it is cool, I say cold, colder than Ice, colder than Water of Nona-cris and Dircè,⁹ or than the Fountain of Contoporeia¹⁰ in Corinth, which froze the Stomach and nutritive Parts of those who drank of it."

"Drink," said Bacbuc, "once, twice and three times again, changing your Fancy each time ; and you will find the Taste, Savour and Liquor such as you shall have fancied it ; and hereafter, never say that anything is impossible with God."

I answered : "Never was that said by us ; we maintain that He is all-powerful."

⁸ "Bonus vir Gaius Seius tantum quod Christianus" is said in Tertullian (*Apolog.* c. 3), and these words are repeated in the *Memoirs of the League*, iv. p. 308 (Duchat).

⁹ The river Styx is placed near Nona-cris in Arcadia by Pausanias (viii. 17, 5), though his description does not tally with

that of Homer or Herodotus (Clark's *Peloponnesus*). Cf. Plin. ii. 103, § 106 (231). The fountain Dircè near Thebes is celebrated as supplying very pure water but not remarkable for coldness.

¹⁰ Κοιτοπορεία, the Pole-way. A mountain path near Corinth led to this spring. Athenaeus, ii. 19, 43 E.

CHAPTER XLIV

How Bacbuc equipped Panurge in order to have the Word of the Bottle

WHEN we had finished this Chat and Tipplings, Bacbuc asked :
"Which is he of you who wishes to have the Word of the Holy Bottle?"

Panurge answered : "It is I, your most humble little Funnel."

"My Friend," said she, "I have only one Instruction to give you ; that is, when you come to the Oracle, that you be careful to listen for the Word with one Ear only ;"—

"That is," said Friar John, "Wine of one Ear"¹—

Then she wrapped him in a green Gaberdine,²

Hooded him with a fair white Biggin,

Muffled him with a Hippocras-straining-bag, at the End of
which, instead of a Tuft of Wool, she put three Skewers,

Gauntleted him with two antique Cod-pieces,

Girded him with three Bagpipes tied together,

Bathed his Forehead three Times in the Fountain,

Lastly threw a Handful of Flour in his Face,

Put three Cock's Feathers on the right Side of the Hippocratic
Hood,

Made him walk nine Times round the Fountain,

Made him give three pretty little Leaps,

Made him give seven Knocks with his Rump on the Earth,

all the time saying I know not what Conjurations in the Etruscan Tongue, and sometimes reading in a Ritual, which was carried near her by one of her Mystagogues.

In a word, I believe that neither ^a Numa Pompilius, second King of

^a Plut. *Num. c.*
10-20.

¹ *Wine of one Ear.* Cf. i. 5, n. 31.

² This dressing and muffling is a parody of the Eleusinian mysteries, in which the

initiated person had a white robe, a peculiar head-dress and a handful of salt meal (Regis).

the Romans, nor the Caerites⁸ of Tuscia, nor the holy Jewish Captain⁴ ever instituted so many Ceremonies as I then witnessed; nor again were ever such religious Observances employed by the Soothsayers of Memphis in Egypt to Apis,⁵ or by the Euboeans in the City of Rhamnûs⁶ to Rhamnusia, or by the ancients to Jupiter Ammon,⁷ or to Feronia,⁸ as I there contemplated.

When Panurge was thus accoutred, she separated him from our Company, and led him by the right Hand through a gold Door out of the Temple into a circular Chapel made of transparent and specular Stones,⁹ by the solid Clearness of which, without Windows or any other Opening, the Sun's Light was received, streaming in there by the Cleft of the Rock, which covered the greater Temple, so easily and in such Abundance, that the Light seemed to spring up within and not to come into it from without.

The Work was no less admirable than was formerly that of the holy Temple at Ravenna,¹⁰ or that in the Island of Chemnis¹¹ in Egypt;

⁸ *Caerites*, the inhabitants of Caere in Lower Etruria, anciently called Agylla (Herod. i. 167). Caere was the centre of the Etruscan religion, and it was to Caere that the priest of Romulus and the Vestal Virgins migrated when Rome was taken by the Gauls. Cf. Liv. v. 40, § 10.

⁴ *the holy Jewish Captain*. M. des Marets makes this out to be Judas Maccabeus, who instituted solemn rites to celebrate his victory over Nicanor (1 Mac. vii. 49), but it is not easy to see that any other than Moses is intended.

⁵ *Apis*, the sacred Egyptian bull. The means of distinguishing this deity and the numerous ceremonies appertaining to his worship may be found in Herod. iii. 28; Plin. viii. 46, § 71; Aelian, *H.A.* xi. 10; Plutarch, *Is. et Osir.*

⁶ *Rhamnûs* was a deme in Attica over against Euboea, where was a celebrated temple dedicated to Nemesis (Rhamnusia). Paus. i. 33, § 2; Plin. xxxvi. 5, § 4 (17).

⁷ *Jupiter Ammon*, the well-known ram-faced Jupiter worshipped in Africa. Herod. ii. 42, 55; Plut. *Is. et Osir.* c. 9.

⁸ *Feronia*, one of the old Italian deities who had a temple near Anxur. She was the consort of Jupiter Anxurus, and so was subsequently confounded with Juno. Cf. Liv. xxvi. 11; Virg. *Aen.* vii.

800. From Servius ad Virg. *Aen.* viii. 564 we learn that she was the goddess of freedmen, and that there was a bench in her temple with the inscription: *Bene meriti servi sedeant, surgant liberi.*

⁹ *speculary Stones*. For this description cf. Plin. xxxvi. 22, § 46: "Hoc [lapide] construxerat [Nero] aedem Fortunae quam Seiam appellant, a Servio rege sacratam, aurea domo complexus. Quare etiam foribus apertis interdum claritas ibi diurna erat haud alio quam specularium modo, tamquam inclusa luce, non transmissa."

¹⁰ *Temple at Ravenna*. The cathedral church at Ravenna, formerly a temple of Apollo. About 540 A.D. Julianus Argentarius, secretary to Theodoric, king of Italy, had this superb church built on the ruins of the ancient temple. It is now called *S. Apollinare in Classe*.

¹¹ *Chemnis*. Cf. Pomponius Mela, i. 9, § 55: "Alia quoque in his terris (Egypt) mira sunt. In quodam lacu Chemmis insula lucos silvasque et *Apollinis* grande sustinens templum natat, et quocumque venti agunt, pellitur." Herodotus (ii. 91) makes out Chemmis to be a city in the Thebaïd containing a temple of Perseus, but in c. 156 he speaks of a grand temple of Apollo on a floating island, named Chemmis, on the Delta.

and I must not pass over in silence the Fact that the Work of this circular Chapel was contrived with such Symmetry, that the Diameter of the Projection was equal to the Height of the vaulted Roof.

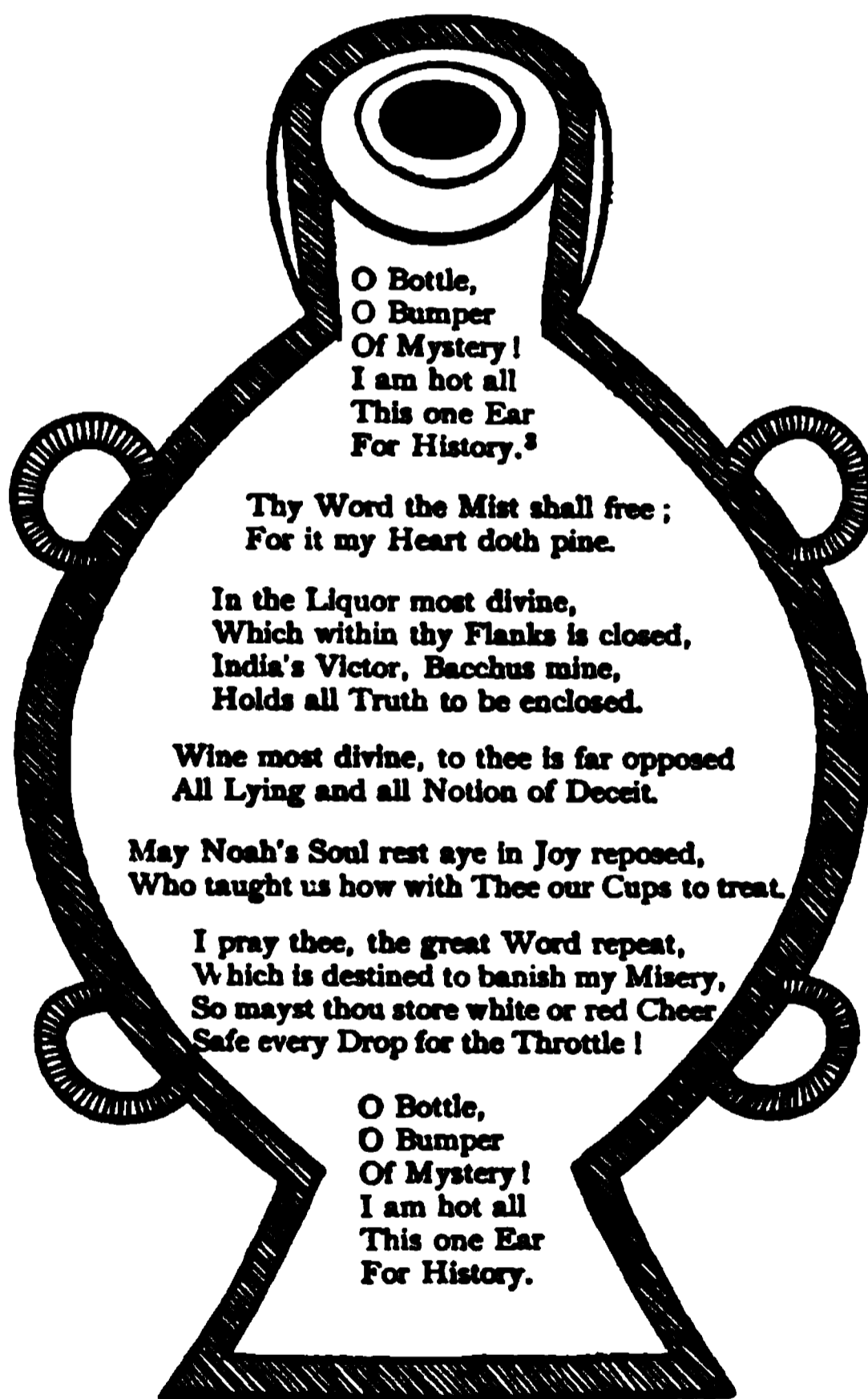
In the Middle thereof was a Fountain of fine Alabaster, of heptagonal Shape, of singular Workmanship and Infoliature, full of Water so clear that it might well have been an Element pure and simple. Within this was half immersed the Sacred Bottle, wholly encased in pure Crystal, of an oval Shape, except that the Mouth was some little more prominent than that Form would well admit.

CHAPTER XLV

How the Priestess Bacbuc presented Panurge before the Holy Bottle

THERE Bacbuc, the noble Priestess, made Panurge kneel and kiss the Brink of the Fountain ; then bade him rise and dance around it three Ithymbies.¹

That done, she ordered him to sit between two Stools that were ready placed there, Rump on the Ground. Then she opened her Ritual, and whispering in his left Ear she made him sing an Epilenion² as follows :



¹ *Ithymbies*, a Bacchanalian dance (*ἐπὶ Διονύσῳ*) mentioned by Julius Pollux (iv. 104).

² *ἐπιλήνιον μέλος*, a vintage song. Athen. v. 28, 199 A.

³ The lines here are arranged so as to

This Song finished, Bacbuc threw I know not what into the Fountain, and the Water began at once to boil, as does the great Cauldron at Bourgueil⁴ when there is high Holiday there.

Panurge listened with one Ear in silence. Bacbuc kept close to him on her Knees, when from the Sacred Bottle there issued a Noise,

such as the Bees make when they are bred from the Flesh of a young Bull, slain and dressed according to the artful Invention of ^a Aristaeus,

or such as is made by a Bolt when a Cross-bow is discharged,

or in Summer by a heavy Shower falling suddenly :

and then was heard this Word—TRINC.

“By the Powers,” cried Panurge, “it is broken, or cracked—not to lie. That is the way that crystal Bottles in our Country speak, when they burst near the Fire.”

Then Bacbuc rose and took Panurge under the Arm gently, and said :

“My Friend, render Thanks to Heaven ; Reason requires it of you. You have promptly had the Word of the Holy Bottle, I say the most joyous, divine, and certain Word that I have yet heard from it the whole Time that I have ministered here to her most sacred Oracle.

“Rise, let us go to the Chapter, in whose Gloss that fine Word is interpreted.”

“Let us go,” said Panurge, “in Heaven’s name ; I am as wise as I was last Year. Enlighten us ; where is this Book ? Turn it over ; where is this Chapter ? Let us see this merry Gloss.”

represent the shape of a bottle, in imitation of Greek poems, such as we have in the *Anthology*, in the shape of an egg, of a Pan-pipe, a pair of wings, etc. George Herbert in his *Temple* has the same conceit, imitating the shape of an altar in the

lines of a poem on that subject.

⁴ *Bourgueil* (i. 47, 52), a small town and Benedictine Abbey on the road from Tours to Angers, about 12 miles N.W. of Chinon.

^a Virg. *Georg.*
iv. 548 sqq.

CHAPTER XLVI

How Bacbuc interpreted the Word of the Bottle

BACBUC threw I know not what into the Bason of the Fountain, by which the Boiling of the Water was at once checked, and then led Panurge into the Greater Temple, to the central Place, where was the vivifying Fountain.

There, drawing forth a huge silver Book of the Form of a half Barrel¹ or a Quart of Sentences,² she dipped it in the Fountain, and said to him :

"The Philosophers, Preachers and Doctors of your World feed you with fine Words through the Ears ; in this Place we really incorporate our Precepts by the Mouth. Wherefore I do not say to you, 'Read this Chapter,' or 'Look at this Gloss' ; I say to you, 'Taste this Chapter ; Swallow this fine Gloss.'

* Ezek. ii. 8-iii.
3 : Rev. x. 9, 10.

"Formerly an ancient ^a Prophet of the Jewish Nation ate a Book, and became a Clerk to the very Teeth ; you shall immediately drink one, and become a Clerk to the very Liver. Here, open your Mandibles."

Panurge having set his Throat agape, Bacbuc took the silver Book, and we thought that it was in truth a Book, by reason of its Form, which was that of a Breviary ;³ but it was a venerable, true and natural Flask full of Falernian Wine, which she made him swallow every Drop.

"See here," said Panurge, "a notable Chapter and most authentic

¹ *muid*, according to Cotgrave, is 288 Paris pints, about 36 gallons.

² Fr. *Quart de Sentences*, the four Books of *Sententiae* of Petrus Lombardus. Cf. ii. 17, n. 14.

³ *veneré* MS., *breviaire* ed. There is clearly a reference to a silver flask in the form of a breviary such as was presented to Rabelais by some courtiers, and for which he returns thanks in the Old Prologue to the Fourth Book (*q.v.*)

Gloss. Is this all that is meant to be understood by the Word of the Trismegist⁴ Bottle? By my Troth, it likes me well."

"Nothing more," answered Bacbuc; "for TRINC is a panomphaean⁵ Word, in use and understood by all Nations, and signifieth DRINK.

"You say in your World that *Sack* is a Vocabule common to all Languages, and with good Right and justly understood by all Nations; for, as Aesop's Fable⁶ hath it, all men are born with a Sack round their Neck, being by Nature needy and begging one of the other; there is no King under the Canopy of Heaven so puissant, that he can do without the Help of others; there is no Poor man, however arrogant, who can do without the Rich man, were it even^b Hippias the Philosopher, who could do everything.

"Still less can one do without Drinking than without a Sack; and thus we maintain that not Laughing, but Drinking⁷ is the special Property of Man; I do not say Drinking simply and absolutely, forso also the Beasts drink; I mean drinking Wine, delicious fresh Wine.

"Note, my Friends, that by Wine Man becomes divine,⁸ and there is no Argument so sure, no Art of Divination less fallacious. Your Academics assert this, when they give the Etymology of Wine, which they say in Greek (*οἶνος*) is like *Vis*, Strength, Power, because it fills the Soul with all Truth, all Knowledge and all Philosophy.⁹

"If you have noticed what is written in Ionic Letters over the Gate of the Temple, you may have understood that in Wine is Truth hidden. The Holy Bottle sends you thither; be yourselves the Interpreters of your Undertaking."

"'Tis impossible," said Pantagruel, "to speak better than does this venerable Pontiff. Thus much I told you, when you spoke to me of it at the Beginning. TRINC then. What says thereof the Heart lifted by Bacchic Enthusiasm?"

⁴ *Trismegist*, thrice great, with a glance at Hermes Trismegistus, a king of Egypt, supposed contemporary of Moses and inventor of alchemy. Probably he was identical with the Egyptian Thoth. The works assigned to Trismegistus are thought to be productions of the Neo-Platonists.

⁵ *panomphaean* (*πανομφαῖος*), author of all oracles, an attribute of Zeus. Hom. *Il.* viii. 250.

⁶ *Aesop's Fable*. Of this I find no trace.

⁷ *not Laughing but Drinking*. Cf. Arist. *Part. An.* iii. 10: *μόνον γελαῖ τῶν ζώων ἄνθρωπος* (cf. Dizain at the beginning of the First Book); and Plin. xxiii. 1, § 23: "Vino debemus homines quod soli animalium non sitientes bibimus."

⁸ Fr. *de vin divin devient*.

⁹ *οἶνος δ' ὅτι οἰεσθαι νοῦν ἔχειν ποιεῖ τῶν πινόντων τοὺς πολλοὺς, οὐκ ἔχοντας, οἴνονος δικαίτατ' ἂν καλουμένους* (Plat. *Crat.* 406 c). "Vinum a vi deducitur, quod vim inferat menti, vel a Graeco οἶνος" (Calepinus). (R.)

^b Plato, *Hipp. min.* 368 B-E; Cic. *de Orat.* iii. 32, § 127. Cf. v. 18 n. 18.

"Drink we," said Panurge :

"Drink we, by the jolly Bacchus,
Ho, ho, ho, there will not lack us
Soon a Boat well ballasted
With Stones and soundly bumbasted
By my small Humanity.
What's this? The Paternity
Of my Heart assureth me,
Married shortly I shall be,
In our Home that is to be ;
Aye and more, that readily
My Fere shall well maintain the Strife,
Venus gives for Man and Wife.
Zounds ! what Frolics I foresee !
I will travail mightily,
And will ballast sturdily,
For that I am rarely victualled.
I am the good Husband titled,
Best of good ones. Io Paean !
Io Paean ! Io Paean !
Hymen, Hymen, Hymenaeus !
Hark'ye, Friar John, and see us
Take a true and solemn Oath,—
This Oracle is nought but Troth ;
It is sure and fateful both."

CHAPTER XLVII

How Panurge and the others rhymed in poetic Frenzy

"HAST thou become mad," said Friar John, "or enchanted? Only see how he foams at Mouth, and hear how he spouts Doggerel. By all the Devils, what has he eaten? He rolls his Eyes in his Head like a dying Goat.

* ii. 19, iii. 20.

"Will he take himself off?

"Will he let fly still further?

"Will he eat some Dogs-burr to clear his Tummy?"¹

"Will he thrust his Fist as far as his Elbow down his Gullet, to scour his Hypochondres, as the Monks do?

"Will he take a Hair of the Dog that bit him?"

Pantagruel chid Friar John, and said to him:

"Believe me, 'tis the Fit poetic
Of Bacchus; this good Wine, erratic
Through his Senses, makes him cackle.

Without a Doubt
His Mind's throughout
In Revel-rout,
In Liquor's Shackle.
From Cries to Laugh,
From Laugh to Quaff,
In this Behalf
His noble Caul
Rhetorical,
Lord over all,
Our Scoffs will tackle.

And since he is in Brain fanatic,
'Twould be an Act of critic Tinker
To think to flout so noble Drinker."

¹ Fr. *Thomas*, with a play on *estomac* (Lacroix). "Inveniunt et canes [herbam] qua fastidium vincunt, eamque in nostro conspectu mandunt, sed ita ut numquam intellegatur quae sit; etenim depasta cernitur" (Plin. xxv. 8, § 51).

"How now?" quoth Friar John, "you rhyming as well? By the Powers, we are all of us peppered. I only wish Gargantua saw us in this State.

"I'll swear I don't know what to do, whether to rhyme like you or not. I know nothing about it anyway, but we are now in Rhyme-land. By St. John, I shall rhyme as well as the rest; I feel it coming. Listen, and hold me excused if I do not rhyme in ^b Crimson :

^b Cf. v. Prol. n.
27.

"Thou, who once by Power divine
Didst transform Water into Wine,
Make of me a Lantern burning,
To light my Neighbour home returning."

Panurge continued in his Rapture as follows :

"Never did the Pythia's Tripod
From its Chapter speak or nod
Answer surer or more certain.
We believe that to this Fountain
It was specially conveyed
Here from Delphi (carriage paid).
If, as we, Plutarch² had quaffed
From here, he ne'er had been so daft
To ask why Delphi's Oracles
Are now as dumb as any Coracles—
To none in answer ever speak;
The Reason is not far to seek:
'Tis not at Delphi, it is here
The fateful Tripod (see it clear!)
Which to us all things presages.
Athenaeus,³ in his Pages,
Proves the Tripod was a Bottle
Full of good Wine to its Throttle;
By Wine, of course I mean, of Truth.
There never was such perfect Sooth
In the Art of Divination,
As is in the Registration
Of the holy Bottle's Word.
Friar John ('tis not absurd),
I advise thee while we're here
That the Word thou also hear
Of the Bottle Trismegist,
To see if Obstacle subsist
Why thou oughtest not to marry.

² *Plutarch*. The reference is to the treatise *De defectu Oraculorum*, to which Rabelais often refers. Milton has it in mind in the *Hymn on the Nativity*: "The Oracles are dumb," etc.

³ καὶ γὰρ ἐκ τρίποδος λέγειν φημὲν τοὺς ἀληθεύοντας· δεῖ δὲ νοεῖν τρίποδα τοῦ Διονύσου τὸν κρατήρα (Athen. ii. 6, 37 F).

Stay ! for Fear that it should vary,
Take my leafy Hose and Biggin
For a Cupid's bacchic Jigging.—
Fling him there a little Flour.”⁴

Friar John replied in poetic Frenzy and said :

“ Marry ! By the Boot of Power
Of St. Benêt, by his Gaiters,
All who know me of these Praters,
Will swear that I would rather choose
To be degraded, shaven close,
Ere I would be driven, harried
To such Lengths as to be married.
What ! That I should be distrained
Of Liberty ! Should be enchained
To a Woman hence for ever !
By the Powers, never, never
Would I slave for Alexander,
Caesar, Pompey, or Commander
Great as e'er the World has seen ! ”

Panurge, unmuffling himself of his Gaberdine and his mystic Accoutrements, answered :

“ So shalt thou be, Beast unclean,
Damnèd like an evil Snake,
While an Angel me shall take
Merrily to Paradise ;
Thence on thee I'll tyrannise
Sure enough, thou wretched Scum.
But listen ; when in time thou come
To the Devil's lowest Sink,
If, as we may fairly think,
Dame Proserpina forlorn
Should be wounded by the Thorn
That is hidden in thy Breeks,
And were smitten by the Freaks
Of thy said Paternity ;
When the Opportunity
Came that in sweet Unison
You the ascending Scale were on,
Wouldst thou not dispatch in Haste,
For Wine to furnish the Repast,

⁴ The MS. has been followed here, with three lines instead of two, reading :

Et joue l'Amourabaquin
[De ma chausse et de mon beguyn]
Jectez luy ung peu de farine.

In that case *farine* rhymes with *bottine* in Friar John's answer, as *monde* at the end

of Friar John's speech rhymes with *immonde* in the first line of Panurge's answer. Amourabaquin is the name employed by Froissart (iv. 65) for Bajazet I., son of Amurath, but Duchat thinks it probable that the word is here used to express some Turkish dance, with an allusion to *faire l'amour à Bacchus*.

That old Dotard Lucifer
To the gayest Tavern there?
She did never put to Ransom
The good Fraters, and was handsome."

"Go to the Devil, you old Fool," said Friar John. "I cannot
• Cf. i. 13, n. 12. rhyme any more, I have got the ' Rheum in my Throat. Let us talk of
doing Satisfaction here."

CHAPTER XLVIII

How after taking Leave of Bacbuc we left the Oracle of the Bottle

BACBUC said : “ Be in no Concern to give Satisfaction to aught here ; in every way Satisfaction will be done, if you are content with us.

“ Here below in these circumcentral Regions, we place the Supreme Good, not in taking and receiving, but in bestowing and giving, and we count ourselves happy, not if we take and receive much from others, as perhaps the Sects of your World decree, but if we are always bestowing and giving much to others.

“ Only I will pray you to leave in Writing in this Register the Names of yourselves and your Country.”

Then she opened a fine large Book, in which, at our Dictation and by the Writing of one of her Mystagogues, there were drawn with a gold Stilus certain Lines, as if she had written ; but of the Writing nothing was apparent to us.

This done, she filled for us three leather Vessels with fantastic Water, and giving them into our Hands she said to us :

“ Depart, my Friends, under the Protection of that ^a intellectual Sphere, whose Centre is in all places, and whose Circumference is nowhere, whom we call God ; and when you have come to your World, bear clear Testimony that under the Earth are great Treasures and wonderful Matters. ^a Cf. iii. 13, n. 4.

“ And not without Reason ^b Ceres, who was formerly worshipped by the whole World, because she had shewn forth and taught the Art of Agriculture, and by the Discovery of Corn driven out from among men the brutal Aliment of Acorns, did so grievously lament that her Daughter had been carried off to our subterranean Regions, for she foresaw with certainty that her Daughter would find under the Earth more Blessings and Advantages than she, her Mother, had produced above Ground. ^b Virg. G. i. 147 ;
Ov. Fast. iv. 399.

“ What has become of the Art of calling forth the Thunder and

• Hesiod, *Theog.*
561-67; Aesch.
P.V. 107-112.

Celestial Fire from the Heavens, which was formerly invented by the wise ^c Prometheus? Assuredly you have lost it; it has departed from your Hemisphere, while here below it is in constant Use. And without Reason you are sometimes dismayed at seeing your Towns in Conflagration and burnt up by Thunder and Ethereal Fire; and you are ignorant from whom, by whom, and whither tended this dreadful Pother, horrible in your Sight, but to us familiar and beneficial.

"Your Philosophers, who complain that all things have been described by the Ancients, and nothing new has been left them¹ to invent, are most clearly in the wrong. All that appears to you from Heaven, and you call *Phaenomena*, all that the Earth has produced for you, all that the Sea and all that the Rivers contain, is not to be compared to that which is concealed in the Earth.

"Wherefore with Justice the Subterranean Ruler in nearly all Languages has been called by an Epithet derived from Riches.² Now when [your Sages] shall devote their Study and Labour to search diligently therein, imploring the Sovereign Deity (whom formerly the Egyptians called in their Language . . .³ that is to say the Veiled, the Hidden, the Concealed,⁴ and invoking Him by this Name besought Him to manifest and discover Himself to them) He shall enlarge their Knowledge both of Himself and His Creatures, also by the Guidance of a good Lantern.

"For all Philosophers and Sages of old, in order to traverse safely and pleasantly the Road of Divine Knowledge and the Pursuit of Wisdom, have esteemed two Things necessary, the Guidance of God and the Company of Man.

"So among the Persians, Zoroaster took Arimaspes as Companion in all his mysterious Philosophy; Hermes Trismegistus among the Egyptians had Aesculapius; Orpheus in Thrace had Musaeus; so also Aglaophamus had Pythagoras; among the Athenians, Plato had first Dion of Syracuse in Sicily, on whose Death he took in the second place Xenocrates;⁵ Apollonius had Damis.⁶

¹ "Pereant qui ante nos nostra dixerunt."

² τὸ δὲ Πλουτῶνος τοῦτο μὲν κατὰ τὴν τοῦ πλοῦτου ὁδὸν, ὅτι ἐκ τῆς γῆς κάτωθεν ἀνίεται ὁ πλοῦτος ἐπωνομάσθη (Plat. *Crat.* 403 A). "Terrena autem vis omnis atque natura Diti patri dedicata est, qui Dives, ut apud Graecos Πλούτων, quia et recidunt omnia in terras et oriuntur e terris" (Cic. *de Nat. Deor.* ii. 26, § 66).

³ There is a hiatus here where should come the Egyptian word for *Hidden*.

⁴ Fr. *l'Abscons*. So in the Vulgate: "Vere tu es Deus absconditus" (Isaiah xiv. 15), quoted more than once by Pascal in his *Pensées*.

⁵ This is from Caelius Rhodiginus, *Ant. Lect.* xxiii. 4: "Quae sane ratio admiranda Zoroastri veterum Theologorum principi Arimaspen conciliavit, Aesculapium Mercurio, Orpheo Musaeum, Pythagorae Aglaophemum, Platoni Dionem prius, mox et Xenocratem."

⁶ What follows is only in the MS.

"When then your Philosophers, under the Guidance of God, in Company with some bright Lantern shall devote themselves to careful Research and Investigation—which is the natural Instinct⁷ of Men, and in this Quality they are called *alphēstae* by Hesiod and Homer,⁸ that is to say, Searchers and Discoverers—they will find that the Answer was true, which was made by the wise Thales to Amasis, King of the Egyptians, when, on being asked by him in what Thing there was most Wisdom, he replied: 'In Time; for it is by Time that all hidden Things have been and will be discovered';⁹ and that is the Reason why the Ancients have called Saturn Time, Father of Truth, and Truth the^d Daughter of Time. Infallibly also they will find all the Knowledge, both of themselves and their Predecessors, to be scarcely the smallest Fraction of that which is, and which they know not.

^d Gell. xii. 11,
§ 7.

"From these three Bottles which I now give you, you will form your Judgment and Knowledge, as the Proverb says, 'painting the Lion from his Claws.'¹⁰

"By the Rarefaction of this Water enclosed here within, caused by the Intervention of the Heat of the Heavenly Bodies and the Warmth of the briny Sea, according to the natural Transmutation of the Elements, there will be engendered within for you a most salubrious Air, which will serve you as a clear, serene and delicious Wind; for Wind is nothing but Air floating and undulating.

"By means of this Wind you will go direct, without touching at any Land, if you wish, right through to the Port of Olonne in Salmondais; by letting blow among your Sails by this little golden Air-hole,¹¹ which you see fixed here like a Flute, as much as you shall think fit for sailing full speed or slowly, always pleasantly and in Safety, without Danger or Tempest.

"Of this have no Doubt; and do not suppose that the Tempest comes forth and proceeds from the Wind; it is the Wind which comes from the Tempest, called up from the Depths of the Abyss.

⁷ πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει. Arist. *Met.* i. 1 (980 a 21).

⁸ I have ventured to read "sont de Hesiode et Homere appellés *alphēstes*" instead of "sont Herodote, etc." as being correct. The mistake might easily be made by the writer of the MS., who was an ignorant copyist.

⁹ σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα. Diog. Laert. i. § 35 (Thales).

¹⁰ οὐ κατ' Ἀλκαῖον ἐξ ὀνυχὸς τὸν λέοντα γράφοντας (Plut. *Defect. Orac.* c. 3, 410 C).

¹¹ The notion of wind in a leather bag is taken from the *Odyssey* (x. 19-25). Aeolus gives Odysseus all the other winds tied up with a silver cord, but lets the Zephyr blow to bring him from Aeolia to Ithaca. Horace has followed Homer more closely: "Obstrictis aliis praeter Iapyga" (C. i. 3, 4).

"Again, do not suppose that the Rain comes from the Inability of the Powers of the Heavens to retain it, and from the Weight of the Clouds there suspended. It comes by the Evocation of the subterranean Regions, as by the Evocation of the Bodies above, it has been imperceptibly drawn on high from below;¹² and this the Prophet King
 • Ps. xlii. 7. testifieth to you in his Psalm, saying, 'Deep calleth unto Deep.'

"Of the three Bottles, two are filled with the aforesaid Water; the third has been taken from the Well of the Indian Sages, which is called the Cask of the Brachmans.

"Moreover you will find your Ships well and duly provided with everything that may be useful and necessary for your other Arrangements. During your Stay here I caused good Order to be taken thereto.

"Depart, my Friends, in all Cheerfulness of Heart, and bear this Letter to your King Gargantua; greet him from us, and together with him the Princes and Officers of his noble Court."

When she had made an End of speaking, she handed to us Letters closed and sealed; and after we had returned undying Thanks, she caused us to go forth by a Gate adjoining the transparent Chapel, where Bacbuc summoned them to propose Questions twice as high as Mount Olympus;

And so we passed through a Country full of all Delights,
 more pleasant and temperate than Tempè in Thessaly,
 more salubrious than that Part of Egypt¹³ which faces Libya,
 more irriguous and verdant than Themischyra,¹⁴
 more fertile than that Part of Mount Taurus which has a
 Northern Aspect,
 more so than the Hyperborean Island in the Jewish Sea,
 more so than Caligès on Mons Caspius,¹⁵
 scented, smiling and pleasant as is the Country of Touraine;
 and at last we found our Ships in the Harbour.

¹² by the Evocation, etc. This seems to be the ὁδὸς ἀνω καὶ κάτω of Heraclitus adapted in the Anacreontic catch, ἡ γῆ μελαῖνα πίνει κ.τ.λ. Cf. Milton, *P.L.* v. 415-426.

¹³ that Part of Egypt. The reference is to the two oases in the west of Egypt; the larger one is called Oasis by Herod-

otus, who translates it Μακάρων νῆσος (iii. 26), and by Strabo, xvii. p. 790-1.

¹⁴ Themiscyra, a most fertile plain in the north of Pontus, watered by the Iris and Thermodon, supposed to be the home of the Amazons. Strab. xii. 3, § 15, p. 547; Aesch. *P.V.* 722.

¹⁵ The last two places I have been unable to locate satisfactorily.

APPENDIX

APPENDIX¹

1. Pantagrueline Prognostication.
2. Almanacks—Preface for 1533 and 1535.
Title-pages for 1541, 1546, 1548 and 1550.
3. Epistle of Rabelais to Budaeus.
4. Epistle of Budaeus to Rabelais (Latin).
5. Epistle of Budaeus to Rabelais (Greek).
6. Epistle of Rabelais to Bouchet.
7. Epistle of Bouchet in answer.
8. Matriculation and Baccalaureat at Montpellier.
9. Latin Letter of dedication to Tiraqueau.
10. " " " Geoffroi d'Estissac.
11. " " " Aymery Bouchard.
12. " to Salignac [? Erasmus].
13. Wages of Rabelais at Lyons.
14. Election of a successor to Rabelais at Lyons.
15. Latin Letter of dedication to Jean du Bellay.
16. Three Letters from Rome to the Bishop of Maillezais.
17. Petition on account of Apostasy to Pope Paul III.
18. Absolution of the Pope.
19. Second Petition to the Pope.
20. Doctor's degree, etc.
21. Epigrams.
22. Letter to Hullet.
23. Letter to du Bellay.
24. *Sciomachia*.
25. Collation to and Resignation of Meudon, etc.

¹ In this Appendix, consisting of Minor Writings, Letters and Documents bearing on Rabelais' life, I have intentionally omitted the rhymed Letter of the Limosin, composed in imitation of the speech of the Limosin scholar in ii. 6. It appeared

first in editions of 1558. The chapter in Rabelais is frigid enough, the imitation is still more so, and is also manifestly a forgery, in a point peculiarly liable to suspicion on that charge.

PANTAGRUELINE PROGNOSTICATION¹

CERTAIN, VERITABLE AND INFALLIBLE, FOR ALL YEARS FOR EVER;
LATELY COMPOSED FOR THE PROFIT AND INSTRUCTION OF
THE WRONG-HEADED AND GRUMBLERS BY NATURE

BY

MASTER ALCOFRIBAS

ARCHITRICLIN OF THE AFORESAID PANTAGRUEL

Of the golden Number *non dicitur*; I find none this year, for all the calculations I have made. Let us proceed.

Whoever has one let him do without it from me, whoever has not one let him go seek it. *Verte folium.*

TO THE COURTEOUS READER

HEALTH AND PEACE IN JESUS CHRIST

CONSIDERING that infinite Abuses have been perpetrated by reason of

¹ This Prognostication is freely adapted from two similar ones in Latin in the appendix to the *Facetiae* of Heinrich Bebel (? 1470-1518), who was a Humanist and instructor of Melanchthon, from Justingen in Suabia. One of these was borrowed by Bebel from the Italian and the other translated from an anonymous German

writer by Bebel's pupil, Heinrichmann of Sindelfingen. Although the idea was suggested by these, very little (not more than four or five sentences) has been taken from Bebel's *Facetiae*. The Prognostication was originally published *pour l'an M.D.xxxiii*, for which was afterwards substituted *pour l'an perpetuel*.

a Lot of Prognostications of Louvain,² made under the Shadow of a Glass of Wine, I have herewith calculated one for you, the most certain and veritable that has ever been seen, as Experience will demonstrate for you. For without doubt, seeing that the royal Prophet saith to God in the fifth ^a Psalm: "Thou shalt destroy all them that speak leasing," it is no slight Sin to lie wittingly, and moreover to deceive the poor World, which is curious to know New things; as in all time have been the French especially, as ^b Caesar writes in his Commentaries and John de Gravot³ in his Gallic Mythologies. Which we still see day by day throughout France, where the first Discourse which is held with Persons newly arrived is: "What News? Do you know anything New? What is the Talk? What is noised abroad in the World?" And so inquisitive are they therein, that they often are angry with those who come from foreign Parts without bringing full Budgets of News, calling them Calves and Idiots.

^a Ps. v. 6.

^b Caesar, *B. G.*
iv. 5.

If therefore, as they are ready to ask for News, they are as easy in believing what is told them, were it not well to station Persons worthy of Credit at a Salary, at the Borders of the Kingdom, to have no other Duty than to examine News brought thither and to learn whether they be true? Of a surety it were well. And this hath been done by my good Master Pantagruel, throughout the whole Land of Utopia and Dipsodia. Accordingly he hath so well sped therein, and his Territory is so prosperous, that at present they cannot manage to drink up their Wine, and they will have to let it run to waste on the Land, if a Supply of Drinkers and good Jesters do not come to their Help from elsewhere.

^c iv. 49.

^d Luc. *Icarom.*

^e Cf. i. 13, n. 10.

Wishing therefore to satisfy the Curiosity of all good Companions, I have turned over all the Archives of the Heavens, calculated the Quadratures of the Moon, hooked out all that has been ever thought by all the Astrophils, Hypernephelists, Anemophylakes, ^e Uranopets and Ombrophori and conferred on every Point with ^d Empedocles, who commends himself to your good Favour. And I have here reduced the whole ^e *tu autem* of the Matter into a few Chapters, assuring you that I say nothing of it but what I think, and think thereof nothing save what is therein; and in it there is nothing in all Truth, but what you will presently read. That which shall be said over and above shall be bouted backwards and forwards over a coarse Sieve, and peradventure will come to pass, peradventure not.

Of one Thing I warn you, that if you do not believe the whole, you do me a bad Turn, for which either here or elsewhere you will be grievously punished. Stripes from Eelskins with Cowhide Sauce will not be stinted for your Shoulders, and you may snuff up the Air

² *Louvain.* Many such Prognostications proceeded from Louvain, composed by Olivier de Grace, or le Gras, professor in that University; Odoard Thibault,

Guido Vidame, and others, in the 16th century.

³ *Jean de Gravot.* Is it Couillatris de Gravot in iv. New Prol.?

like Oysters, as much as you like. For assuredly there will be some of you well warmed, if the Baker is not napping.⁴

So then blow your Noses, my little Children, and you too, old Dotards, mount your Spectacles and weigh these Words in the Scales of the Sanctuary.⁵

⁴ *Stripes*, etc. The whole of this passage is omitted in the editions of 1533 and 1542. In it Duchat sees a warning for French Protestants to quit the kingdom or to expect to be burnt, for their enemies were sworn to destroy them.

⁵ Fr. *au poys du Sanctuaire* (iii. 161). Cf. *juxta mensuram templi* (Exod. xxx.

13) and *in pondere sanctuarii* (*ibid.* 24), because the Jewish priests were the guardians of the standard weights and measures. Regis appositely quotes Dr. Parr on Sam. Johnson. "Such was his integrity that he always *weighed* the moral characters of his fellow-creatures *in the balance of the sanctuary*" (Anderson's *Life of Johnson*).

CHAPTER I

On the Government and Lord Ascendant of this Year

WHATSOEVER those foolish Astrologers of Louvain, Nuremberg, Tübingen and Lyons may tell you, do not believe that this Year there is any other Governor of the Universe than God the Creator, who by His divine Word rules and moderates all: by which Word all things exist in their own Nature, Property and Condition; without whose Maintenance and Government all things would in a Moment be brought to nothing, as from nothing they have been by Him brought into being. For from Him comes, in Him exists, and by Him is perfected every Being and every Good thing, all Life and Motion: as declareth the evangelical Trumpet, his Reverence Saint Paul.¹ *Rom. xi.* [36].

Therefore the Governor of this Year and of all others, according to our truthful Determination, will be God Almighty. And neither Saturn, nor Mars, nor Jupiter, nor Sol, nor Venus, nor any other Planet, certainly not the Angels, nor Saints, nor Men, nor Devils, will have any Virtue, Efficacy, Power, or Influence whatever, unless God, of His good Pleasure, give it them. As *Avicenna saith, second Causes have no Influence or Action at all, unless the First Cause influence them thereto; and in this the good little Mannikin saith true, however much in other points he has doted beyond measure.

¹ Fr. *Monseigneur Saint Paul.*

CHAPTER II

Of the Eclipses of this Year

THIS Year there will be so many Eclipses of the Sun and Moon¹ that I fear (and with Reason) that our Purses will suffer Inanition, and our senses Perturbation. Saturn will be retrograde, Venus direct, Mercury unfixed, and a Pack of other Planets will not go as you would order them.

Wherefore this Year, Crabs will go sideways, and ^a Ropemakers backwards. Stools shall get above the Benches,² Spits above the Racks and Caps above the Hats: many a man's Cods will hang down for Want of a Game-bag: Fleas will be black—for the most part: Bacon will run away from the Peas in Lent; the Belly shall go foremost, the Rump shall first take his Seat; the Bean shall not be found in the Twelfth-cake, the Ace shall not be found in the Flux;³ the Dice shall not go as you wish them, although you cog them; and the Chance that you ask for shall not often come.

Brutes shall ^b talk in divers Places. Shrovetide⁴ shall gain his Suit; one Part of the World shall disguise itself to deceive the other, and shall run about the Streets like Fools and Madmen: such Disorder was never seen in Nature. And this Year there shall be more than xxvii anomalous Verbs,⁵ if Priscian does not pull them up short. If God do not help us we shall have Trouble enough; but on the other hand, if He is for us, nothing shall have Power to hurt us, as was said by the celestial Astrologer who was taken up into the ^c third Heaven. *Rom. cap. 8.* ^d *Si Deus pro nobis quis contra nos?* By my Faith, *nemo, Domine*; for He is too good and too powerful. Here for such Goodness bless His holy Name.

^a Cf. iii. 50, n. 3.

^b Cf. v. 7^b.

^c 2 Cor. xii. 2.

^d Rom. viii. 31.

¹ *Sun and Moon* are designated by the alchymists by gold and silver.

² "Scabella super scamna ascendere conabuntur" (Heinrichman, *Prognosticatio*, c. 2).

³ The game *Flux* is mentioned i. 22.

⁴ *Shrovetide* (*Carême - prenant*) in

French is often a synonym for a noodle. Cf. Molière, *Bourgeois Gentilhomme*, v. 7: "On dit que vous voulez donner votre fille à un *Carême-prenant*."

⁵ *xxvii anomalous Verbs*. This is a hit at the silly fashion then in vogue of introducing various forms of words, e.g. *alla, allit, allerent, allirent*, etc.

CHAPTER III

*Of the Diseases of this Year*¹

THIS Year the Blind shall see but very little ; the Deaf shall hear badly enough, the Dumb shall hardly speak, the Rich shall be a little better off than the Poor, and the Healthy better than the Sick. Many Sheep, Oxen, Swine, Goslings, Chickens and Ducks shall die ; but the Mortality shall not be so cruel among Apes and Dromedaries. Old Age shall be incurable this Year on account of the past Seasons. Those who are sick of Pleurisy shall have a great Pain in their Side. Those who have Diarrhoea shall often pay a Visit to the Close-stool. Catarrhs shall distil this Year from the Brain to the lower Parts. Ophthalmia shall be very much against good Sight. Ears shall be short and scarce in Gascony² more than usual. And there shall reign all but universally a Disease, most horrible, redoubtable, malignant, perverse, frightful and unpleasant, which shall make the World in a Quandary ; whereby many shall not know of what Wood to make Arrows, and very often shall run mad upon it, syllogising in the Philosopher's Stone³ and the Ears of Midas. I tremble with Fear when I think of it ; for I declare to you that it will be epidemic, and Averroës calls it (*Colliget*,⁴ *vij.*)^a "Want of Money." And considering the Comet of last Year and the retrograde Motion of Saturn, there will die at the Hospital a great Chuff all be-rheumed and be-scabbed, at whose Death there will be a horrible Strife between Cats and Rats, Dogs and Hares, Hawks and Ducks, Monks and Eggs.

^a ii. 16, n. 3 ; iv. 35.

¹ This chapter is mostly translated from the Latin of Joachim Fortius Ringelbergius of Antwerp, dated August 13, 1529, and published by Sebastian Gryphius in 1531. His book is entitled *De ratione studii*, and at the end of a chapter on astrology is to be found the following : "Proximo anno, caeci parum aut nihil videbunt, surdi male audient, muti non loquentur. . . . Divites melius se habebunt quam pauperes, sani quam aegri. . . . Multi interibunt pisces, boves, oves, porci, caprae, pulli et capones : inter simias, canes et equos mors non tantopere saeviet. . . .

Senectus eodem anno erit immedicabilis propter annos qui praecesserunt. . . . Bellum erit inter canes et lepores, inter feles et mures, inter lupos et oves, inter monachos et ova."

² The Gascons were noted brawlers, and consequently often lost part of their ears.

³ *The Philosopher's Stone* is used as a figure in Logic, so we might say 'syllogising in Baralipon.' Cf. i. 17.

⁴ *Colliget*. There was a medical work of Averroës under the title *Colliget* (= Generalities).

CHAPTER IV

Of the Fruits and Goods growing out of the Earth

I FIND by the Calculation of Albumazar,¹ in his Book of the *Great Conjunction* and elsewhere, that this Year will be very fertile, with plenty of all Goods for those who have the Wherewith. But the Hops of Picardy will dread the Cold a little; Oats will do great Service to Horses; there will be but little more Bacon than Swine, because of *Pisces* in the ascendant. It will be a great Year for ^aPeriwinkles. Mercury somewhat threatens the ^bParsley; but this notwithstanding, it will be at a reasonable Price. Pansy² and Columbine will flourish more than usual, with abundance of Choke-pears. Of Corn, Wine, Fruits and Vegetables, there will be abundance such as never was seen, if the Wishes of Poor folks are heard.

^a Cf. iii. 2.

^b Cf. iv. 45.

¹ *Albumazar*, an Arabian physician and astrologer of the 9th century. A play bearing the title of *Albumazar* was produced in 1614 by Tomkis. Dodsley, vii. 109.

² *Pansy*, etc. It is not easy to keep up the puns: *Sousil* (Souci) et *l'Ancolie* (Melancholie, cf. i. 9), and *Poyres d'Angoysses*, which were very rough in taste and used in making perry.

CHAPTER V

Of the Condition of some People

^a Cf. ii. 30; iii. 37, n. 9; iii. 38.

^b i. 1, iii. 37.

It is the greatest Folly in the world to think that there are Stars for Kings, Popes and Great Lords, rather than for the Poor and Needy; as if new Stars had been created since the time of the Deluge, or since Romulus or Pharamond, at the Creation of the new Kings. A thing that ^aTriboulet and Caillette would not say, who were nevertheless persons of high Knowledge and great Renown; and possibly in Noah's Ark the said Triboulet was of the ^bLineage of the Kings of Castille, and Caillette of the Blood of Priam. But all these Mistakes proceed only from Want of the true Catholic Faith.

Holding it then for certain that the Stars concern themselves as little for Kings as they do for Beggars, for the Rich as little as for Ragamuffins, I will leave it to the other foolish Prognosticators to speak of the Kings and the Rich men, and will speak of Men of low Estate.

And first of the People that are subject unto Saturn—such as those unprovided with Money, jealous, dotards, evil-thinking, suspicious, Mole-catchers, Usurers, Redeemers of Mortgages, Pinch-crusts, Leather-tanners, Tile-makers, Bell-founders, Compounders of Loans, Clouters of Shoes, melancholy Folk—such this Year shall not have all they would fain have. They shall study at the finding of the Holy Cross,¹ shall not throw their Bacon to the Dogs, and shall often scratch themselves where they do not itch.

^c i. 40, n. 8; ii. 7, n. 34.

Of those under Jupiter, as canting Vermin, Cape-wearers, Booted monks, Pardon-pedlars, Abbreviators, Writers, Copyists, Bull-copyers, Dataries, Pettifoggers, Capuchins, Monks, Hermits, Hypocrites, Tame cats, sanctified, hairy-handed, wry-necked Folk, Scrawlers of Paper, Tasters, unwigged (= tonsured) ones, Registrar's Clerks, Makers of Dominos (Clergy-tailors, *Motteux*), Wafer-makers, Rosary-makers, Engrossers of Deeds, Notaries, Raminagrobis, Prompters, ^cProctors—all these shall fare according as they have Money. And so many Church-folk shall die that there cannot be found men on whom to confer

¹ *finding of the Holy Cross*, i.e. shall be marked on one side with a Cross. Cf. ii. rake after money, coins being often 7, n. 23.

Benefices, so that several shall hold two, three, four and even more.² The Profession of Hypocrite will suffer a great Loss of its ancient Renown, since the World has grown a naughty Boy, and is no longer such a Gull, as Avenzagul³ saith.

Those under Mars, as Headsmen, Murderers, Mercenaries, Brigands, Catchpoles, Bumbailiffs, Watchmen, Garrison-soldiers,⁴ Tooth-drawers, Cutpurses, Barber-surgeons, Butchers, Coiners, Quack-salvers, Almanack-makers and Misbelievers, Apostates, Incendiaries, Firebrands, Chimney-sweepers, Ancients,⁵ Charcoal-men, Alchymists, Egg-shell-merchants, Gridiron-makers, Pork-butchers, Pedlars, Church-wardens, Lantern-makers, Tinkers, will do a good Business this Year; but some of them will be very likely to get a good Cudgelling unawares. One of the aforesaid will be made a Field-bishop, and give the Benediction to Passers-by with his Feet.⁶

Those under Sol, as Topers, Nose-painters, Gorbellies, Beer-brewers, Hay-trussers, Porters, Mowers, Thatchers, Scavengers, Packers, Shepherds, Ox-herds, Cow-keepers, Swine-herds, Bird-catchers, Gardeners, Barn-keepers, Hedgers, Common Cadgers, Day-labourers, Scourers of greasy Caps, Stuffers of Pack-saddles, Rag-merchants, Rattle-teeth, Snap-gobbets, and generally all those that wear their Shirt tied over their Back,⁷ will be healthy and hearty, and will not have the Gout in their Teeth when they are at a Wedding.

Those under Venus, as Whores, Bawds, Pimps, Heretics, Rakes, Naples-bitten, shankered Ruffians, and Street-Walkers, Vagabonds, Female Chamberlains, *nomina mulierum desinentia in -ess ut* Sempstress, Procuress, Hostess, Laundress, Pilferess, will be in Reputanation this Year; but as the Sun enters Cancer and other Signs, they must be on their guard against the Pox, Chancres, Claps, Botches, etc. Nuns shall very hardly conceive without virile Operation; very few Virgins shall have Milk in their Breasts.⁸

Those under Mercury, such as Sharpers, Cozeners, Tricksters, Quack-salvers, thievish Millers,⁹ Night-walkers, Masters of Arts, De-

² *four and even more.* This abuse was rife under Francis I. and Henry II. There is a hit at it in i. 52, n. 2.

³ *Avenzagul*, an Arabic astrologer, called Hali Habenragel in Bebel's Prognostication. The same man is alluded to in Mersenna's Commentary on Genesis as Haly Abenrage, and then *teste Abenzagel*.

⁴ *Fr. Morte-payes.* They were soldiers who were quartered as guards in frontier towns.

⁵ *Fr. Franc-taupins.* Ancient in the signification of "Ancient Pistol."

⁶ *with his Feet, i.e.* he will be hanged. Cf. *Moyen de parvenir*, § 83: "(Exploit.) il se va jeter sous une potence où on

avait attaché un larron, qui gambadoit en *evesque champêtre.*"

⁷ *Shirt tied over their back, i.e.* their clothes generally will be so ragged, etc., that they will tie their shirt round their neck by the sleeves. The idea perhaps comes from Virgil's Charon (*Aen.* vi. 301):

Sordidus ex umeris nodo dependet amictus.

⁸ Cf. Hippocr. *Aphor.* 5, 39.

⁹ The millers had a bad character. Cf. iii. 2: "The Millers who are ordinarily thieves." Chaucer's Miller of Trumpington and his knavish tricks is well known. No. 16 of the *Hundred Merry Tales* is "Of the Mylner that stole the Nuttes."

cretists, Picklocks, Deer-stealers, Hedge-rhymers, Jugglers, Hocus-pocus players, Wizards, Fiddlers, Muffin-men, Poets, Flayers of Latin, Composers of Rebuses, Paper-makers, Card-makers, Galley-slaves, Pirates, will make Countenance to be more merry than they often will be ; sometimes they will laugh when they have not the Humour¹⁰ for it, and they will be very subject to turn bankrupt, if they find more Money¹¹ in their Purse than they want.

Those subject to Luna, such as Pedlars, Deer-keepers, Hunters, Ostrich-catchers, Falconers, Couriers, Salt-carriers, Lunatics, Brainless fools, Cross-grained Coxcombs, Addle-pates, Brokers, Truant Students, Lacqueys, Tennis-markers, Glassmongers, Soldiers, Watermen, Sailors, Post-boys, Gleaners, will not stay long in a Place this Year. Anyhow, there will not be so many Huff-snuffs¹² go to Sant-Iago as there did in the Year 1524. A great Number of Pilgrims will come down from the Mountains of Savoy and Auvergne ; but Sagittarius¹³ threatens them with Kibes on their Heels.

¹⁰ Fr. *talent*.

¹¹ *more Money*, i.e. stolen money, with which they will make off immediately.

¹² *Huff-snuffs*. German pilgrims are intended, who were fewer since the Reformation. 1524 was a Jubilee year, and, as there was a conjunction of Saturn, Jupiter and Mars in Pisces, an universal

Deluge had been prophesied for February, consequently there were more pilgrimages than usual.

¹³ As Sagittarius falls mostly in December, chilblains would be his special "mission." There is probably an allusion to Paris the archer and the heel of Achilles.

CHAPTER VI

Of the Condition of some Countries

THE noble Realm of France shall prosper and triumph this Year in all Pleasure and Delights, so much so that foreign Nations shall willingly resort thither.¹ Little Banquets, small Treats, a thousand Merry-makings will go on, where every one shall keep up Mirth. Never were seen so many Wines, or Wines more delicious; heaps of Turnips in Limosin, store of Chestnuts in Perigord and Dauphiné, quantities of Olives in Languedoc, shoals of Sand at Olonne, swarms of Fish in the Sea, multitudes of Stars in the Heaven, abundance of Salt at Brouage;² plenty of Corn, Vegetables, Fruits, Garden-stuff, Butter, Dairy-produce. No Plague, no War, no Vexation. Poverty be hanged, Care avaunt, away with Melancholy. And those old double Ducats, Rose-nobles, Angels, Eagles,³ Royals and long-woolled Sheep shall return into Circulation, with plenty of Seraphs and Sun-crowns. However, about Midsummer you will have to fear an Invasion of black Fleas and Gnats of La Devinière; **adeo nihil est ab omni parte beatum*. But they must

* iv. 44, v. 26.

be curbed by store of Evening Collations.

Italy, Roumania, Naples, Sicily will remain where they were last Year. They will think deeply towards the end of Lent, and will sometimes dream towards high Noon.

Germany, Switzerland, Saxony, Strasburg, Antwerp, etc., will profit if they do not fail. The Pardon-pedlars ought to dread them; and this Year there will not be founded many Masses for the Dead.

Spain, Castille, Portugal, Aragon will be very subject to sudden

¹ In 1529 was the Peace of Cambrai, and soon after came a famine and the plague, but we must remember that the Prognostication is for *l'an perpetuel*. In October 1532 Francis I. and Henry VIII. had a meeting at Calais.

² *Brouage*. There were salt marshes at this place (in Saintonge, between the mouths of the Garonne and the Charente),

formerly productive, now abandoned.

³ *Aigrefin*. Oudin puts this down as a Turkish coin. Duchat pertinently remarks that, as there is nothing to shew for this, there is room for conjecture that it may be a coin stamped with an eagle (= *aiglefin*), and points out that the *Jecorarius* (a sort of cod-fish) is translated by Nicot *Aigrefin* and also *Eglefin*.

Drougths, and the Young shall be mightily afraid of dying, as much as the Old; and yet they will keep themselves warm, and often count their Crowns, if they have any.

^b i. 33, iv. Prol.
n. 33.

England, Scotland and the ^b Easterlings will be but poor Pantagruelists. Wine would be as wholesome for them as Beer, provided it were good and delicious. At all (Backgammon) Boards their Hope will be in the After-game.⁴ Saint Treignan of Scotland will work more Miracles than ever, but he will not see a whit better for all the Candles that will be offered to him.

If Aries in the ascendant doth not stumble from his Rumble, and is not unhorned of his Horn, the Muscovites, Indians, Persians and Troglodytae will often have the Dysentery, because they will not be rammed by the Romanists.

Considering the Dance of Sagittarius in the ascendant, Bohemians, Jews and Egyptians will not this Year be brought to the Floor of their Expectation. Venus threatens them sharply with King's evil in the Throat; but they will give way to the Will of the King of the Butterflies.⁵

Hodmandods,⁶ Sarabites, Hobgoblins, Cannibals shall be very much troubled by Ox-flies, and shall play but little on the Cymbals and Jackanapes, if Guaiacum be not in Request.

As for Austria, Hungary, Turkey, by my Faith, my good Laddies, I do not know how they will get on, and care mighty little about it, seeing how bravely the Sun enters in Capricornus; and if you know any more, say not a Word about it, but only await the Coming of the limping Messenger.⁷

⁴ *After-game*, i.e. in drinking.

⁵ *King of the Butterflies* is the King of France (cf. i. 3, n. 5); the meaning is that they will be banished under pain of hanging (Duchât).

⁶ *Hodmandods*, etc., refer to monks, and the allusions are most likely to the

penalties for their loose lives, for which *guaiacum* was a remedy.

⁷ *the limping Messenger*, perhaps Time, with a possible allusion to Charles V.'s lameness. Cf. *Elvira*, iii. 2:

Truth always comes by the lame messenger.

Dodsley, xii. 166.

CHAPTER VII

Of the four Seasons of the Year, and first, of the Spring

THE whole of this Year there shall be but one Moon, and yet it shall not be a new one. At this ye be sore troubled, you who believe nought in God, you who persecute His holy and divine Word, as well as those who maintain it. But go hang yourselves; never shall there be another Moon but that one which God created at the Beginning of the World, and which by means of His aforesaid holy Word has been set in the Firmament, to shine and to guide Mortals by Night. But, by Zeus, I do not mean by this to infer that she doth not shew to the Earth and those on the Earth Decrease and Increase of her Brightness, according as she shall go nearer to or farther from the Sun. For why? Inasmuch as, etc. And for her do not pray God to keep her from the Wolves, for they will not touch her this Year, I assure you.

A propos, you will see in this Season half as many Flowers again as in all the three others put together. And that Man shall not be accounted a Fool who at this time shall lay by his Money, rather than Cobwebs, all the Year.¹ The Griffins and Litter-bearers in the Mountains of Savoy, Dauphiné and the Hyperboreans, who live among eternal Snows, will be cheated of this Season, and have none of it, according to the Opinion of Avicenna, who says that the Spring is when the Snows fall from the Mountains. Believe this Bearer. In my time men counted *Ver* when the Sun entered the first Degree of Aries. If nowadays they count differently, I pass as condemned, and Mum is the Word.

¹ Cf.

nam tui Catulli
Plenus sacculus est araneorum.
Catull. xiii. 8:

CHAPTER VIII

Of Summer

IN Summer I know not what Weather or what Wind it will be ; but I know well that it is bound to be hot, and a Sea-breeze¹ to prevail. However, if it happen otherwise, for all that you must not curse God. For He is wiser than we, and knows far better what we need than we do ourselves ; I assure you of this on my Honour, whatever Haly² and his Crew have said thereon. It will be pleasant to make merry and drink fresh Wine, though some have said that nothing is more contrary to Thirst. I do believe also *contraria contrariis curantur*.

¹ *sea-breeze* in Provence means a south wind as coming from the Mediterranean.

² *Haly*. Perhaps Hali Abbas, mentioned in iv. Ep. Ded. n. 5.

CHAPTER IX

Of Autumn

IN Autumn men will get the Vintage, either before or after ; 'tis all one to me, provided we have Sufficiency of Drink. Thinkers will be in Season, for a man will *think to fizzle, and bewray himself foully. * Cf. i. 25. Those Men and Women who have vowed to fast till the Stars are in the Heaven,¹ may at once make a good Meal by my License and Dispensation. Even as it is, they have delayed long ; for the Stars have been there, firmly fixed, I assure you, more than sixteen thousand and I don't know how many Days. And do not expect hereafter to catch ^b Larks at the Fall of the Sky ; for it will not fall in your Life-^b i. 11, iv. 17. time, on my Honour. Church Vermin, Hypocrites, Pardon-pedlars, Perpetual Mumpers² and other such rascally Company shall come forth from their Kennels. Take heed to himself whoso will. Take care also against Backbones, when you eat Fish ; and God preserve you from Poison.³

¹ The Turks at Rhamadan fasted the day through, till the Muezzin's cry gave them permission to eat.

² Fr. *Perpetuons*, because the monkish communities never die. Cf. *Le Pot-pourri des Perpetuons*, ii. 7, vol. i. p. 242.

³ There is a pun on *poisson* and *poison*.

CHAPTER X

Of Winter

IN Winter, according to my small Understanding, those men will not be wise who sell their Cloaks and Furs to buy Wood. Thus did not the Ancients, as Avenzouar¹ testifieth. If it raineth, do not be downhearted thereat, for you will have so much the less Dust on the Road. Keep yourselves warm. Beware of Catarrhs. Drink of the best, waiting till the other is better. And henceforth sh— a-bed no more. Ho, ho, Poultry,² do you build your Nests so high?

¹ *Aben Zohar*, an Arabic physician of Seville in the 12th century.

² Villon, *Franc-Archier*: "Poulailles font ici leurs nids."

ALMANACK OF 1533

ALMANACK for the Year 1533, calculated on the Meridian of the noble City of Lyons and on the Parallels of Latitude of the Kingdom of France.

Composed by me, Francis Rabelais, Doctor in Medicine and Professor in Astrology, etc.

The Disposition of this present Year 1533.

Because that I see among all learned Folk the prognostic and judicial Part of Astrology is in Disrepute, as much on account of the Vanity of those who have treated of it, as of the yearly Falsification of their Promises, I will confine myself for the Present to recount to you what I found thereof by the Calculations of Cl. Ptolemy and others, etc. I venture to say that, considering the frequent Conjunctions of the Moon with Mars and Saturn, etc., in the said Year in the Month of May, there cannot help being notable Mutation of Kingdoms as well as Religions, which is contrived by Agreement of Mercury with Saturn, etc. . . .

But these be Secrets of the close Council of the eternal King, who disposes everything that is and that is done, according to his free Purpose and good Pleasure. These it is better to say nothing of, and to adore them in Silence, as is said Tob. xii. It is well done to conceal the Secret of the King. David the Prophet saith, Psalm lxiiij according to the Chaldaic Letter¹: Lord God, Silence belongeth to Thee in Sion; and the Reason he gives Psalm xvij: For He hath made Darkness His secret Place. Wherefore in all Cases we ought to humble ourselves and entreat Him, even as Jesus Christ our Lord hath taught us, that not what we wish and ask for should be done, but that which pleases Him and which He hath determined before the Heavens were formed, only that in everything and everywhere His glorious Name should be hallowed. Let us draw the Veil on what is written in the eternal Registers, which it is not lawful for mortal Man to handle or to know, as is testified Acts i. [7]. It is not for you to know the Times and Moments which the Father hath put in His own Power. And this Rashness is threatened by His Penalty by the wise Solomon, Prov. 25. Whoso prieth out his Majesty, shall be crushed thereby, etc. . . .

¹ *Chaldaic Letter.* A partial quotation "Praise waiteth for thee, O God, in Sion" (Ps. lxxv. 1). what in the Authorised Version runs thus :

ALMANACK OF 1535

ALMANACK for the Year 1535, calculated on the noble City of Lyons, at the Elevation of the Pole XLV. Degrees XV. Minutes in Latitude and XXVI. in Longitude.

By Master Francis Rabelais, Doctor in Medicine, and Physician of the great Hospital of the aforesaid Lyons.

Of the Disposition of this Year 1535.

The ancient Philosophers who have concluded the Immortality of our Souls, have found no Argument more valid to prove it and to convince us, than the Perception of an Affection that is in us, which Aristotle describes, Lib. i. Metaph., when he says that all Men naturally desire to know, that is to say that Nature has produced in Man a Longing, an Appetite and Desire to know and learn, not only Things present, but especially Things future, because the Knowledge of them is higher and more admirable. Therefore, because in this transitory Life Men cannot come to the Perfection of this Knowledge (for the Understanding is never satisfied with Learning, as the Eye is never satisfied with Seeing, nor the Ear filled with Hearing, Eccl. i.) and Nature hath made nothing without Reason, nor given Appetite or Desire of anything that we may not some time obtain, otherwise this Appetite would be nugatory or depraved, it follows that another Life comes after this, in which this Desire shall be satisfied. I say this, inasmuch as I see you, in suspense, attentive and desirous to hear from me presently the State and Disposition of this Year 1535. And you would count it as a wonderful Gain, if any one should predict you the Truth of it with Certainty. But if you wish entirely to satisfy this fervent Desire, you ought to wish (as St. Paul said Philipp. i. [23] *Cupio dissolvi et esse cum Christo*) that your Souls should be set free from this darksome Prison of its earthly Body, and united with Jesus the Christ. Then shall cease all human Passions, Affections and Imperfections; for in Enjoyment of Him we shall have Fulness of all Good, all Knowledge and Perfection, as King David formerly sang, Psalm 16: *Tunc satiabor cum apparuerit gloria tua.*

To predict otherwise of it would be idle in me, as it would be Simplicity in you to put Faith in it. And never as yet, since the Creation of Adam, has there been a man born, who has treated of it or

delivered anything in which we ought to acquiesce or rest assured. Although some Studious men have reduced to writing certain Observations which they have taken up from Hand to Hand. And it is this that I have always protested, not wishing anything in any way whatever to be concluded as to the Future by my Prognostications; only to make it understood that those who in their Art have recorded long Observations of the Stars, have determined in the way which I describe. And what may that be? In truth less than Nothing. For Hippocrates says Aph. i. *Vita brevis, ars longa*. Man's Life is too short, his Sense too frail and his Understanding too distracted, to understand Matters so far removed from us. It is what Socrates said in his ordinary * Conversations: *quae supra nos nihil ad nos*. It remains therefore that, following the Counsel of Plato in ^b *Gorgia*, or still better, the Gospel teaching, Matthew 6, we give up this curious Inquiry into the Government and invariable Decree of God Almighty, who has created and ordered everything according to His holy Pleasure: let us supplicate and beseech that His holy Will may be continually done on Earth, as it is in Heaven.

* Cf. Xenophon,
Mem. iv. 7, 6.
^b 484 c, 487 c.

Shortly setting forth to you concerning this Year what I have been able to extract from the Writers in the Art, Greeks, Arabs and Latins, we shall begin this Year to feel in part the Ill-luck of the Conjunction of Saturn and Mars, which occurred last Year, and will be in the coming Year on the XXV. of May. So that this Year there will be nothing but the Machinations, Plots, Foundations and Sowings of the Misfortunes to come. If we have a good Time, it will be beyond the Promise of the Stars; if we have Peace, it will not be for Want of Inclination and Undertaking of War, but for Want of Opportunity.

That is what they say. I say, as far as is in me to speak, that if the Kings, Princes and Christian Communities have in reverence the holy Word of God, and order themselves¹ and their Subjects in accordance with it, we have never seen in our times a Year more healthy for our Bodies, more quiet for our Souls, more fruitful in Blessings, than this one shall be; and we shall see the Face of the Heavens, the Vesture of the Earth and the Conduct of the People, joyful, glad, pleasant and kindly, more than it has been for 50 Years.

The Dominical Letter will be C. Golden Number XVI. Indiction for the Romanists VIII. Sun's Cycle IIII.

Viderint oculatiores adversarii quid ipsorum reprehensione subjacere valeat, in istius modi astronomicis demonstrationibus, de quibus ampliores potuisset sermones justi ingerere voluminibus, caelestia absque mendacio metiri, veterumque Arabum errores emendare.

Corrigere ut res est tanto magis ardua, quanto (aiebat Suid.)

Magnus Aristarcho major Homerus erat.

¹ The text has *selon ycelle grievement*. This, I see, is the reading *ment*, which makes no sense. I conjecture adopted by M. Marty-Laveaux.

ALMANACK OF 1541

ALMANACK FOR

*The year m.D.xlj. calculated on
the meridian of the noble city of Lyons
at the elevation of the pole for XLV.
degrees XV. minutes in latitude
and XXV. in longitude, BY*

MASTER

FRANÇOYS RABELAIS

DOCTOR IN MEDICINE

Almanack for the year 1546
composed by master François
Rabelays, doctor in medicine.
Item the declaration of what is signified
by the sun among the signs of
the Nativity of the [holy] Child.

AT LYONS
OPPOSITE OUR LADY OF CONSOLATION

Almanack or Prognostication
for the year 1548, printed
at Lyons in the said year.

Almanack & Diary for the year of Our
Lord Jesus Christ, 1550. Composed & calculated
For all Europe, by Master François
Rabelais, Physician in ordinary to
My Lord the Very Reverend
Cardinal du Bellay.

FRANÇOIS RABELAIS A FRANCISCAN
TO GUILLAUME BUDÉ¹ HEARTY GREETING²

WHEN Pierre Amy, my Friend, bade me write to you, a Man, by the Graces, worthy of Regard, if ever man was, and when, influenced by the

¹ Guillaume Budé (Budaëus), the most learned man of his time in France, was born 1467. He was sent early to learn Latin in the schools and to Orléans to learn jurisprudence. He profited very little at either, and it was not till some years later that he took up learning earnestly, and made himself master of a profound erudition by immense exertions, hardly allowing himself time for meals or sleep. He became very proficient in Greek, and edited some writings of Plutarch and also the Pandects, and composed his masterly treatise *de Asse et partibus ejus*, which even now has its value. He was the first to give a reasonable account of the money and measures of the ancients. His introduction to the notice of Francis I. took place at the Court at Ardres (1520) when Francis met Henry VIII. He was afterwards appointed Librarian and *Maître des Requêtes*. He assisted the king in founding Professorships of Languages and Sciences. He quarrelled with Chancellor Du Prat, but was afterwards taken up by Chancellor Poyet. In 1540 Francis was sent by his physicians to the coast of Normandy on account of the heat, and he was accompanied by Budé, who took a fever there, and was brought home to die.

² I am induced to include this letter among the Rabelaisian papers and docu-

ments, believing it, after a careful consideration, to be genuine; with it I also include the first letter of Budaëus, which can hardly be called into question, and which has very little meaning or use unless it were called forth by a letter like this, which gives it nearly all its point. M. Marty-Laveaux, from whose Appendix (vol. iv. p. 367) I have taken the present letter, draws attention to the fact that its origin is somewhat vague. That may even to some extent make for its genuineness—that a letter of this importance should have remained unknown so long. The letter appears to me to bear the stamp of Rabelais' style in his Latin letters, in which he shewed so great fondness for Greek tags. There could have been very little inducement for forgery in this case, and if it is a forgery it is an exceedingly good one.

There are, moreover, several passages in this letter which clearly allude to points in the treatise *de Asse*, which Rabelais had undoubtedly read, and to which he was possibly indebted in parts of his romance. The passage at the end about *Plutus* appears to be an allusion generally to the *de Asse*, it is difficult to say whether serious or mocking. Budaëus in the answer seems to have been puzzled which way to take it. Allusions to the *Plutus* of Aristophanes (which Rabelais had read) are pretty obvious.

numerous Reasons which he often urged upon me, I set about following his Advice, the very first Thing I did was to pray and beseech the Heavenly Powers to grant that my Venture might fall out happily. For although I was exceedingly desirous (why should I not acknowledge it?) by some means to introduce myself to your intimate Friendship—and this I should rate higher than Dominion over the whole of Asia—yet I was not without Fear lest, if I should bring myself to earn the Goodwill which I courted, by an Officiousness of that kind, I might deservedly fail of my Desires. For what Hope can there be for an obscure and unknown Man from an uncouth, clownish and barbarous Letter? What can a Young man look forward to, who is unlettered and obscure, and absolutely an utter Stranger to fair courtly Phrases, at the hands of one who is of the highest Repute in Literature and who has excelled all men in Merit and Genius? Accordingly I thought it my Duty to put off this Course till I should somewhat polish my Style. But when Amy was more urgent in his Request, at length I felt disposed, even at the Risk of my Reputation, to place myself among those who prefer to take the Opinion of others, rather than their own, about themselves. Accordingly I wrote a Letter, and that five Months ago, more or less. But with poor Taste it was written, anyhow,³ so that I go very near feeling Shame and Sorrow for having done this, since I could get no News as to how the Matter had fallen out; indeed, it had occurred to me to augur that it would not have a very successful Issue. On the other hand, that Budaeus had disdained the Humility of Spirit of an ordinary Man, and with scarcely a Glance at his Letter, and that by Snatches, had flung it aside, however silly it might be, I was prevented from believing by the unvarying and concurrent Report of all who at any time had had the Advantage of a personal Acquaintance with Budaeus; for they declared that Budaeus, in addition to his other Merits, possessed a conspicuous and native Graciousness, certainly towards those who were either versed or studious in Literature, although he shewed some Degree of Authority and of Distance towards those whom he painted so graphically in his Colours in his Treatise *de Asse*, and held up to the View of erudite Men, when he attacked the Courtiers.⁴ In the same Direction also pointed the Testimony of Amy, to whom I now and again complained that I did not know which way this Venture had fallen, seeing that it was he himself who had inspired me on that Subject with Feelings of Eagerness, nay more, of Confidence. Moreover⁵ there is an Indictment, a terrible one, which I was intending to lay against him, and which he could hardly escape from, without having paid any Penalty which I may demand, nay, possibly, without the Loss of all he possesses, at the

³ Reading *sic*, ἀπειροκαλῶς. There are special remarks in the *de Asse* on the subject of ἀπειροκαλία (*apicrocalia*), lib. i. p. 33 [ed. Nic. Episcopus junior, Basel 1556].

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⁴ attacked the Courtiers. In the *de Asse* there are such attacks. Cf. especially lib. iv. p. 172.

⁵ This passage down to "Power extends" is in Greek in the original.

very least. For that not even this is the smallest Fraction of what ought to be inflicted on him, the injured⁶ Party in his turn might decide. And indeed, if for my part I should feel Confidence in coming before the Court of you, the high Justices,⁷ to follow up this Suit, you would not, I imagine, deny that it is right that a man should abide entirely by the Penalties which have been inflicted on those who have manifestly betrayed others who are simple and have committed no Fault; being held up as Examples as far as the Judges' Power extends. How if I shall assert and make good that that Compact was made between us? I have the Bond with me, and you yourself have read it. For I do not think that what I wrote has escaped your Memory. Altogether, if I were disposed to proceed to the Extremity of Justice against him, I see no Skulking-place, no Harbours of Refuge⁸ in which he could hide himself. Here I will not say how many Witnesses I can cite, and those trustworthy and beyond all Exception, who will testify for me that I obtained that Safeguard from him, that if the Matter fell out untowardly, I might lay an Action against him for fraudulent Dealing. But I have a strong Case in this surely, when Truth herself freely comes forward, and shews herself visibly, palpably. For indeed ever since the time when I knew that my Letter had reached you, it is not easy to say how manifest was his Expectation of some great Penalty from me, by which I discovered him to be tortured day and night. For I had allowed Judgment to be deferred till now, when I write to you again. Now therefore receive from me a second Letter, in which I desire to crave your Pardon, for knocking at your Door so unceremoniously, and do not scruple to harass you with my Wailings, when I know that you are on all sides overwhelmed with the Hubbub of the Court, and are energetically engaged in brightening the well-known Plutus. For he is ashamed (to congratulate you by the way), he himself, I say, is ashamed, when almost everything in the World has attained its pristine Splendour, that he alone appears deformed and ridiculous. And on this Head I often congratulate myself, and boast among my Friends, that the Deity hath so kindly favoured my Wishes. You know the Prayer I put up in some Greek Verses at the Foot of my Letter. And indeed now I do not withhold Prayers from him, nay I often call upon the God Plutus, if indeed he happens (and he does happen) sometimes to fall into the Lap of those, whom in his own Fashion he turns out for us perfect Courtiers in a Year and a half, men who were ^a slothful, unpractised, sluggish, unlearned, flagitious, and, as ^b Homer hath it, a useless Burden of the Earth. But he is wont to pay court to these, and to deliver the Sum total of Substance and Titles to the very worst Mob. So it is my way then, when I am compelled to look upon this Indignity to my Disgust, to

^a Cf. Arist. *Plut.* 558.
^b *Il.* xviii. 104.

⁶ I have ventured to read ἀδικούμενος for ἡγούμενος.

⁷ δικαιοδότηων, a word used and commented on in the *de Asse*, lib. iv. p. 149.

⁸ *cresphygeta* (κρησφύγετον), Herod. v. 124, ix. 15. The introduction of a word of this kind is quite in Rabelais' style.

assail that Plutus with the most unstinted Abuse and Curses, and to hurl ill-omened Reproaches at him, who, although he knows that he is blind—blind in his Senses as in his Eyes—next door to a Madman and an Imbecile, and utterly unfit for prudently managing his Household, yet allows Guardians to be assigned to him, who most decidedly deserve to be turned over to their Kith and Kin as Madmen.⁹ For how can it be that those should scrupulously guard the Estates of their Wards and the Property committed to their Trust, who [squander] their ancestral Goods and the Things that have devolved to them, even if they do not dissipate them utterly (*ex Asse*)? But if he should recover his Senses, and shew himself appeased, if I should see him giving up the Error of his Ways, and asking for the Use of his Eyes, it would then be for me to applaud, to urge, to press upon Budaeus, as the Author of Brightness and Light, even to drop some Greekling Words into his Ears, to accustom myself to them ;—but they are not worthy to come before the Eyes of Budaeus ; still I will write them down, lest you should suspect them to be of a kind such as that Impostor used, to heal his own halting Feet.

Plutus, what say'st thou, of all Gods most curst ?
 Hast thou no Care at all for Beauty's Sight ?
 Go to the great Budaeus, if thou durst—
 Thou'lt soon return and boast of boundless Light.

But enough. Farewell and esteem me.

Yours, if his own,

FRANCIS RABELAIS.

Fontenay,
 March 4 [1522].

⁹ Lat. *ad agnatos deducendi*. The phrase, which occurs in the *de Asse*, Bk. v., is derived from Varro, *R.R.* i. 2, § 8: "Mente est captus et ad agn. ded." The provision is in the 5th of the XII. Tables.

GUILLAUME BUDÉ TO FRANÇOIS RABELAIS
A FRANCISCAN BROTHER GREETING

IN this transitory, turbulent, changeable, and sometimes grimacing Communion of Life, nothing more truly gladdens and smooths my Brow, and, as it were, takes the Creases from my Mind, when it is squeezed together and rolled up, and opens it out to Delight, than the Recollection of Literature and of my Affection for the Muses and polite Instruction, which I have greatly and very long cultivated, and cared for, as much as any man of my Station ever did. Indeed now it comes over my Mind more by Fits and Starts than during Leisure, or at certain fixed Intervals—as indeed can scarcely be otherwise in this Campaign, as it were, which is unarmed rather than peaceful, in which I had no longer accustomed myself to the Auspices of the Muses as heretofore. I may share the Tent and enjoy the Companionship of Philology, and long for the Advantages of that Warfare, which was ordained for the Pursuit of Glory, without Destruction to Mankind or their Possessions, and for the Subjugation of Ignorance, which is irrepressible and rebellious against the Edicts of Wisdom and the Commands of Reason. And while in that very Expedition I was lately considered as leading my Forces as best I could, and counted as among the Chief men, not so much on account of my conspicuous and glorious Exploits, as on account of my pre-eminent and eager Readiness, lo and behold! an unexpected Chance—whether a Matter for Commemoration or Regret I have not yet fully determined—hurried me off in a contrary Direction to an entirely different Mode of spending my Life and employing my Mind. For I must exchange Security for Anxiety, Tranquillity for Bustle, Leisure for Business, my unfettered Discretion for the Necessity of Obedience and giving Attendance in Court; lastly I have come in for the Entertainments of Court instead of philosophical Discussions, and instead of my kindly and liberal Independence I get a faint-hearted and disordered Expectancy; and I fear that I risk exchanging an unsullied Reputation for Disgrace. For who can hold in Check the blatant Gossip of Rumour? Who can compel men to restrain their Tongues, who take Pleasure in forming a depreciatory and disparaging Opinion? These men will accuse me of having set up a Precedent for any one to emancipate himself from these same Conditions, whenever hereafter Opportunity shall have offered or Fortune enticed him; Conditions that he may have introduced,

promulgated by the Authority of Philosophy against the Resolutions of the Commonalty and the People.

But your Letter, which smacked of singular Acquaintance with both Tongues, though pleasant and agreeable, as reminding me of my former Occupation, appears to bear on its Face a slight Touch of unkind Suspicion towards me, in that you have taken up in it a Course of Action for fraudulent Practices, which you assert that you have directed against Pierre Amy, your Franciscan Brother ; namely, that he imposed on your unguarded Simplicity ; promising something or other concerning me, which at that time you could not confidently expect to happen, and which in actual Experience you did not discover to be true ; making out forsooth that your Friend was treacherous, who with full Knowledge and Purpose, in order to annoy you, had thrust you in your easy-going Simplicity of Heart on me, who was fond of Ostentation, and who had held your Letter in Disdain and Contempt for the last five or six Months. The whole Tenour of your Letter hints at this, unless indeed I have failed to grasp its Meaning. Here I omit, my good Friend, to urge what any one else might bring as a Charge against you, any one, I mean, who placed Confidence of his Cause in Recrimination : that you must be a Priest of unkind and very morose Feelings, when you did not see your way to extend your Confidence to your Comrade, your Friend and the Sharer of your Studies, until he allowed an Engagement on his Part, under the Penalty mentioned, that he would not shew Cause why a Charge of fraudulent Dealings should not be laid against him in fair and legal Form, unless Budaeus, an honest Man and one full of Kindness, could be found, in case you should incur the Risk.

Where now is that brotherly Charity of yours, that Bond of Community, that Cement of Unanimity, which you constantly declare almost in every other Word should be revered as a Deity ? Should you not believe your Associate, when he makes an Assertion that is no ordinary one, nor one in Sport ; in a word, one that is deserving of Credit ? and your Associate who is no chance one, but picked, tried, and trustworthy.

Now you have *not* shewn Credit to your Associate ; not because you distrusted him, but yourself ; for you knew your own moderate, not to say slender Position ; you understood that it was easily to be despised, and open and exposed to my Contempt and Disdain—for I see that you will allege this in Excuse—but did you think that it was in keeping with your Charity to bring your Brother and Associate into Danger of his Life and Credit, so that he might be cast in an Action involving Dishonour if I should change from my Feelings ? Oh ! St. Francis, Author and Founder of your Brotherhood ! whither now has your Faith departed ? Men sworn and bound to the Laws of Brotherhood, whose Faith must be ratified not even by any ordinary Form of Oath, no longer enter upon Agreements with any Trust, but guard one against the other at the Risk of Life or Reputation ! And yet not even if the Question were one between Laics, could a Compact of that kind possess any Equity or Justice, by which Mischief or a capital Liability

might come upon one, should another man have shewn himself of a different Disposition from what he has always given Proof to be, by most certain Indications and tried Experiences?

These and other Matters of this kind I will pass over in Silence, as I said, seeing that I have not now to accuse you but to defend and protect a Friend, who for my Fault is bitterly called to account with Accusations. This only will I say, to take Exception to your Charge (since now it is unnecessary to bring into Court an open and direct Trial, and as the Greeks say *κατ' εὐθυδικίαν ἀμφισβητεῖν*), that you have over-hastily and wrongfully laid a damaging Charge against your Friend, when you might have tried your Rights more kindly by another Action, that is, by a Bond of Covenant;¹ for the Action for Frauds is only allowed by the Praetor's Edict as a Relief,² as you, who have studied Law, are aware. You should therefore rather have pleaded with him to induce me himself, in accordance with our Friendship, to plead further with you in all Fairness, and to free him from his Engagement.

Seeing that you have neglected this Method of following up your Claim, I could myself, if I wished, advise Amy to bar you from the Exception granted by the Edict, as pleading the Statute of Frauds neither legally nor equitably. But I will let this go in your Favour, and will myself oppose your Action; against this Course for me you can shew no Cause, seeing that the Matter pertains to me entirely, and he could justly appeal that I should allow the Action to be brought against me, while he himself could be excused from all Necessity of appearing in Court.

But the more entirely to deprive you of every Handle and Excuse for bringing Trouble on an innocent Man for my Doings, I make no Objection to your using this Letter as a Surety, as it were, for bringing me to Trial and passing Judgment upon me.

But to return you like for like, the rest shall be written in Greek.—Let that Friend of yours be entirely removed from this Question, as being in no way liable on account of the Stipulation, which he made in all Kindness at my Instigation; and let it be competent for you to turn upon me the whole Charge of that Complaint, if indeed you are resolved to carry your Action right through. I suppose you are astonished that I did not at once reply to your Invitation, which was very hearty and spirited, and declare yourself aggrieved that you have not received a Letter in answer to the one you sent me first, inviting me to an Exchange of Friendship. On the other hand, indeed, I received no ordinary Surprise, though I gladly perused your Letter; how could it be otherwise when from the very Beginning of it you are indignant and aggrieved, and vehemently contend that you have been slighted by me, and have not received a proper Return? whereas I think you ought first to have examined the Matter throughout and carefully tested the Complaint. For how was it known to you

¹ Ulpian in Dig. lib. xlv. tit. 1, 1 :
"Adquiret ei ex stipulatu actionem."

² *actio subsidiaria*. Ulpian, Dig. lib. xxvii. tit. 8, 1.

that I did not reply to what you had written? But even granted that this is clear and acknowledged, the Offence would not at once be declared to be so great as your Complaint and Dissatisfaction appear to be; for indeed even now the Matter has not yet been sufficiently sifted. Certainly if a Multitude of Business in my Occupation engrossed my Time, or if I was unable conveniently to write to you, through being prevented by Sickness, an Excuse will easily be made as regards this Charge. Beware therefore, my good Sir, of deserving ultimately the Rebuke that falls on persons who are unduly discontented and bickering, if at least you continue further Proceedings in this Dispute. And yet it is not the Part of an Opponent, but of a Friend and Advocate, to persuade you to such a Course as would be even advantageous to you, though you are my Accuser. But what could affect my Actions so much that I should ill-temperedly depart from kindly Feelings that are natural to me?

So far look upon me as having spoken in Jest, and as having wished to make you a Return for what you wrote to me (I suppose) in Jest, in your Desire to get a Letter out of me.³ But speaking seriously, I would assert that I deserve no man's bad Word, either from you or any one else, living in my present Position, where it is incumbent on me to transact at once almost all my Business, and put aside my philosophical Studies, even though I do not punctually answer the Correspondence of those who write to me; at all events, those who exact from me an Answer ought themselves to furnish me with all or pretty much the same Leisure and Opportunity that they themselves enjoy. I say nothing of the Advantages of Youth and Ease, which you who are engaged in Literature have in abundance—you who have Philosophy as your Companion and under the same Roof. And, moreover, the Energy and Laboriousness of Youth can scarcely be put on the same Terms with my present Age,⁴ which is already tending to the Decline of its former Powers, and that too, while it is harassed by a Multitude of Cares. This indeed you appear to me not at all to take into Account. Let me assure you then once for all, you and all others who pore over Literature and devote yourselves to it without any Distractions, that both at home and abroad, whether at Leisure or fully occupied, Budaëus in Inclination would be ever the same; but that he no longer has the same Activity of Body and Mind.—But as regards your Notion that I am employed in Money-making and am infected with Covetousness, I should perhaps prolong my Letter immoderately if I were inclined to follow out this Subject.

Farewell.

Salute Amy, who is my
Friend no less than yours.

At Villanova,
a Village in Burgundy.
April 12 [1522].

³ This sentence is in Latin. The rest of the letter to the end, except the date, etc., is in Greek.

⁴ About fifty-six.

GUILLAUME BUDÉ TO FRANÇOIS RABELAIS
A FRANCISCAN BROTHER GREETING

I HAD just left the Court and returned to the City, when I received your Letter ; I cannot readily call to mind who handed it to me, although it appears that you entrusted the Delivery to a Brother of your Friend Tiraqueau, a man of the highest Credit. For his sake I would have willingly taken some Pains upon me, if it had fallen out that he had come to Court before I left it ; and this I would do, not more on account of your Commendation (although on your account I would do anything) than for the sake of a Man who is known to me only by Reputation, and who has deserved well of Literature. But to reply to what you have written in Greek, here is what I have found Leisure to write.¹

My good Sir, in stating that in the present Year you have taken up many various Subjects for the purpose of sending them to me, you appeared to be surprised that I had not yet sent you any Letter in reply to the many that you had sent ; however, you have not hastily charged me with any Want of Courtesy for this. Indeed you have kindly stated that you are aware that this is no Fault of mine, and you shew no Disposition to charge me with Negligence, or any Feeling of Annoyance at all ; but you attribute the Blame to those who convey the Letters, who promise to deliver them, and then neglect to perform their Promises ; sometimes also you said that the Letters that have been entrusted to them have miscarried, from whatever Cause it may have been. In this you appear to form your Opinion considerately and properly, but at the End you have added something or other of this kind : "As you have not yet answered my Letters, it appears that you answer at your own good Pleasure" ; imputing to me Feelings of Slight towards you rather than Non-receipt of your Letters.

But do not, do not, I beseech you in the Name of Zeus the God of Friendship, entertain Suspicion that you have been slighted, and do not form a Notion that is not in keeping with my Habits. Indeed I will not deny that I have received a Letter at all from you, and I will not allege any pompous Excuses. Certainly I acknowledge that I have received within the last twelve Months one of the many Letters you said had been sent by you. But I declare that I have not received

¹ From this point the entire letter is in Greek, the first paragraph being in Latin.

more than one, or that I do not remember to have received more than one. To this, however, I did not reply, possibly having forgotten it; and besides, the Subject of the Letter did not very much call for an Answer. If, moreover, it had occurred to me to write in reply, although meantime I was engrossed in constant Occupations, how could I have found a Letter-carrier by whom to send an Answer, seeing that I did not know where you were then living; in the same way as lately, when I was desirous of writing to you, I was unable to discover in which of your Monasteries our excellent Friend Amy was dwelling with you, he who I think is your faithful Pirithous and Pylades. I continually felt great Sympathy with my Pair of Friends, in that you recently suffered Annoyance from the Heads of your Brotherhood, and were debarred from the Reading of Greek Treatises, until I heard from one of the more refined Members of the same Fraternity, and from Persons of Taste, that our Favourites had been restored to you, I mean your Books, which they had arbitrarily taken from you, and that you had been restored to your former Security and Quiet. When I heard this from a trustworthy Person, imagine my Delight! Indeed I could not describe it. Verily I was above Measure delighted, to think that I had you as Companions to the School of the Muses and the Workshop of Minerva, and Fellow-labourers for the perfecting of the Mind and Understanding, on which we ever pride ourselves, above all else in Life. And we are aware that those Greek-detesting Theologians have been most zealous to abolish the Greek Language, looking upon it as the Touch-stone and Test of their own Ignorance; and it is on this account that we see the most worthless of them in their Sermons in the Churches, as though by a Compact, railing at it and by every means bringing it into Suspicion with the People, as a most execrable Study and pernicious to true Theology. And yet by these Courses, the Creatures are clearly proved to the Majority, not only of the Learned, but even of the Ignorant, to be jealously striving against the Desire for Learning on the part of the more gifted; while they claim to be considered as the Champions of their ill-treated Religion. Now this Conspiracy of these men, which is so ill-disposed and such an insulting Slander against the State, has almost succeeded in ruining our well-reputed and honest Learning, and even entirely obliterating that Ornament of the Muses, in which our Circle of Arts and Sciences glories, and on which our Orator Mercury, who stirs our Souls (Affections), most plumes himself. For some of those who are devoted to sacred Learning, being without Refinement, have lately discovered a most slanderous Handle, and assailed those who have been earnest in the Pursuit of Greek Literature, prejudicially insulting this elegant Learning and Beauty of Phrase, being the Sons of utter Perdition.

And for this Slander they have discovered a Disguise and an Opportunity of no ordinary kind. For since many various Doctrines of those now called Lutherans have been spread abroad, contrary to the Beliefs of the old Interpreters, and expressly remodelling the

Customs that have for a long time been received in the Church, and some of our Party have been charged with taking part in this Innovation, upon this those who are hostile to Greek Studies, laying hold on an invidious Charge and decrying the Hellenists, as Innovators for the Subversion of Orthodoxy, have all but succeeded in banishing those who are devoted to Greek Literature, as guilty of Heresy. For they laid great Complaints, slanderously asserting that the Teaching of Greek Literature began to be prevalent with us at the same Time as the pernicious Introduction of the Dogmas of the Lutherans. Lighting on an Opportunity of this kind, men who were utterly unable to speak artistically, but yet clever at putting on the Appearance of Respectability, easily ranted down and persuaded the simple unlettered People ; making it out to be a Function of true Religion to insult the Nobility and Dignity of Learning. When we saw this, you may imagine how we gnashed our Teeth, and groaned with the most terrible Anger. For who would not be enraged at seeing Learning overpowered by Ignorance, and Skill in Letters dishonoured by Hypocrisy, assailed by its Ribaldry, and put to Shame ?

The Beginning of their excessive Indignation arose from the Paraphrases of Erasmus of Rotterdam, when they saw nearly every one taking Delight in them ; for in their Desire to obscure the Reputation of these, they took into their Thoughts to banish the very Name of the Greek Language as an Iliad of Impiety. And further, for this glorious Purpose, those who were evilly disposed called together a Council, as Report says, at which every Theologian in these parts took his Seat. But when they achieved nothing by this means—for the best of them and those who were in a true Sense Theologians were displeased with the Business, and many of them were already imbued with an honourable Love of Learning—from that time forth they contended with one another to drag through the Mire of Abuse the aforesaid Language in all the Churches, as being full of Impiety. And to such Lengths have they gone, until, being furiously carried away by their excessive Zeal and being utterly unrestrained, they have become suspected first by the most intelligent of those in Office and Dignity, and afterwards even by the People, as flagrantly detected in pursuing this Course more for the sake of Hatred and Insult than from any honourable Prompting of Zeal for Orthodoxy.

So much then for these Truants from Refinement, who are without any Share in right Education. Inveighing against their Boorishness and Uncouthness, I have been betrayed into a long Tirade. You, however, if you had well understood my Affairs and their Difficulties, would not expect Letters from me on definite and stated Days. For in former times I took Pleasure in writing and sending Letters to Persons like you, but now, being distracted by other Affairs, I have come to Forgetfulness of myself and Matters of Philology. Farewell.

In our City,

January 27 [1523].

EPISTLE
FROM
MASTER FRANÇOIS RABELLAYS,
A MAN OF GREAT LEARNING IN GREEK AND LATIN,
TO
JEHAN BOUCHET,
TREATING OF THE IMAGINATIONS ONE MAY HAVE
WHILE AWAITING A THING MUCH DESIRED¹

THE certain Hope and perfect Confidence
Which thou didst give us on departing hence,
With Thoughts of Pleasure at thy Coming-back,
Quite up to now hath kept us on the Rack
Of pining Care and saddest Discontent ;
Whereat our Minds with Melancholy's Taint,
Through patient Waiting, Longing vehement,
Are from their Lodging, which they did frequent,
So much displaced, so much preoccupied,
That we believe, and in that Thought abide,
That Hours are Days and Days whole Years gone by,
And nine or ten Days quite a Century.
Not that in Truth we hold it that the Stars,
Which orderly do circle in their Spheres,
Have left their Track and proper Movement,
And that the Days have such Apportionment
As that when Josuah captured Gibeon ;
For such a Day sithence hath ne'er been known.
Nor that we hold in Length the Night's Amount
To equal that which Fables do recount,
When Jupiter and fair Alcmena made
Great Hercules, who through the World so strayed.

¹ This letter and the answer to it were written between 1524 and 1530, while Rabelais was staying at Ligugé with his kind patron Geoffroi d'Estissac, Bishop of Maillezais. They are found in the

Epistres familières du Traverser, a name which Bouchet had adopted, and which is mentioned in iv. 1, n. 4. Bouchet was a *procureur* at Poitiers, a learned juriscounsel and author of *Annales d'Aquitaine*.

This we believe not, nor should we believe ;
 And yet when Reins to Memory we give,
 That within seven Days thou should'st return,
 We feel nor Joy nor Rest in our Sojourn
 Since that the Time that thou didst fix hath past ;
 But we have measured how the Moments last,
 And calculated Hours and Minutes fly,
 Awaiting thee like Harriers in full cry.
 But when we found our Expectation tire,
 And saw ourselves beguiled of the Desire
 That loomed before us, irksome Tediousness
 Hath brought us to such utter Weariness
 In our Minds, that that has true Aspects
 Which true is not, and which our Sense rejects.
 Not more nor less than those who when afloat,
 Passing from Place to Place aboard a Boat,
 By reason that the Waves in Ripples ride,
 Appear to see the Trees upon the Side
 In motion, gliding, dancing on the Brink.*
 Which they do not believe, and cannot think.

* Cf. v. 26 *.

Wherefore I have been minded to request
 Your Lordship not to leave us thus oppressed
 With drooping Spirits longer here to bide,
 But when thou canst in fairness lay aside
 Thy Study lov'd with such Persistency,
 And put away this great Anxiety
 Of pleading and of playing Advocate,
 Without delaying further or Debate,
 At once get ready and procure for thee
 The Sandals of thy Patron Mercury,
 And light and gently float adown the Wind,
 For Eolus will not shew Sloth unkind
 To send the sweet and balmy Zephyrus,
 To waft thee where thou'rt most desired by us,
 And that is here ; (in boasting I am free)
 No Need (I think) to certify to thee
 The Favour and the perfect Friendliness
 That thou wilt find ; for thou hadst little less
 Than half of it, when thou didst lately come ;
 The Rest thou canst entirely thy own
 Claim to thyself, as close consecutive.

One Point there is which thou wilt please believe,
 That when thou com'st, these great Lords thou wilt see
 Their State and Honours lay by willingly,
 To cherish thee and kindly entertain ;
 For I have heard them publicly maintain
 And testify, when this was in Debate,

That Poitou has not, no, nor France, a Mate
Whom they would have more intimately near,
Nor one to whom they greater Kindness bear.

So sweet thy Writings and mellifluous
To them, that in the Time superfluous
Beyond their Work, they are a merry Gust,
To drive away Vexation and Disgust
Far from their Senses, and are profitable
For goodly Conduct, Service honourable.
For when I read thy Books, I seem to see
These two Advantages in one agree,
Which in our Training have been held to shine,
I mean both Gentleness and Discipline.

Wherefore I pray and beg thee once again,
It irk thee not to come and visit them.
If thou canst in fair sort escape away,
Send me no Answer, but thyself convey
Thy Mouth so gracious and so eloquent
Which Pallas wills her Fountain should present,
And her Castalian Waters should diffuse.

Or if it please thy gentle Style to use,
Some short responsive Letter straight indite ;
This doing, thou'lt fulfil my Wishes quite.

In any case, be this thy first Regard ;
Let roving Flight no more thy Wings retard,
But come and visit this our Company,
Which heartily entreateth thee through me.

At Ligugé, this fair September Morn
The sixth Day in my little Chamber borne,
As from my Bed I take Life's fresh Relay,
Thy faithful Friend and Servant RABELAIS.

EPISTLE IN ANSWER
FROM THE
AFORESAID BOUCHET TO THE AFORESAID RABELAIS,
CONTAINING
THE DESCRIPTION OF A FINE ABODE,
AND PRAISES OF MY LORDS OF ESTISSAC

Go, Letter, from this Court of Law's Delay,
Present thyself before our Rabelais.

A PROMISE (true) in our Power stands ;
To keep it is not always in our Hands ;
For often it may happen without Doubt
A man his Promise cannot carry out,
Especially with me, whose Zeal is due
To many in the Calling I pursue.

To thee I write, that I be not accused
Of Falsity—to thee I'd be excused—
My dearest Sir, one of my greatest Friends,
That so long my short-promised Stay extends
For were it not the Work my Duties give,
To which I must devote myself to live,
One Day in three I'd go to Ligugé,
And thereto with me many Reasons weigh.

And first, the Spot is so full of Delights,
On all sides suited for the Nymphs and Sprites,
For on one side the Naiades are there
Above the Clan, sweet River, and anear
The Hymnides right merry may be seen,
Disporting them in Meadows moist and green.

And next, among the Trees and Woods around
Are others make their Voices loud resound,
That is to say, the woodland Dryades
Wearing the Green, the Hamadryades,
And them withal the Oreads on the Hills,

Of whom we often hear the tuneful Trills,
 And after them Napaeans, gentle Throng,
 Who love to chant their fragmentary Song,
 In tuneful Notes by the Castalian Brooks,
 Through Gardens where thick Shrubberies form Nooks.

And when Aurora her bright Sheen does on,
 Wide to proclaim the Rising of the Sun,
 Walking beneath the Greenwood's leafy Roof,
 Thy heavy Cares and Teen to put aloof,
 The sweet Songs of the Nymphs thou mayest hear
 Wherewith the Woods and Groves and Fields ring clear.

He who would pray to God (and this is meet)
 Will find the Church's comfortable Seat,
 Where was St. Martin's Habitation,
 Who passed his Time in Contemplation,
 And where two Men by the Storm's Fury slain
 Were at his Prayer restored to Life again.

And next of choicest Fruits and Wine we tell,
 Which we of Poitou prize and love right well.

With highest Praise we cannot here dispense—
 The Goodness of the Bishop's Reverence,
 De Maillezais, who is Lord of this fair Place,
 Beloved of God and Men of every Race,
 A Prelate strict, devout in Piety,
 And very learned in Divinity,
 In Canon Law and in Humanity,
 And not unskilled in worldly Policy,
 Which should be found in Kings and mighty Princes,
 To govern Cities, Towns and Provinces.
 And thus it is he loveth lettered Men,
 In Greek and Latin and in French well seen,
 To treat of History or Theology,
 And one of these art thou ; for scholarly
 In all thou art. Therefore he chose thee out
 To do him Service ; thus thou art fortunate ;
 For better Service thou could'st not devise
 To gain for thee right soon a Benefice.

Besides he is from noble Lineage grown ;
 His Fathers have (as very well is known)
 Done loyal Service to the Kings of France
 In Times of Peace and War and Sufferance.
 Insomuch that their Name of Estissac
 Can ne'er be lost in mouldy Oblivion's Pack.
 Their noble Feats in War gained Glory's Crown,
 And shall remain enduring in Renown.

His * Nephew's Virtues and Accomplishments
 Shall win undying Honour's Increments,

* Cf. Epist. ii.
 to Estissac, § 12,
 n. 12.

For, to speak truly of his Grace and Charms,
 I never saw one better trained to Arms,
 For that he is a very valiant Knight,
 Well knit in Body, Legs and Arms and Might,
 In Symmetry, and of the middle Height,
 As Caesar wished his Soldiers in the Fight.
 In Gait and Carriage he is temperate,
 In Speech and Bearing all as moderate,
 So well equipped with sterling Eloquence,
 He hath Men's Voice for Grace and Excellence.

But as for me, I still feel timorous
 In that fair Welcome, frank, ingenuous,
 Which these Lords held forth to me of their Grace
 With many present, nay in public Place,
 In private too, whence Rays of Honour shine,
 As erst with Moses—Fortune's happy Sign.

Nor only they did treat me courteously,
 But all their people—precious Memory.
 The Thought of their so kind Reception
 Doth make me look with thoughtful Eye thereon,
 To meditate that such high Dignity
 Hath more of Honour, nought of Flattery,
 More gentle Sweetness, more Humility
 Ten thousand times than the Rusticity
 Of Court Officials, gross Town Burgesses,
 Whose Arrogance so odious is and base,
 Their Overweening so presumptuous,
 Among them one finds not one virtuous.
 Thus we discern in crowded Company
 The Men of Worth and of good Family.

Think therefore, my most kind Petitioner,
 That nothing hath detained and held me here
 Restrained thy Hermitage from visiting,
 Excepting only the small Squabbling
 Of Pleas and Suits and Cases I must fight
 For several Folk—wherein there's small Delight.
 But this I must do for the Livelihood
 Of me, my Wife and Children. Better would
 An Orator's Writings or his pleasant Chat
 Fit with my Liking—be assured of that.

Further I will not, save that humbly I
 Commend me to the noble Company
 Of those my Lords, of whom above I writ.
 And praying the most blessed Holy Spirit
 To give and grant you all a Span of Life
 Like Nestor's Age, with Love and Honour rife,
 And that we always find them gracious

And oft in Letters they may visit us.

From Poitiers this eighth Day of September
I write, as Titan hides him in his Chamber,
And as Lucina spreads her gentle Ray,
In all thy humble Servant JEAN BOUCHET.

MATRICULATION AND BACCALAUREAT OF RABELAIS¹

Ego franciscus Rabelesus Chinonensis diocesis Turonensis huc adpuli studiosus medicinae gratia. Delegique mihi in patrem Egregium dominum Joannem Scurronum doctorem regentemque in hac alma Universitate. Polliceor autem me omnia observaturum quae in predicta medicinae facultate statuuntur et observari solent ab ijs qui nomen bona fide dedere, juramento ut moris est praestito. Adscripsique nomen meum manu propria die decima septima mensis Septembris Anno domini millesimo quingentesimo trigesimo.

R ABELESUS.

Ego franciscus Rabelesus diocesis Turonensis promotus fui ad gradum baccalaureatus die prima mensis Novembris² Anno domini millesimo quingentesimo trigesimo sub Reverendo artium et medicinae professore magistro Joanne Scurronio.

R ABELESUS.

¹ These documents are given in photographic facsimile in M. Dubouchet's book. They are taken from the registers of the University of Montpellier, where they are preserved in Rabelais' beautiful handwriting. The few common abbreviations are here expressed in full.

² By inadvertence Rabelais has written *Novembris*; the true date was the first of *December*, as recorded in the *Liber Procuratoris* "Franciscus Rabelæsus baccalaureus, die prima decembris 1530, et solvit unum aureum."

EPISTLE OF DEDICATION
TO THE MEDICAL LETTERS OF MANARDUS

F. RAB. PHYSICIAN TO ANDREW TIRAQUEAU,
MOST EQUITABLE JUDGE IN POITOU

(How comes it, most learned Tiraqueau, that in the present great Enlightenment of our Age, wherein we see all the better Studies rehabilitated by a singular and almost divine Blessing, there are everywhere found persons so strangely affected, that they cannot, or will not, lift their Eyes from the dense and more than Cimmerian¹ Darkness of the Gothic times to the bright Light of the Sun?) Is it because, as is said in ^a Plato's Euthydemus: "In every Study the ordinary and worthless swarm, and the good and worthy are few"; or is it indeed because such is the Power of Darkness of this kind, that those on whose Eyes it once has settled must needs be always possessed with such an incurable Hallucination, and be so purblind, that they can never afterwards be relieved by any Salve or any Spectacles,² as we find recorded by ^b Aristotle in the Categories: "A Change indeed may arise from a Habit to its Privation, but from the Privation to the Habit it is impossible." Indeed, as I think over the whole Matter and weigh it in the ^c Balance of Critolaus (as the Saying goes), it appears to me that this Odyssey of Errors and Wanderings arises from no other Source than from the disgraceful Selfishness so much condemned by Philosophers, which no sooner strikes men who are ill-advised in what they ought to seek after and in what to avoid, than it generally blunts and throws a Glamour over their Senses and their Minds, so that seeing they see not, and perceiving they perceive not. For those whom the untaught Vulgar hold in estimation, on the ground that they pretend to some foreign and notable Skill in matters, once take from

^a Plat. *Euth.*
307 A.

^b Arist. *Categ.*
10, § 17.

^c Cf. *iii.* 32, n.
14.

¹ Cimmerian.

ἴθιαι δὲ Κιμμερίαν ἀνδρῶν δῆμος τε σέλις τε,
ἥρι καὶ γαλήνῃ πεπαλυμένοι· αἰδέσθαι σὺν αὐτοῖς
ἥλιος φαῖθαι καταδύσασθαι ἀπείροισιν.

Hom. *Od.* xi. 14-16.

² Lat. *Conspiciliis*. Cf. Plautus, *Cist.* 92, where the word *conspicillum* is used in the sense of a place to see from (σκοπιά). There is no warrant for the meaning Rabelais attaches to the word.

^d Cf. iv. 32, n.
24.

them their Mask and Lion's skin, and bring it about that the Vulgar recognise that the Art, under cover of which a distinguished Accession has been made to their Fortunes, is mere Chicanery and the most utter Foolishness, and you are necessarily thought to have picked out ^d Crows' Eyes; so that those who formerly had Seats in the Orchestra scarcely find place on the lowest Benches, till matters come to such a pass, that they move the People and Boys (who now have a Rhinoceros' Nose ³ all the world over) not only to Laughter, but to Anger and Rage; men being disgusted because they have been imposed upon so long by the Wiles and Craft of the others. And so it happens, as we have been told is the case with shipwrecked Men, that whatever Plank or Garment, or even Straw, they have once laid hold on when their Ship broke up and went to Pieces, they cling to it with clenched Hands, without a Thought all the time of swimming, and regardless of all, so only that which they hold slip not from their Grasp; till they are sucked right down by the overwhelming Eddy: much in the same way men cling with all their Might, right or wrong, to their old Loves in the Books to which they have grown accustomed, even though they see their Skiff of False Knowledge battered to pieces and full of Leaks on every Side; so much so that, should they be driven from it, they would think their Soul was driven from its Abode.

Hence, although your well-known Proficiency in Law has attained such Results, that nothing is now wanting to its complete Renovation, there are even now some, from whose Hands those obsolete Glosses of the Barbarians cannot be wrested.

But in my own Practice of Medicine, which is every day more and more improved, how very few there are who strive to adapt themselves to better Methods! Still we must be thankful that in nearly all Orders of men there has grown up a Belief that some are held as Physicians, and rated highly, who, should you search them inwardly, are actually void of Learning, Good Faith and Counsel, though you will find them full of Arrogance, Jealousy and Meanness. These carry out their Experiments by Deaths (according to the old Complaint of Pliny ⁴), and from them there is far more Danger to be feared than from the Diseases themselves. And nowadays those come into consideration with the Nobility, who are commended by a Belief in the old-fashioned and refined Medicine. If that Persuasion gain Strength more widely, no doubt matters will soon come to the Beggar's Scrip for those itinerant Quacks, who had begun to practise their beggarly Art far and wide on human Bodies.

Among those who in our time strove with real Earnestness to restore the ancient and true Art of Medicine to its former Splendour,

³ *Nasum Rhinocerotis* (Mart. i. 3, 6), because the nose is the organ by which contempt is expressed.

⁴ "Discunt periculis nostris et experimenta per mortes agunt; medicoque

tantum hominem occidisse impunitas summa est; quin immo transit convitium et intemperantia culpatur, ultroque qui periire arguuntur." Plin. xxix. i, § 8 (18).

you were wont, while I was in those parts, to commend with Approval Manardus, the well-known Physician of Ferrara, as most skilful and learned ; and spoke in Praise of his former Letters as though they had been written down from the Mouth of Paeon or Aesculapius himself. Accordingly, in obedience to my bounden Duty to you, I was at pains to have printed and published, under the Auspices of your Name, his later Epistles, when I received them lately from Italy. For I am aware and well remember how much the medical Art, for the more successful Promotion of which we are striving our utmost, is indebted to you, who have so laboriously celebrated its Praises in your admirable "Notes"⁵ on the municipal Laws of Poitou. And I beg you most earnestly not longer to afflict the Minds of the Learned with the Lack of them.

Farewell ; salute for me the most distinguished Bishop of Maillezais, my kindest Maecenas, whenever you pay him a Visit, and Hilaire Coguet my Friend, if by any Chance he is with you.

Lyons, June 3, 1532.

⁵ Tiraqueau published a treatise *De Rabelais* and a Latin one by P. Amy *legibus connubialibus* (Paris 1524), in with a similar compliment. which is a Greek epigram in honour of

EPISTLE OF DEDICATION
TO THE APHORISMS OF HIPPOCRATES

TO THE MOST ILLUSTRIOUS AND MOST LEARNED
LORD GEOFFROI D'ESTISSAC,
BISHOP OF MAILLEZAIS,
FRANC. RAB. PHYSICIAN SENDS HEARTY GREETING

MOST ILLUSTRIOUS, PRELATE,

Last Year, when I was publicly expounding the Aphorisms of Hippocrates and afterwards the *Ars Medica* of Galen to a crowded Audience at Montpellier, I noted several Places in which the Interpreters were not at all satisfactory to me. For on comparing their Translations with a Greek Copy—a very old one in my Possession, besides those which are in general Circulation, which was most elegantly and accurately printed in Ionian Characters—I discovered that they had omitted very much, had foisted in some foreign and spurious Matter, had in some Points failed to bring out the Meaning, and in not a few Places made an Inversion rather than a Version. If in any case such Conduct is censurable, in Physicians' Books it is even criminal. For in them a single little Word added, or struck out, nay even the Inversion of an Accent, or its Addition in a wrong Place, may often cause the Death of many thousands of Men. But I do not wish you to think that this is intended to bear hard upon men who have deserved well of Literature—far from it; for I think that much is due to their Labours, and I acknowledge that I have gained no slight Advantage from them. But wherever a Mistake has been made by them, I am of Opinion that the whole Blame should be attributed to the Manuscripts which they followed, which are deeply scarred by these Blots.

So it came about that Sebastian Gryphius, that most consummate and finished Printer, having recently seen these small Notes among my Papers, and having for some time past contemplated printing the Works of the ancient Physicians, with the painstaking and almost unequalled Accuracy which he shews in everything, begged of me very earnestly to allow them to be published for the general Advantage of the

studious. This Request was easily obtained, for I was myself in any case about to offer them to him. What I really found laborious, was his Requirement that the Notes I had collected for my own Use, without any Intention of ever editing them, should be written out in such a way that they could be appended to the Book, and that, when it was brought into the form of a Hand-book. Indeed it would have entailed less Labour, and perhaps only a little more Trouble, to turn the whole afresh into Latin. Therefore, because the Notes I had made for the Book itself were too long by half, in order to prevent the Book from growing to clumsy Dimensions, I determined only to indicate, from the Margin as it were, the Passages where the Greek Manuscripts should properly be consulted.

I will not state here the Reason that induced me to dedicate to you this Result of my Labour. For to you rightly belongs whatever my Efforts can perform; to you, who have ever cherished me with your Kindness, so that wherever I turn my Eyes, "Sky and Sea alike"¹ present nothing to my Senses that does not give a Token of your Munificence. The Duties of the Episcopal Office, to which you were elected by every Vote of the Council and People of Poitou, you discharge in such a way that the Bishops of our Land find in you, as in the celebrated ^aCanon of Polycletus, the most perfect Model of Probity, Modesty and Courtesy, and have before them the very ^bIdea of Virtue, looking upon which, they must either order themselves and their Behaviour according to the Mirror set before them, or, as ^cPersius says, "See Virtue there, and pine for her they've lost."

Therefore I pray you accept all this with Kindness, and continue your Regard for me. Farewell, most Honourable, and go on in Prosperity.

Lyons, July 15, 1532.

¹ "Sky and Sea," etc., a reminiscence of the Homeric

οὐδὲ τις ἄλλη
φαίνεται γαίαν ἄλλ' οὐρανὸς ἢ θάλασσα.
Od. xii. 404, xiv. 303.

^a Cf. v. 42, n.

^b Plat. Phaedr. 250 D.

^c Pers. iii. 38.

FROM THE REMAINS OF VENERABLE ANTIQUITY: THE WILL OF LUCIUS CUSPIDIUS. ALSO A CONTRACT OF SALE MADE IN THE ANCIENT TIMES OF THE ROMANS.¹

FRANCIS RABELAIS

TO

AYMERY BOUCHARD²

KING'S COUNSEL AND MASTER OF REQUESTS AT COURT

I HERE present to you, most distinguished Friend Aymery, a Book, small indeed if you look at its Bulk—scarcely a Handful—but, in my Judgment, one not unworthy to come before your Eyes as well as those of the most learned of your Compeers. It is the Will of the notorious L. Cuspidius, saved by the Kindness of Fate from the Fires, the Shipwreck and the Ruin of Antiquity. I dedicate it to you, because as you departed from this place you declared that it was a Matter for which one might forfeit one's Bail or appear before the Tribunal of a Judge as stern as Cassius.³ But I did not think it should be set forth in Manuscript for your own single self (though that was what you seemed rather to wish), but also at the first Opportunity I caused two thousand Copies to be printed. [By this means in satisfying you I shall also, under your Auspices, content a number of worthy Folk] so that they may no longer be in Ignorance of the Form which the old Romans employed in making their Wills, while better Instruction flourished.

¹ The pamphlets proved afterwards to be forgeries by J. J. Pontanus, and Rabelais was taken in. He revenged himself in his *Gargantua* (cf. i. 19, n. 11), calling Pontanus *Taponus* = a bung.

² Aymery Bouchard was a jurisconsult, the author of a treatise *περὶ τῆς γυναικείας φύτλης*, in which he defends the sex against the attacks of Tiraqueau in his treatise *De legibus connubialibus*. Tiraqueau replied in his second edition of

1524, and it is said that Rabelais and Pierre Amy, when at Fontenay-le-Comte, were called in as arbitrators in this discussion. If that is the case, this may well have suggested to our author the arguments for and against marriage in the case of Panurge.

³ L. Cassius Longinus, called in Valerius Maximus iii. 7, § 9, *scopulus reorum*, on account of the excessive severity of his judgments.

[I have seen many people who pretended that they possessed in their Library the original Manuscript, but I have not yet been able to find any one who has shewn it me. On this Point I refer you to the renowned Printer Gryphius.]⁴

I am every day looking for your new Book *De architectura orbis*, which ought to be brought out from the innermost Recesses of Philosophy ; [for up to the present you have as yet published nothing which does not shew rare Learning and a deep Knowledge drawn from the darksome Cave in which, according to Democritus, Truth is wont to hide from us. Farewell, my learned Friend, and may you enjoy in peace the Honours belonging to the exalted Station which you fill.]

Lyons, September 4, 1532.

⁴ The parts in brackets are taken from the French translation of Dreux du Radier, supplied by M. des Marets in his notes.

TO BERNARD SALIGNAC¹

A LOVING GREETING IN JESUS CHRIST OUR SAVIOUR

GEORGES D'ARMAGNAC, the most illustrious Bishop of Rhodéz,² sent me recently "The Jewish History on the Capture [of Jerusalem] by Flavius Josephus," and asked me, as our long-standing Friendship demanded, if ever I found a trustworthy Person who was going in your Direction, to see that it was restored to you on the first Opportunity. (I therefore gladly seized this Handle and Opportunity of making known to you, my most kindly Father, by some pleasing Duty what Feelings of Affection I cherish towards you.) I styled you my Father, I ought also to say Mother, if your Indulgence would allow it. For that which we daily find occurring with those who bear Children in their Womb, that they nurture Offspring which they have never seen, and protect them from the Inclemency of the surrounding Air, that very Affection you have shewn, in that you have educated me although unknown to you in Face, unknown also by Name, and have ever fostered me with the purest Stores of your divine Learning, so that as to all that I am and all that I am worth, did I not put it down as due to you alone, I should be the most thankless of all men living, and of those that shall hereafter be. So I send Greeting again and again, my most loving Father, Father and Glory of your Country, Defender and Protector of Literature, and most unconquered Champion of Truth.

I lately learned from Hilaire Bertholf,³ with whom I am on the

¹ It may almost with certainty be affirmed that this letter, which is said to be addressed to Salignac in the edition of *Clarorum virorum epistolae centum* (Amsterdam 1702), was really addressed to Erasmus. The general internal evidence clearly points in that direction. Erasmus at this time would be at Basle, and Lyons would be the natural line of communication between Rhodéz and Basle; Hilaire Bertholf had been the secretary and still was the friend of Erasmus, and the violent polemic of Scaliger against Erasmus had appeared in the autumn of 1531. External

evidence is supplied by a copy of this letter in the library at Zürich, which is actually addressed to Erasmus. (Cf. Birch-Hirschfeld, *Gesch. Fr. Lit.* vol. i. Anm. p. 44).

² Cf. Letters to the Bishop of Maillezais, ii. § 9, n. 4.

³ Hilaire Bertholf, a native of Ghent or Liège, studied in Paris with Ludovicus Vivès. About 1522 he was secretary to Erasmus. In 1524 he entered the service of the Duchesse d'Alençon. Afterwards he was at Lyons and on friendly terms with Rabelais. He died Aug. 31, 1533, of the plague (M.)

most friendly Terms, that you are taking some Steps or other against the Calumnies of Jerome Aleander,⁴ whom you suspect of having written against you under the Mask of a certain counterfeit Scaliger. I cannot allow you to be longer in Suspense and to be in Error through this Suspicion of yours. (For indeed it is Scaliger himself of Verona, living in Exile, one of the exiled Family of Scaligers. At the present time he is practising as a Physician at Agen.⁵ The man is well enough known to me, not indeed in good Repute, in fact he is a Slanderer, to speak generally, but not without Knowledge in medical Matters; but in other points utterly and entirely godless, as no man ever was. It has not happened to me to see his Book, nor has any Copy of it been brought here in all these Months; so I suppose it has been suppressed by those in Paris who wish you well.

Farewell and continue in Prosperity.

Lyons, November 30, 1532.

Yours in so far as my own,

FR. RABELAIS, Physician.

⁴ Jerome Aleander was a Hellenist, Rector of the University of Paris, Pope's Nuncio, Archbishop and Cardinal (M.)

⁵ Julius Caesar Scaliger, the celebrated scholar, practised as a physician at Agen about 1524 (M.) This passage shews a

long-standing grudge between Rabelais and Scaliger, which the latter attempts to pay off in his *Exercitationes*, n^o 307, in which he speaks of "novis Lucianis atque Diagoris culinariis." Cf. v. 19, n. 12.

WAGES OF RABELAIS AT THE HOSPITAL AT LYONS¹

Wages of the
new physician
in the place of
M. Pierre
Roland, who
is called M.
François
Rabellet.

SATURDAY the xvth day of the month of february, the year one thousand five hundred and thirty-two.²

. . . . Further, paid to the physician of the present hospital for his wages for three months, to wit november december and january last past, at the rate of forty livres a year, ten livres.

Saturday the seventeenth of the month of january, the year one thousand five hundred and thirty-three.³

. . . Further, paid to M. François Rabellais, physician of the present hospital, in deduction from his wages due to him since the end of the month of january MV^cXXXII the sum of twenty-seven tournois livres.

Saturday, last day of the month of february, the year one thousand five hundred and thirty-three.⁴

. . . Further, paid to physician of the present hospital for his wages five crowns, worth eleven livres, five sols.

Saturday, first day of the month of august, the year one thousand five hundred and thirty-four.

It appears
that the wages
of the phy-
sician are only
xl livres.

. . . Further, paid to the physician of the present hospital for his wages or in deduction from them the sum of twenty-five tournois livres.

Saturday, xiiith day of february, the year one thousand five hundred and thirty-four.⁵

. . . Further, paid to M. François Rebellese physician of the present hospital the sum of fifteen tournois livres in deduction from his wages granted to him by my Lords the Councillors aforesaid.

¹ Translated from the extracts in the edition of M. Marty-Laveaux, vol. iii. p. 324.

² *thirty-two*. According to our reckoning this would be 1533, because the French year did not begin till Easter.

³ = 1534. ⁴ = 1534. ⁵ = 1535.

ELECTION OF PIERRE DU CASTEL AS PHYSICIAN
OF THE GREAT HOSPITAL OF THE RHONE-BRIDGE
IN THE PLACE OF RABELAIS¹

SUNDAY xiiiith february MV^c thirty-four,² in the hospital after dinner Master Charles³ physician, made request to have the office of physician of the said hospital in the place of M. Rabellaise, who has absented himself. M. Pierre du Castel has made a like request for himself.

Tuesday xxiiird february MV^cXXXIIII in the common room after dinner . . . The aforesaid councillors have taken steps to provide a physician for the hospital of the Rhone-bridge in the place of master Rabelays who has absented himself and abandoned the said hospital without giving notice or taking leave, also to consider the requests made on the part of master Charles , master Canape and master du Castel, for some were of opinion that they should provide therefor and proceed to elect one or the other, the rest that they ought to wait till after Easter to see if the said Rabellays would come or not.

The said Sieur Humbert Gimbre, councillor, came in and was asked his opinion on what has been said above and he said and opined as follows :

The said Gimbre opined and said that they ought to provide for the election, and that there has been time enough to have thought of it. With regard to the requests that had been made to him, his intention was to elect and nominate the said master Charles, nevertheless because that since then M. de Montrotier who gives every year to the said hospital III^c tournois livres and more, makes great and urgent request for the said master du Castel, seeing also that the least of the two is sufficiently good, he gives his voice and elects the said master du Castel.

Sieur Jacques Fenoil, for like reasons and in order not to divert the

¹ Translated from the extracts given by M. Marty-Laveaux, vol. iii. p. 326.

² = 1535.

³ The surname is on every occasion

omitted, but Lacroix identifies Master Charles with Charles Marais, mentioned in the Fifth Book as a distinguished physician at Lyons. Cf. v. 30, n. 10.

said sieur de Montrotier from the good he does to the said hospital, also monsieur Vauzelles his brother, for the love he bears him and the good he does to the said hospital, has given and gives his voice to the said master du Castel, as being right fit and sufficient.

The said Pierre Durand said that they ought to put off providing for this till after Easter, for he has heard that the said Rabellays is at Grenoble and can return.

The said De la Porte says that it is not requisite to proceed so promptly without due consideration therein.

Monsieur Jehan Guillaud says that they ought to take due consideration.

The said Rochefort is strongly of opinion that they should wait, and that he should like to know the opinion of monsieur de Montrotier.

The said Camus said that he knows well the intention of the said sieur de Montrotier, who makes great and urgent request on behalf of the said master du Castel, and that he has learned from the physicians and apothecaries that the said du Castel is very sufficient to have the said office, and he gives him his voice.

The said Guillen leaves it to the majority of voices.

The said Manissier is of opinion not to provide therein for the present.

The said Doulhon in conclusion, by reason of the diversity of the opinions adjourned the matter till thursday next, for the consulate and meantime every one will think it over.

Friday vth march MV^c thirty-four in the common room
The said Councillors proceeded to elect a physician for the service of the great hospital of the Rhone-bridge in the place of master François Rabellayse, physician, who hath absented himself from the town and from the said hospital, without taking leave, for the second time, and they all with one voice elected master Pierre du Castel, doctor, physician, at the stipend nevertheless of thirty tournois livres to which sum of xxx livres they have lowered the former stipend, which was forty tournois livres, and for this they had him summoned, and after having declared to him the said election he accepted it at the said stipend of thirty livres as long as it shall please the consulate; who hath promised and sworn to well serve the aforesaid to diligently and loyally perform his duty.

EPISTLE OF DEDICATION
TO
THE TOPOGRAPHY OF ANCIENT ROME,
BY
JOHN BARTHOLOMEW MARLIANI

FRANCIS RABELAIS, PHYSICIAN,
TO THE MOST ILLUSTRIOUS AND LEARNED
LORD JOHN DU BELLAY,
BISHOP OF PARIS AND MEMBER OF THE PRIVY COUNCIL,
SENDS HEARTY GREETING

MOST ILLUSTRIOUS PRELATE,

The immense Store of Kindness, by which you lately thought me worthy to be advanced and distinguished, hath sunk so deep in my Memory, that I feel certain that it can by no means be erased or brought to Oblivion by Length of Time. And I only wish it were as easy for me to pay due Homage to the Immortality of your Praises, as it is my Purpose ever to pay to you the Thanks that you deserve, and to recompense you, if not with equal kind Offices (for how could I?), still with Honour justly your Due, and with grateful Thoughts. For by your marvellous Kindness you have conferred upon me that which has been the dearest Wish of my Heart from the Time when I first felt any Interest in Letters, viz. that I might be able to traverse Italy and pay a Visit to Rome, the World's Capital; and you have brought it about for me not only to visit Italy, but also to visit it in your Company, you who of all men under Heaven are distinguished for Learning and Courtesy—the Value to be set on which I have not yet fully realised. To me indeed it was more to see you at Rome than to have seen Rome itself. To have been at Rome may fall to any one's Lot, and lies before all, except those who are maimed and disabled in all their Limbs; but to have seen you at Rome successful, with incredible Congratulations of every one, was a Source of Pleasure; to have taken part in Affairs at the time when you were conducting that illustrious Embassy, on which you had been sent to Rome by our most triumphant King Francis, was a matter for Boasting; to have been by your Side when you pronounced your Speech on the Affairs of

the King of England, in the most sacred and dignified Conclave in the World, was a point of high Felicity. What Pleasure came over us then, with what Joy were we elated, what Delight we felt, when we witnessed you speaking, to the Wonderment of the Chief Pontiff Clement himself, the Admiration of the purple-robed Judges of that distinguished Order of Cardinals, and the Applause of every one! What Stings¹ accompanied by Pleasure did you leave in the Minds of all your Hearers! How conspicuous was the Intelligence in your Sentiments, your Subtlety in arguing, Dignity in answering, Sharpness in Confutation, Freedom in Speaking! Again, your Diction was so pure, that it seemed that you were almost the only one to speak Latin in Latium; but also so weighty, that perfect Courtesy and Refinement attended on your unparalleled Dignity. Indeed I often heard men, who were the most fastidious Critics in Rome, calling you the culled Flower² of all France (in the Phrase of Ennius), and declaring that within the Memory of man the Bishop of Paris was the only true Frank-speaker,³ and that King Francis' Affairs were admirably managed, when he had the du Bellays on his Council; for that France could not easily produce men of more conspicuous Distinction, of weightier Authority, or of a Culture more polished.

But, long before we were in Rome, I had firmly fixed in my Mind and Thoughts a Notion of the things, a Longing for which had attracted me thither. For I had determined first to visit the men of Learning, who had attained Celebrity in those Parts through which our Journey lay, and to confer with them in a friendly manner, and to hear their Opinion on some doubtful Problems which had long held me in Perplexity.⁴ Next, to get together, in pursuance of my Profession, Plants, Animals and some Drugs, which were said to be wanting in France and abundant in Italy. And lastly, to pourtray the Appearance of the City with my Pen, as though with a Pencil, so that there might be nothing which, on my Return from abroad, I could not readily furnish to my Countrymen from my Books. On that Subject I had brought with me a Collection of Notes from various Authors, Greek and Latin. And at first indeed I succeeded fairly well, though not at all points as I could have wished. But Italy possesses no Plants and also no Animals which I had not seen and known before. The one Plane-tree⁵ I saw at the "Mirror" of Diana of Aricia.⁶ The last of

¹ μέγας τῶν ἰατρῶν
τὸ πέντερον ἰσχυρίζεται τοῖς ἀπερσιμένους.
Eupolis, Δῆμος frag.

² Flos delibatus populi Suadaeque medulla.
Enn. Ann. 353.

³ Frank-speaker. The pun between Paris and παρθενιάζειν is here repeated. Cf. i. 17, n. 5.

⁴ With this compare Thaumast's declaration in ii. 18, n. 3.

⁵ *Unicam platanum* can hardly be right.

⁶ "Mirror," etc. What is now known as the Lago di Nemi, near La Riccia (the ancient Aricia), was called *Speculum Dianae*. Cf. Servius *ad Verg. Aen.* vii. 516. Diana's Temple and Grove (*Nemus*, whence *Nemi*) were the celebrated features of those parts. Cf. Burn's *Rome and the Campagna*, p. 353.

my Intentions I carried out so diligently that I believe that no one's House is better known to its Master⁷ than Rome and all its Streets and Lanes are to me. Nor were you unwilling to bestow what Leisure you had from your important and laborious Embassy, in visiting the Places of Interest in the City; and, not satisfied with seeing what was open to View, you even caused Excavations to be made, purchasing a Vineyard of some Value for that Purpose. Consequently, when we had to remain longer than you expected, and when, in order to gain some permanent Result from my Studies, I set about an Account of the Topography of the City, with the help of Nicolas Le Roy and Claude Chappuis,⁸ two Youths in your Following of great Merit and Interest in Antiquities, I found to my Surprise Marliani's Book just begun printing. Its Completion was as great Relief to me as the Assistance of Juno Lucina is to Women in hard Labour. For I was labouring with the same Burden, and indeed I was troubled in my Mind and inmost Thoughts about bringing it out. For although the Subject itself was not difficult to think out, it did not appear easy to arrange with Perspicuity, Aptness and Neatness my undigested and cumbrous Mass of Matter. I put up a Quadrant⁹ of the Invention of Thales of Miletus, and set out a Circle in the East and West, and South and North directions, and divided it across, marking out points with my Eyes; he adopted the Plan of beginning his Delineation¹⁰ from the Mountains. I am so far from disapproving this System of Description, that I congratulate him highly for having surpassed me in my Attempt at this very Thing. For he alone has carried out more than one could have expected from any of our times, however erudite. So well has he finished his Task, and handled his Matter so thoroughly to my Satisfaction, that I would not hesitate to allow that I myself singly owe as much to him, as all the Students of refined Learning themselves.

It certainly was annoying that you left the City at the clear Summons of your Prince and your Country, before the Book was quite completed. Nevertheless, I used Care and Diligence, that, as soon as it was given to the Public, it should be sent to Lyons, where is the Home and Abode of my Studies. That was due to the Efforts and Diligence of John

⁷ Nota magis nulli domus est sua quam mihi lucus Martis, etc.

Juv. l. 7.

⁸ Chappuis. He is called Captain Chappuis, i. 8, n. 24, and was chamberlain and librarian to Francis I., afterwards Dean of Rouen. He was author of a Panegyric on the King, and is mentioned by Clément Marot (*Epist. de Fripelipes à Sagon*).

Nicolas Le Roy taught jurisprudence at Bourges about 1534. He was probably a native of Touraine or Orléanais, and known to Calvin.

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⁹ Lat. *sublato Sciothero*. This word and notion is taken from Pliny, ii. 76, § 78: "Umbrarum hanc rationem et quam vocant *gnomonicen* invenit Anaximenes Milesius, Anaximandri (et Thaletis, some MSS.) discipulus, primusque horologium quod appellant *sciothericon* Lacedaemone ostendit." Cf. also Vitruvius, i. 6, § 6: "Gnomon indagator umbrae qui graece *σκιόθρας* dicitur."

¹⁰ Lat. *graphice*. Cf. Plin. xxxv. 10, § 36 (77): "Effectum est Sicyone . . . ut pueri ingenui ante omnia *graphicen*, hoc est picturam in buxo, docerentur."

2 L

Sevinus, one who may truly be called "versatile"; but for some Reason or other it was sent out without a Dedication. Therefore, that it might not see the Light shapeless as it was, and without a Head, so to speak, it was determined to send it forth under the Auspices of your most illustrious Name. With your conspicuous Courtesy, I feel sure that you will take all this in good part and continue your Regard for me. Farewell.

Lyons, August 31, 1534.

LETTERS OF FRANCIS RABELAIS,
DOCTOR IN MEDICINE,
TO MY LORD BISHOP OF MAILLEZAIS¹

LETTER I

§ 1

MY LORD,

I wrote to you on the twenty-ninth Day of November at some length, and sent you some Seeds from Naples for your Salads, of all the Kinds that are eaten on this side the Alps, except the Pimpernel, which I could not at that time procure. I send you some now, not in any great Quantity, for I could not load the Messenger with more at one time, but if you wish for it in greater Quantity, either for your Gardens or to give away elsewhere, I will send it you if you will write me Word. I had written to you before and sent the four Signatures concerning the Benefices of the late Dom Philip,² obtained in the Name of those whom you set down in your Memorial. Since then I have received no Letter from you mentioning the Receipt of the aforesaid Signatures. It is true I have received one dated from l'Ermenaud,³ when my Lady d'Estissac⁴ passed by, in which you wrote to me of the Reception of the two Packets which I had sent you, one from Ferrara, the other from this City, with the Cipher which I wrote for you ; but as far as I understand, you had not yet received the Packet in which were the said Signatures.

For the present, I can inform you that my Affair⁵ has been granted

¹ The arrangement of M. des Marets has been followed in these letters, viz. dividing them into three long letters with subdivisions, on the supposition that they mark the breaks and intervals of composition, whereas the dates are only put three times, shewing the time when the packets of letters were despatched. For convenience of reference the division into sixteen has been observed, only they are marked as sections and not letters. The

notes have been taken from the very copious annotations of MM. de Sainte-Marthe (Brussels, 1710).

² A Friar of the Abbey of Maillezais.

³ A castle of the Bishops of Maillezais near Fontenay-le-Comte.

⁴ Catherine Chabot, sister of Admiral Chabot and Charles, Baron de Jarnac.

⁵ His business was to present his *Supplicatio pro Apostasia* to the Pope and get his request granted.

and despatched far better and more surely than I could have wished ; and I have had therein the Assistance and Advice of worthy Men, especially the Cardinal *de Genutiis*,⁶ who is Judge of the Palace, and of Cardinal Simonetta,⁷ who was Auditor of the Chamber, and very learned and understanding in such Matters. The Pope⁸ was of Opinion that I should get my Business through *per Cameram* ; the Cardinals were of Opinion that it should be by the Court of Contradicts ; because that *in foro contentioso* it is beyond dispute in France, *et quae per contradictoria transiguntur transeunt in rem judicatam ; quae autem per Cameram, et impugnari possunt et in iudicium veniunt*. In any case, it only remains for me to take up the Bulls *sub plumbo*.

My Lord Cardinal du Bellay and my Lord Bishop of Mascon⁹ have assured me that the Arrangement will be made for me gratuitously, although the Pope in ordinary Custom gives nothing *gratis*, excepting what is despatched *per Cameram*. It will only remain for me to pay the Referendary,¹⁰ Proctors and other such Blotters of Parchment. If my Money runs short I will commend myself to your * Alms ; for I believe that I shall not leave here till the Emperor goes away.

* Cf. Epist. iiii.
§ 12.

At present he is at Naples, and will leave there the sixth of January, according to what he has written to the Pope. This City is already quite full of Spaniards : and he has sent an Ambassador-extraordinary to the Pope express, besides his ordinary one, to advise him of his coming. The Pope gives up to him half his Palace¹¹ and all the Borough of St. Peter for his Retinue, and is having prepared three thousand Beds in the Roman fashion, that is with Mattresses. For the City is unfurnished of them since it was sacked by the Lansquenets.¹² He has also made a provision of Hay, Straw, Oats, Spelt and Barley, as much as he could procure, and of Wine all that has arrived *in ripa*. I think it will cost him dear ; he could have done well without this Cost in his present Poverty, which is great and apparent, more so than in any Pope for these three hundred Years past. The Romans have not yet determined how they are to behave themselves in this, and there

⁶ *Geronimo Ghinucci*, Papal Nuncio at the Courts of Charles V., Francis I. and Henry VIII. He was created Bishop of Ascoli by Julius II. in 1512 and Cardinal by Paul III. in 1535. He shewed kindness to Rabelais.

⁷ A Milanese, Bishop of Pesaro, employed by Julius II., Leo X. and Clement VII. Made Cardinal in 1536.

⁸ *The Pope*. Paul III., Cardinal Farnese in 1493 ; made Pope Nov. 3, 1534, at the instance of Clement VII. He was learned, moderate and discreet. He died 1549 aet. 81.

⁹ Charles Hémard, Bishop of Mascon

and afterwards of Aniens, Cardinal in 1536.

¹⁰ *Referendaries* are those who distribute the Appeal cases which the Judges of the Palace can give over to the Auditors of the Rota.

¹¹ The Vatican was greatly enlarged by Nicholas V. (1450), and completed by Julius II. and Leo X.

¹² Rome was taken May 6, 1527, by the Imperialist forces led by the Constable de Bourbon, who was killed in the assault. Clement VII. was besieged in the Castle of S. Angelo, and released by a treaty between the Emperor and Francis I.

have been many Meetings by order of the Senator,¹³ the Conservators¹⁴ and the Governor, but they cannot agree in their Opinions. The Emperor by his Ambassador has declared to them, that he does not intend that his People are to live as they think fit, that is, without paying, but at the Discretion of the Pope; and it is this that most distresses the Pope. For he understands very well that by this Saying the Emperor wishes to see how, and with what Affection he will treat him and his Men.

The Holy Father, by the Choice of the Consistory, hath sent to him two Legates, namely, the Cardinal of Siena¹⁵ and the Cardinal Cesarini. Since then, there have gone besides, Cardinals Salviati¹⁶ and Rodolfi,¹⁷ and with them my Lord de Saintes.¹⁸ I understand that it is touching the Affair of Florence, and on account of the Difference between Duke Alexander de' Medici¹⁹ and ^b Philip Strozzi, whose Property the Duke wishes to confiscate; and it is no Trifle, for, after the Fourques²⁰ of Augsburg in Germany, he is counted the richest Merchant in Christendom. And the Duke has set people in this City to poison him or kill him, whatever came of it. Being warned of this Attempt, he obtained Leave of the Pope to bear Arms, and so he ordinarily went guarded by thirty Soldiers fully armed. The said Duke of Florence, having notice, as I think, that Strozzi, with the Cardinals aforesaid, had gone to the Emperor, and that he was offering to him four hundred thousand Ducats for nothing but to commission Persons to give Information of the Tyranny and Wickedness of the said Duke, set out from Florence, appointed Cardinal Cibo²¹ his Governor and arrived in this City the day after Christmas at the 23rd hour:²² entered at St. Peter's Gate accompanied by fifty light Horse in white Armour with Lances in rest and about a hundred Arquebusiers. The rest of his Train was small and in poor Order. And there was no public Entry whatever

^b Cf. iv. 11, n. 5.

¹³ *Senator*. The only dignity that survives from ancient Rome. The nomination is with the Pope, but he must appoint some one born out of Rome. The appointment is for life.

¹⁴ The *Conservators* are three Roman nobles who have charge of the buildings. The *Governor* of the city of Rome is appointed by the Pope.

¹⁵ John Piccolomini, Archbishop of Siena, bearer of many dignities under Leo X. Died 1537.

¹⁶ John Salviati, legate of the Pope at the French court, and nephew of Leo X.

¹⁷ Nicholas Cardinal Rodolfi, Archbishop of Salerno.

¹⁸ Giuliano Soderini of Florence.

¹⁹ Natural son of Lorenzo, brother of Catherine de' Medici.

²⁰ *Fourques* or Fuggers of Augsburg. Cf. i. 8 *fin*. "The Fugger family had raised themselves within a century from the condition of poor weavers to that of the wealthiest merchants in Augsburg, or perhaps in Europe. They were the Rothschilds of their age, and like them ennobled. A separate quarter of Augsburg, founded by Joh. Jacob Fugger 'the Rich' in 1519, is still called the Fuggerii" (Bädeker's *S. Germ.* s.v. Augsburg).

²¹ *Innocent Cibo*, Bishop of Marseilles, Abbot of St. Ouen at Rouen, Cardinal in 1513. He was son of Magdalen de' Medici, sister of Leo X. He died in 1550.

²² *i.e.* 5 o'clock P.M.

for him, excepting that the Ambassador of the Emperor went to meet him as far as the Gate aforesaid. As soon as he had come in, he betook himself to the Palace and had an Audience of the Pope, which lasted but a short Time, and he was lodged at the Palace of St. George. The next Morning he left, with the same Company as before.

A Week ago News came to this City, and the Holy Father received Letters from divers Places, to the intent that the Sophy,²³ King of the Persians, had defeated the Army of the Turk. Yesterday Evening there came here the Nephew of M. de Vely,²⁴ Ambassador for the King to the Emperor, who told my Lord the Cardinal du Bellay that the Affair is true, and that there has been the greatest Butchery that has taken place for four hundred Years past. For on the side of the Turk were slain more than forty thousand Horses. Only think of the number of Foot-soldiers who were left on the Field! In like manner also on the side of the Sophy. For between people who do not willingly run away *non solet esse incruenta victoria*.

The principal Defeat took place near a little Town named Coni, not far from the great City Tauris,²⁵ for which the Sophy and the Turk are at Variance; the other Action was near a Place called Betelis. It was thus: the Turk had divided his Army and sent one Part of it to take Coni. The Sophy, apprised of this, set upon this Part with all his Army, before they could be on their Guard. See here the ill Counsel that it is to divide one's Army before Victory! (The French would know what to say on this head, when the Duke of Albany²⁶ drew off the Flower and Strength of his Camp before Pavia.) When this Rout and Defeat was known, Barbarossa²⁷ retired to Constantinople to give Security to the Country, and he declares by his good Gods, that this is a mere

²³ *the Sophy*. Thaamas, son of Ismael Sophy I., known as "The Great." He was born in 1508 and succeeded in 1525. Solyman had sacked the town of Tauris, to revenge which the battle here spoken of took place.

²⁴ Claude Dodieu, Sieur de Vely. He was French ambassador at the court of Paul III.; also made Bishop of Rennes in Brittany. Francis I. commissioned him to press Charles V. for the restoration of Milan, but he detected and denounced the Emperor's fair promises, when he wanted to gain time for the war in Provence.

²⁵ *Tauris* was capital of Media, probably the ancient Ecbatana.

²⁶ John Stuart, of the royal house of Scotland, nephew of James III. He was in the service of Francis I. in Italy. Against the advice of Louis de la Tré-

mouille, Francis detached the Duke from Pavia with a large contingent to attack Naples, and then, taking the advice of Bonnivet, Montmorency and Chabot, he risked the disastrous battle of Pavia.

²⁷ *Hariaden Barbarossa*, King of Algiers, and Turkish admiral. He commanded Solyman's fleet of 100 sail in 1534, and caused great consternation at Naples and along the west coast of Italy. In 1535 he was repulsed by the Emperor from Gouletta and took refuge in Algiers. He took the town of Hippo in N. Africa, and made a descent on Brindisi, shewing everywhere great cruelty. In 1538 he attacked and defeated the great admiral Doria. In 1543 he was sent by Solyman to help Francis against Charles, but the Pope brought about peace and Barbarossa retired and died 1547.

Nothing, considering the mighty Power of the Turk. But the Emperor is freed from the Fear that he had, that the Turk would come into Sicily in the Spring, as he had determined. And so Christendom can take a good Rest for a long time from now ; and those who are for laying Tithes on the Church, *eo pretextu* that they wish to fortify themselves against the Approach of the Turk, are ill-furnished with Arguments of Proof.

§ 2

MY LORD,

I have received a Letter from M. de Saint Cerdos,¹ dated from Dijon, in which he advises me of a Lawsuit which he has pending in the Court of Rome here. I dare not send him an Answer, for fear of the Risk of incurring much Displeasure. But I understand that he has the best Right in the World on his side, and that he is suffering a manifest Wrong. He ought to come hither in Person; for there is no Suit so just, but that it is lost when a man does not advocate it himself; especially when he has a strong Party, with Authority to menace the Advocates, if they speak of it. The want of a Cipher prevents me from writing more to you. But I am vexed to see what I do see, considering the great Kindness that you especially bear towards him, and moreover that he hath at all times favoured and loved me. In my Opinion, M. de Basilhac,² Councillor of Toulouse, was right to come this Winter for less Reason; he is older and more infirm, and yet has had his Affair quickly despatched to his Satisfaction.

¹ *Saint Cerdos*. M. Heulhard points out that there is no such place, and suggests that the Lord of Saint-Sardos is meant, as there are two villages of that name—one in Lot-et-Garonne, 24

kilom. from Agen; the other in Tarn-et-Garonne, 20 kilom. from Castelsarrazin.

² *Jean de Basilhac*, elected, but not accepted, as Bishop of Carcassone in 1522.

§ 3

MY LORD,

This Morning there returned hither the Duke of Ferrara,¹ who had been to the Emperor at Naples. I have not yet learned how he has arranged concerning the Investiture and the Homage for his Lands; but I understand that he has returned not well pleased with the Emperor. I doubt he will be compelled to throw to the Winds the Crowns which his late Father left him, and that the Pope and the Emperor will pluck him as they please; the more so, as he refused to side with the King, after having delayed to enter the Emperor's League for more than six Months, notwithstanding the Remonstrances and Threats that were made to him on the part of the Emperor. Indeed, M. de Limoges,² who was the King's Ambassador at Ferrara, seeing that the Duke, without giving him Notice of his Intention, had gone over to the Emperor, is returned to France. It is likely that Madame Renée³ will be annoyed at this; the Duke has removed Madame de Soubise,⁴ her Governess, from her, and has her served by Italian Ladies, which is not a good Sign.

¹ Hercules II., eldest son of Alfonso I. and Lucrezia Borgia, had just succeeded his father in the Duchy of Ferrara, Oct. 31, 1534.

² Jean de Langeac, Bishop of Limoges.

³ *Renée of France*, second daughter of

Louis XII., married the Duke of Ferrara in 1527.

⁴ Michelle de Saubonne, wife of Jean l'Archevêque V., Duke of Soubise, Lady of Honour to Anne of Bretagne, and governess to Renée.

§ 4

MY LORD,

Three days ago one of Lord de Crissé's¹ men arrived here post-haste, and brings News that the Company of my Lord Rance,² which had gone to the Succour of Geneva, has been defeated by the Duke of Savoy's³ men. With him came a Courier from Savoy bringing News of it to the Emperor. This might well be *seminarium futuri belli*: for these small Skirmishes do readily bring in their Train great Battles, as is easy to see by the ancient Histories, Greek, Roman and French alike; as is apparent by the Battle which took place at Vireton.⁴

¹ Jacques Turpin II., Baron of Crissé, a friend of Cardinal du Bellay.

² *Rance*, Baron of Cere, a Roman nobleman, Count of Pontoise, commanding the troops of the Pope, the Kings of France and the Venetians from 1513 to 1535.

³ Charles III., son of Philip II., Prince of Piedmont, King of Cyprus. He accompanied Louis XII. in his wars

against Milan and Genoa, was comprised in the League of Cambray, and assisted Francis I. in his first expedition into Italy. The King afterwards made war against him, and stripped him of most of his possessions in Piedmont. He died 1553.

⁴ *Vireton*. There is a place in Lorraine called Virton, midway between Sedan and Luxembourg, but the battle here referred to has not been localised.

§ 5

MY LORD,

Fifteen Days since, Andrew Doria,¹ who had gone to take Stores to those who by the Emperor's Orders hold Gouletta,² near Tunis, and especially to supply them with Water (for the Arabs of that Country wage War against them continually, and they dare not go out from their Fortress), arrived at Naples, where he stayed with the Emperor only three Days. Since then he sailed with nine-and-twenty Galleys; it is said it is to search after Judeo and Cacciadiavolo,³ who have burnt large Tracts in Sardinia and Minorca. The Piedmontese Grand Master of Rhodes⁴ died a few Days ago; in his Stead has been elected the Commander of Forton between Montauban and Toulouse.

¹ *Andrew Doria*, Governor of Genoa, and Admiral of the Fleet of Charles V. He commanded in 1528 for Francis against Charles, but afterwards went over through a slight shewn him by the King, to whom he did much damage.

² The fort of Gouletta, fortified in 1535 by Charles V., on the channel

which forms the harbour of Tunis. It was taken by Charles from the corsair Barbarossa, July 25.

³ *Judeo and Cacciadiavolo*, corsairs.

⁴ Didier de Tolon, Sainte-Jaille, died at Montpellier, Sept. 26, 1536. He was succeeded by Jean d'Hommedez, a Spaniard.

§ 6

MY LORD,

I send you a Book of Prognostications, with which the whole City here is occupied, entitled *de eversione Europae*. For my part, I attach no Credit to it whatever. But Rome was never seen so entirely given up to Vanities and Divinations as it is at present. I believe the Reason is that

*Mobile mutatur semper cum principe*¹ *vulgus*.

I send you also an Almanack for the coming Year 1536. In addition I send you the Copy of a Brief, which the Holy Father decreed recently for the Coming of the Emperor. Also his Entry into Messina and Naples,² and the Funeral Oration which was made at the Interment of the late Duke of Milan.³

My Lord, the most humbly that I can, I commend myself to your good Favour, praying Our Lord to give you long Life in good Health.

Rome, this xxxth Day of December [1535].⁴

Your very humble Servant,

FRANCIS RABELAIS.

¹ Paul III. has been reproached in a pamphlet, which has been reproduced by Hospinianus in his *History of the Jesuits*, for his leaning towards astrology. There is a passage in it beginning thus: "Annon turpissimum est te pendere totum ab astrologis et necromanticis?" etc.

² The Emperor entered Naples Nov. 25, 1535.

³ Francis Sforza II., last Duke of Milan, died Nov. 2, 1535. He was the

second son of Lodovico Moro, who died in prison at Loches under Louis XII.

⁴ 1535. M. Heulhard points out that the two events above-mentioned having undoubtedly occurred towards the end of 1535, this letter should be dated the 30th December 1535, and that there is no need to change the date 1536 in the body of the letter to 1537, as Saint-Marthe and M. des Marets suggest. M. Moland puts the date 1535.

LETTER II

§ 7

MY LORD,

I have received the Letters you have been pleased to write to me dated the second Day of December ; by which I have learned that you had received my two Packets : one of the eighteenth, the other of the twenty-second of October, with the four Signatures which I sent you. Since then I have written to you at length on the twenty-ninth of November and the thirtieth of December. By this time I believe you have received the said Packets. For Mr. Michael Parmentier, Bookseller, who lives at the Basle Arms,¹ has written to me on the fifth of the present Month, that he had received them and sent them on to Poitiers. You may be assured that the Packets which I shall send you will be faithfully delivered at Lyons from here. For I put them in the great sealed Packet which is used for the King's Affairs ; and when the Courier arrives at Lyons he is despatched by the Governor.² Then his Secretary, who is my very good Friend, takes the Packet, which I address on the first Wrapping, to the said Michael Parmentier. Therefore there is no Difficulty save from Lyons to Poitiers. It is for this Reason that I determined to put a Charge upon it, that it may be the more certainly delivered at Poitiers by the Messengers, under the Hope of gaining a Crown thereby. For my part, I always attach to my Service the said Parmentier by little Presents, which I send him, of Novelties from this Country ; or I send them to his Wife, that he may be the more diligent to look out Merchants or Messengers from Poitiers to deliver the Packets into your Hands. And I quite agree with the Advice you wrote to me, not to give them into the Hands of the Bankers, for fear they should be picked and opened. I would advise that the first Time you write to me, particularly if it is an Affair of Importance, that you should write a Line to the said Parmentier, and enclose a Crown for him in your Letter, in consideration of the Trouble he has taken to forward your Packets to me and mine to you. A small Matter sometimes obliges honest Men, and makes them more diligent for the future when a case may require speedy Despatch.

¹ At Lyons.

Governor of the Lyonnais, and father of

² Jean d'Albon, Lord of Saint-André, the marshal of the same name.

§ 8

MY LORD,

• Cf. § 1.

I have not yet handed your Letters to M. de Saintes, for he has not returned from Naples, whither he went with the Cardinals • Salviati and Rodolfi; he is to arrive here within two Days. I will then give him your Letters and ask him for an Answer, which I will then send you by the first Courier who shall be despatched. I understand their Affairs have not had the Success with the Emperor such as they hoped, and that the Emperor has told them peremptorily that at their Request and Instance, as well as that of the late Pope Clement their Kinsman and near Relative, he had appointed Alexander de' Medici Duke of the Territories of Florence and Pisa: which he never thought to do, nor would have done it. But now to depose him would be an Act of Jugglers, who do and undo the same Thing. Therefore they were to make up their Minds to acknowledge him as their Duke and Lord, and to obey him as Vassals and Subjects, and do so without fail. With regard to the Complaints they laid against the Duke, he would take Cognisance of them on the Spot.

For he proposes, after having sojourned some time in Rome, to go to Siena, and from there to Florence, Bologna, Milan and Genoa. And so the aforesaid Cardinals, together with M. de Saintes, Strozzi and some others, returned *re infecta*.

• l. 5, n. 20.

The thirteenth of this Month returned the Cardinals of Siena and Cesarini,¹ who had been chosen by the Pope and all the College as Legates to the Emperor. They have brought it about that the Emperor has put off his Coming to Rome till the End of February. If I had as many Crowns as the Pope would give Days of Pardon, *proprio motu, de plenitudine potestatis*, and other such favourable Circumstances, to whosoever would put it off to five or six Years from now, I should be richer than ^b Jacques Cœur ever was. And they have begun in this City the great Preparations to receive him, and by Command of the Pope they have made a new Road, by which he is to enter; that is by the Porta St. Sebastian² leading to the Camp Doly,³ *Templum*

¹ *Alexander Cesarini*, Cardinal in 1517, sent into Spain on the election of Adrian VI. Afterwards Bishop of Albano and Pampeluna. Died 1542.

² *Porta S. Sebastiano*, formerly the

Porta Appia, the most southerly gate of Rome, by which the Via Appia led into the city.

³ *Camp Doly* is a curious way of putting *Campidoglio*, the Capitol.

*Pacis*⁴ and the Amphitheatre, and they are making him pass under the ancient triumphal Arches of Constantine, Vespasian and Titus, Numetian and others. Then he is to pass by the side of the Palace of St. Mark,⁵ and from there by the Campo di Fiore and before the Farnese Palace,⁶ where the Pope used to live, then by the Banks and under the Castle of St. Angelo. To make and level this Road, they have demolished and thrown down more than two hundred Houses and three or four Churches level with the Earth. This is taken by many as an evil Presage. The Day of the Conversion of St. Paul, our Holy Father went to hear Mass at Saint Paul's,⁷ and gave a Banquet to all the Cardinals. After Dinner he passed on his Return over the aforesaid Road and lodged at the Palace of Saint George. But 'tis pitiful to see the Ruin of the Houses that have been demolished; and no Payment or Recompense whatever has been made to the Owners of them.

To-day arrived here the Ambassadors from Venice, four good Old men quite grey-headed, who are to appear before the Emperor at Naples. The Pope has sent all his Household to meet them, Gentlemen of the Bedchamber, Chamberlains, Janissaries,⁸ and Lansquenets; and the Cardinals have sent their Mules *in pontificalibus*.

On the seventh of this Month were likewise received the Ambassadors from Siena, in very orderly Fashion, and after they had made their Harangue in open Consistory, and the Pope had answered them in good Latin, they shortly departed to go to Naples. I really believe that Ambassadors from all Parts of Italy will appear before the Emperor; and he knows well how to play his Part, to draw Money out of them, as it has been discovered about ten Days since. But I am not yet fully informed of the crafty Trick that he employed at Naples. Hereafter I will write you an Account of it.

The Prince of Piedmont,⁹ eldest Son of the Duke of Savoy, died at Naples fifteen Days ago; the Emperor held very magnificent Obsequies and was present in Person.

⁴ *Templum Pacis*, the magnificent temple built by Vespasian. Cf. Plin. xxxvi. 15, § 102 (Sillig); Burn, *Rome and the Campagna*, p. 140. The *Amphitheatre* of course is the Colosseum. These buildings are put in the reverse order. The Arch of Numetian I cannot make out. The Emperor Numerianus (284 A.D.) could not have built anything in Rome. One would expect the Arch of *Septimius Severus*. ? Domitian.

⁵ *St. Mark's Church* is in the Piazza Venezia, close to the Palace.

⁶ The *Farnese Palace* was begun by Pope Paul III. when Cardinal Farnese;

it is close to the Campo di Fiore.

⁷ *Saint Paul's*. This would be S. Paolo fuori le Mura, which had very fine mosaics and decorations. There is a legend that St. Paul was buried here. It was burnt in 1828, but has been restored by three Popes. Pius IX. finished it in 1854.

⁸ *Ganniseri*, a kind of solicitors of the palace at Rome to attend to the administration of justice. They in no wise resembled the Janissaries at Constantinople.

⁹ Louis de Savoie, eldest son of Charles III., who died in 1536, scarcely thirteen years of age.

The King of Portugal¹⁰ six Days ago commanded his Ambassador in Rome to return to him in Portugal, immediately on Receipt of his Letter; which he did at once, and came to take Leave of the most Reverend Cardinal du Bellay, all booted and spurred. Two Days afterwards there was killed in open Daylight near the Bridge of Saint Angelo a Portuguese Nobleman, who was soliciting in this City for the Communalty of the Jews, who were baptized under King Emmanuel, and had since been persecuted by the present King of Portugal, that he might succeed to their Estates when they died. He made some other Exactions against them, beyond the Edict and Ordinance of the said late King Emmanuel.¹¹ I have no Doubt there is some Disturbance in Portugal.

¹⁰ John III. He was married to Catherine of Austria, sister of Charles V.; and Charles married Isabella, John's sister, in 1526.

¹¹ *Emmanuel the Great*, born 1469. It was under his auspices that Vasco di Gama and other Portuguese travellers made their discoveries.

§ 9

MY LORD,

By the last Packet that I sent you I informed you how a part of the Army of the Turk had been defeated by the Sophy near Betelis. The Turk has not long delayed taking his Revenge; for two Months afterwards he fell upon the Sophy with the extremest Fury ever seen, and after having put to Fire and Sword a large Tract of Mesopotamia, he drove back the Sophy to the other Side of Mount Taurus. At present he is having built a number of Galleys on the River Tanais, down which they can make a Descent on Constantinople. Barbarossa has not yet left Constantinople, to keep the Country in Safety, and has left some Garrisons at Bona¹ and Algiers, in case the Emperor should wish to attack him. I send you his Portrait taken from Life, and also a Map shewing the Situation of Tunis and the seaport Towns adjacent.

The Lansquenets, whom the Emperor sent into his Duchy of Milan to keep the strong Places, have all been drowned and lost at Sea, to the number of twelve hundred in one of the largest and finest Genoese Vessels; and it was near a Port of the Lucchese called Lerzé.² The Occasion was because they were wearied of the Sea and wished to get ashore, but, being unable to do so, because of the Storms and Stress of Weather, they imagined that the Pilot of the Ship wished to keep them off all the time, and not to land. For this Reason they killed him and some other chief Officers of the said Vessel; after they were killed, the Ship remained without a Commander; and instead of taking in their Sails the Lansquenets hoisted them, after the manner of men unpractised in nautical Matters, and in this Disorder they were lost within a Stone's throw of the Harbour.

My Lord, I have heard that M. de Lavour,³ who was King's Ambassador at Venice, has received his *Congé*, and is returning to France. In his Place comes M. de Rhodéz,⁴ and already he has his

¹ *Bona* in Barbary, formerly Hippo, celebrated as being the Episcopal seat of St. Augustine.

² *Lerzé*, probably *Lerici*; Lat. *Erycis portus*.

³ George de Selve, Bishop of Lavour, French ambassador at Venice, then at Rome.

⁴ Georges d'Armagnac, last descendant of the Comtes d'Armagnac of Guienne, Bishop of Rhodéz, afterwards French ambassador at Rome. Cardinal in 1544. He was subsequently Archbishop of Toulouse and of Avignon, where he died in 1585. He is mentioned in Rabelais' letter to Salignac, p. 506.

Retinue at Lyons, ready for the Time when the King shall have given him his Instructions.

My Lord, to the utmost of my Power, I humbly commend myself to your good Favour, praying our Lord to grant you long Life in good Health.

At Rome, this xxviiiith Day of January 1536.

Your very humble Servant,

FRANCIS RABELAIS.

LETTER III

§ 10

MY LORD,

I wrote to you on the twenty-eighth of the Month of January last past at some length all the News I had heard, by a Gentleman, a Servant of M. de Montreuil, named Tremelière, who was returning from Naples, where he had bought some Chargers of that ^a Kingdom • Cf. i. 41, n. 12. for his Master, and was using all Diligence to return to him at Lyons. The same Day I received the Packet which you were pleased to send me from Ligugé,¹ dated the tenth of the same Month. In which you may notice the Order I have given at Lyons concerning the Delivery of your Letters, how they have been brought to me here safely and speedily. Your Letters and Packets were given into the Arms of Basle on the twenty-first of the Month; on the xxviiith they have been delivered to me here. And to keep up at Lyons (for that is the Point and principal Place) the Diligence, which the Bookseller at the Arms of Basle shews in this Matter, I repeat that which I wrote to you in my former Packet, if a Case of Importance should happen to occur hereafter, namely, that I would advise the first time you write to me, you should write to him a Line in a Letter, and enclose a Sun-crown or some other Piece of old Gold, as a Royal, an Angel or a Salutation-piece, in consideration of the Pains and Diligence he takes therein; this small Matter will increase his Devotion to your Service more and more.

To answer your Letters from Point to Point, I have caused a diligent Search to be made of the Registers of the Palace from the Time that you commissioned me, that is the Years 1529, 1530 and 1531, to see if there could be found the Act of Resignation made by the late Dom Philip, in favour of his Nephew. And I have given the Clerks of the Registry two Sun-crowns, which is very little, considering the great and toilsome Labour they have laid out on it. However, they have found nothing of it, and I have nowhere been able to get any Information about his Procurations. Wherefore I suspect there is some Knavery in his Case, or the Notes you wrote to me were not sufficient to find them. And it will be necessary, in order that I may be more certified therein, that you should instruct me *cujus dioecesis* the said deceased Dom Philip belonged, and whether you have heard nothing to throw more Light on the Case and the Affair; for instance, if it were *pure et simpliciter* or *causa permutationis*.

¹ *Ligugé*, the castle of Geoffroi d'Estissac in Poitou.

§ 11

MY LORD,

Touching the Article, the Answer to which I wrote to you, given to me by my Lord the Cardinal du Bellay, when I presented him your Letters, there is no Need for you to be displeased. My Lord of ^a Mascon has written to you what there is in the Affair, and we are not likely to have a Legate in France, although it is true that the King has presented the Cardinal of Lorraine¹ to the Pope. But I believe the Cardinal du Bellay will endeavour by all means to have it for himself. There is an old Proverb that says: *Nemo sibi secundus*; and I observe certain Actions going on there, by which the Cardinal du Bellay will employ the Pope in his own behalf, and will make it acceptable to the King. Wherefore do not be troubled if his Answer has been a little ambiguous in your Affair.

¹ Jean (son of René II., Duc de Lorraine), Cardinal of Lorraine (1498-1550). He proved a skilful negotiator for Francis I. and Henry II. at the Papal Court.

§ 12

MY LORD,

Concerning the Seeds which I have sent you, I can assure you that they are the best of Naples, and of the same kind as those which the Holy Father has had sown in his private Garden¹ at the Belvedere. They have no other Sorts of Salad on this Side, except those of Nasitord and Arrousa. But those of Ligugé seem to me quite as good and a trifle sweeter, and more grateful to the Stomach, particularly in your Case ; for those of Naples appear to me too hot and tough.

With regard to the Season for sowing them, it will be needful to caution your Gardeners not to sow them nearly so soon as they do here ; for the Climate there is not so early hot as here. They must not fail to sow your Salads twice in the Year, that is in Lent and in November ; the *chardons* they may sow in August and September ; the Melons, Pumpkins and others in March ; and they should protect them certain Days with Rushes and light Manure that is not quite rotted, if they should fear the Frost. There are sold here also other Seeds, such as Alexandria Pinks, matronal Violets, and a Herb with which they keep their Chambers fresh in Summer, called Belvedere, and other medicinal Herbs. But this would be rather for Madame d'Estissac. If you are pleased with everything, I will send you some without fail therein.

But I am again obliged to have recourse to your Alms. For the thirty Crowns, which you were pleased to have paid to me here, are all but come to an End ; and yet I have spent nothing for any ill Use, nor yet upon Eating ; for I eat and drink with my Lord Cardinal du Bellay or my Lord de Mascon. But in these little Trumperies of Despatches and Hiring of Chamber-furniture and keeping up one's Dress, a great deal of Money goes ; although I regulate myself as frugally as I possibly can. If it is your Pleasure to send me a Bill of Exchange, I hope to employ it only in your Service, and to be grateful besides. I see in this City a thousand little Knick-knacks, to be bought cheap, which are brought from Cyprus, Candia and Constantinople.

¹ The "private Garden" of the Pope 253. It is mentioned several times in and other magnates is often mentioned in B. Cellini's *Autobiography*.
Rabelais. Cf. vol. ii. pp. 11, 29, 83,

If it seems good to you, I will send you anything that I shall see suitable for you, as well as my Lady d'Etissac.² The Carriage from here to Lyons will cost nothing.

I have, thank God, finished all my Business,³ and it has only cost me the Taking out of the Bulls. The Holy Father hath of his own good Will given me the Composition. And I believe you will find the Proceedings correct enough, and that I have obtained nothing therein which is not lawful and just. But I have been obliged to use therein good Advice for the Formality's sake. And to you I venture to tell, that I have therein scarcely at all employed the Services of my Lord the Cardinal du Bellay, nor my Lord Ambassador, though of their Kindness they offered them to me therein, and not merely their good Word and Influence ; but I used entirely the Name of the King.

² *Mme. d'Estissac*, generally supposed to be Catherine Chabot, sister of the admiral, wife of Bertrand d'Estissac the Bishop's brother. M. Heulhard refers it to Anne de Daillon, wife of Louis d'Estissac, son of Bertrand, and so the Bishop's niece. Cf. Bouchet's letter to Rabelais, p. 495.

³ *my Business*, i.e. obtained the absolution of Paul III. for having given up

the Franciscan habit at Fontenay-le-Comte in Poitou. He had leave to become a brother at the Abbey of Maillezais from Clement VII., but he had quitted the cloister and led a wandering life till he took the degree of Doctor in Medicine. The absolution was granted January 17, 1536, and gave him permission to practise medicine without fees, etc.

§ 13

MY LORD,

I have not yet handed your former Letters to the Bishop of Saintes, for he has not yet returned from Naples, whither he had gone, as I wrote to you. He is to be here within three Days. Then I will give him your first Letters, and some Days afterwards your second ones, and will beg him to give me an Answer to them. I understand that neither he nor the Cardinals Salviati and Rodolfi, nor Philip Strozzi, with all his Crowns, have obtained anything towards their Purpose with the Emperor; although they were willing to give him a Million of Gold paid down, in the Name of all the Foreigners and Exiles of Florence, to finish La Rocca,¹ that was begun in Florence, and keep it up in perpetuity with sufficient Garrisons in the Name of the Emperor, and to pay him every Year a hundred thousand Ducats, provided and on condition that he restored them to their former Goods, Lands and Liberty.

On the other hand, the Duke of Florence has been received by him very honourably, and as soon as he arrived, the Emperor went out to meet him, and *post manus oscula*, he had him conducted to the Castle Capuano in the City (in which was lodged his natural Daughter,² who is betrothed to the Duke of Florence) by the Prince of Salerno, Viceroy of Naples, the Marquis of Vast,³ the Duke of Alba⁴ and other Chief Lords of his Court. He discoursed with her there as much as he pleased, kissed her, and supped with her. Afterwards, the aforesaid Cardinals, the Bishop of Saintes and Strozzi never ceased soliciting. The Emperor put them off for his final Resolution till his Coming to that City. In La Rocca, which is a marvellous strong Place, which the Duke has built in Florence, in front of the Portal he has had an Eagle painted with Wings as large as those of the ^a Windmills in Mirebalais, ^a i. 11, iii. 20

¹ *La Rocca*, a citadel built in Florence by Duke Alexander de' Medici to be a check to the mutinous citizens.

² Margaret of Austria, afterwards married (a second time) to Octavian Farnese, Duke Alexander having been killed during the first year of his marriage. She was afterwards Governor of the Netherlands.

³ Alfonso d'Avalos, Marquis of Guast and Pescara, Governor of Milan.

⁴ *Duke of Alba*. Ferdinand Alvares de Toledo III. He was a considerable commander under Charles V. and afterwards Philip II. He commanded at Tunis, Algiers, in Germany and at the siege of Metz.

as though he were protesting and giving it to be understood, that he holds it only from the Emperor. And he has so craftily borne himself in his Tyranny, that the Florentines have testified *nomine communitatis*, before the Emperor, that they will have no other Lord but him. True it is that he hath well chastised the Foreigners and Exiles. ^b Pasquil has lately composed a Copy of Verses in which he says

to Strozzi : *Pugna pro patria*,^b

to Alexander, Duke of Florence : *Datum serua*,

to the Emperor : *Quae nocitura tenes, quamvis sint cara, relinque*,

to the King : *Quod potes, id tenta*,

to the two Cardinals Salviati and Rodolfi : *Hos breuitas sensus fecit conjungere binos*.

^b *Pugna pro patria*. This and the following tags and lines all occur in the *Distiques Moraux* of Dionysius Cato, from which Rabelais borrows lines to put

in the mouth of Judge Bridlegoose (iii. 41, 42); so that it is not an unfair inference to suppose that here Rabelais is his own Pasquil.

§ 14

MY LORD,

With regard to the Duke of Ferrara, I have written to you how he had returned from Naples and retired to Ferrara. Madame Renée has been brought to Bed of a Daughter;¹ she had already another fine Daughter of six or seven Years,² and a little Son three Years of Age.³ He has not been able to come to terms with the Pope, because he demanded of him an excessive Sum of Money for the Investiture of his Lands, notwithstanding that he had abated fifty thousand Crowns for the Love of the Lady just mentioned, and that by the Solicitations of my Lords the Cardinals du Bellay and Mascon, in order to increase the conjugal Affection of the Duke of Ferrara towards her. And this was the Reason for Lyon Jamet coming to this City; and there remained only 15 thousand Crowns in difference between them. But they could not come to terms, because the Pope would have him acknowledge that he held and possessed all his Lands as a Fief of the Apostolic See. This the other would not do; and would not acknowledge any more than his late Father had done, and what the Emperor had adjudged at Bologna, by Decree of the time of the late Pope Clement.

So he departed *re infecta*, and went off to the Emperor, who promised that, when he came, he would certainly make the Pope consent and fall in with the Point contained in the said Decree, and told the Duke to retire home, leaving an Ambassador with him to plead the Case when he should be here, and not to pay the Sum already agreed upon, without being fully advised by him. The Wile lies in the Fact that the Emperor wants Money, and seeks it on all Sides, and taxes everybody that he can, and borrows from all Quarters. When he has arrived here he will ask Money of the Pope; *that* is a Matter that is perfectly clear. For he will point out to him that he has carried on all these Wars against the Turk and Barbarossa, to put Italy and the Pope in safety, and that the Pope must needs contribute to this. The Pope will answer that he has no Money, and will give him a manifest Proof of his Poverty. Then the Emperor, without his disbursing anything, will ask him for that of the Duke of Ferrara, which depends only on a *Fiat*. And that is how things are juggled mysteriously. However, this is not an assured Matter.

¹ Lucrezia d'Este, afterwards Duchess of Urbino.

² Anne d'Este, afterwards married to François de Lorraine, Duc de Guise.

³ Alfonso II., last Duke of Ferrara.

§ 15

MY LORD,

You ask whether the Lord Peter Farnese¹ is a legitimate Son of Pope Paul III., or a Bastard. Be assured that the Pope was never married; that is to say, that the aforesaid Gentleman is undoubtedly a Bastard. Moreover the Pope had a Sister who was marvellously beautiful.² There is still shewn to this day, in the Palace in that Wing of the House where the Summists reside, built by order of Pope Alexander,³ an Image of Our Lady, which they say was made after her Portrait and Likeness. She was married to a Nobleman, a Cousin of Lord Rance; and while he was engaged in the War at the Expedition to Naples, the said Pope Alexander saw her and the said Lord Rance, being certainly informed of the Affair,⁴ told his Cousin of it, representing to him that he ought not to permit such an Affront to be done to their Family by a Spanish Pope. And in case *he* put up with it, he himself would not. The End of it was the Husband killed her. At which Crime the present Pope Paul III. made Lamentation to Pope Alexander VI. And the other, to assuage his Sorrow and Mourning, made him Cardinal while he was still very young, and shewed him some other Favours.

At that time the Pope kept a Roman Lady of the House of Ruffini, by whom he had a Daughter,⁵ who was married to Lord Bauge,⁶ Count

¹ Pierre Louis Farnese, Duke of Parma and Placentia, killed in 1547. He was father of Octavian Farnese, who married Margaret of Austria and was father of Alexander Farnese, the great Duke of Parma, Governor of the Netherlands. Historical researches tend to shew that Rabelais is wrong here, and that Alex. Farnese (afterwards Paul III.) was married.

² Julia Farnese.

³ Alexander VI. (Roderigo Borgia), born at Valentia in Spain, father of Cesare and Lucrezia Borgia.

⁴ This refers to the lacuna above, which is clearly an account of the liaison

of the Pope with Julia Farnese. This is said to have promoted the advancement of her brother Paul III.

In the edition of Sainte-Marthe the words "la voyoit" are replaced by four asterisks, which M. des Marets represents by a line of dots placed after those words. M. Marty-Laveaux records that there is no blank or lacuna at all in the MS. It seems probable that some omission has been made by the copyist.

⁵ Constance Farnese.

⁶ Boso II., Count of Santa Fiore, son of Federigo Sforza, Count of Santa Fiore, and Barthelemie Orsini.

of Santa Fiore, who died in this City since I have been here. By her he had one of the two little Cardinals, whom they call the Cardinal of Santa Fiore.⁷ Item he had a Son who is the very Pierre Louis of whom you were asking, who has married the Daughter of the Count de Cervelle, by whom he has a whole Houseful of Children, and among others the little Cardinalicule Farnese,⁸ who has been made Vice-Chancellor⁹ on the Death of the late Cardinal de' Medici. By what I have said above, you may understand the Reason why the Pope had but little Liking for the Lord Rance, and *vice versa* the Lord Rance did not trust him; also why there is a great Feud between the Lord Jean Paul of Cere,¹⁰ Son of the said Lord Rance, and the above-named Pierre Louis. For the latter wishes to avenge the Death of his Aunt.

But as to the Part of the Lord Rance, he is now quit of it; for he died on the eleventh Day of this Month, having gone hunting, in which he greatly delighted, old as he was. The Occurrence was thus: he had purchased a Number of Turkish Horses at the Fairs of Racana, one of which he took out hunting; it was tender-mouthed, so that it fell backwards on him, and the Saddle-bow crushed him to such an Extent that he did not live more than half an Hour after the Accident. This has been a great Loss for the French, and the King has lost in him a good Servant for his Italian Affairs. However, they say that the Lord Jean Paul, his Son, will not be inferior in the future. But for a long time he will not have his Experience in military Matters, nor so great a Reputation among the Captains and Soldiers as the late brave Warrior had. I could heartily wish that my Lord d'Estissac¹¹ should have the County of Pontoise,¹² left by his Death, for it is said to bring in a good Revenue.

To take part in his Obsequies, and to console the Marchioness his Wife, my Lord Cardinal has sent as far as Ceres, which is nearly twenty Miles distant from this City, my Lord de Rambouillet¹³ and the Abbot of Saint Nicaise,¹⁴ who was closely related to the Deceased—I believe you have seen him at Court—he is a little Man, quite full of Life, whom they call the Archdeacon of the Ursins; also he has sent some others of his Protonotaries. The like has been done by my Lord of Mascon.

⁷ This was Guido Ascagna Sforza, made Cardinal in 1534 when about sixteen years of age.

⁸ He was made Cardinal at the same time as Sforza, and was about the same age.

⁹ The Vice-Chancellor had the charge of the Pope's correspondence, except the Briefs which were sent out *sub annulo Piscatoris*.

¹⁰ He held several military commis-

sions under Francis I., and was afterwards Marshal under Henry II.

¹¹ Nephew of the Cardinal.

¹² *Pontoise* (Bridge over the Oise) is the principal town of the Wexin, where is the Vicarial seat. This was in the gift of the Crown.

¹³ Jacques d'Angennes, Lord of Rambouillet; his family was allied to that of Du Bellay.

¹⁴ Charles Juvénal des Ursins, Archdeacon of Reims.

§ 16

MY LORD,

I put off till the next time I write to you, giving you more at length the News of the Emperor; for his Purpose has not yet been fully discovered. He is still at Naples, and expected to be here at the End of this Month.¹ Great Preparations are being made for his Coming, and a number of triumphal Arches. His four Harbingers have been in the City long since; they are two Spaniards, a Burgundian and a Fleming.

It is pitiable to see the Ruins of the Churches, Palaces and Houses, which the Pope has had demolished and thrown down, to prepare and level the Road for him. And for the Expenses of the other things, he has laid a Tax and raised Money, on the College of my Lords the Cardinals, the Officers of the Court, the Artificers of the City, even down to the Water-carriers. The City is already quite full of Foreigners.

The fifth of this Month there arrived here, by the Command of the Emperor, the Cardinal of Trent² (*Tridentinus*) in Germany, with a great Retinue and more sumptuous than that of the Pope. In his Company were more than a hundred Germans in Uniform, viz. red Robes with a yellow Sash; and on their right Sleeve was embroidered a Wheat-sheaf, tied fast by a Band, on which was inscribed *Unitas*.

I understand that he is eager for Peace and the Reconcilement of all Christendom, and for the Council in any Case. I was present when he said to my Lord Cardinal du Bellay: "The Holy Father, the Cardinals, the Bishops and Prelates of the Church draw back from the Council, and will not hear it spoken of, although they are pressed for it by the Secular Arm; but I see the Time near and close at hand, when the Prelates of the Church will be compelled to ask for it, and the Laity will not listen to it. That will be when they have taken from the Church all its Goods and Patrimony, which they had given from the Time when by frequent Councils the Ecclesiastics maintained Peace and Union among the Laity."

Andrew Doria³ arrived in this City on the third of this same Month

¹ He did not reach Rome till the 5th of April.

² Bernard de Glos, a Tyrolese, Bishop and Prince of Trent. He was made

Cardinal of St. Stephen in Monte Coelio in 1530 by Clement VII.

³ The great Genoese admiral. § 5, n. 1.

poorly enough provided. No Honours whatever were shewn him on his Arrival, except that the Lord Pierre Louis conducted him as far as the Palace of the Cardinal Camerlin, who is a Genoese of the Family and House of Spinola.⁴ Next Day he paid his Respects to the Pope, and departed the following Day, and went off to Genoa on the Emperor's Behalf, to feel how the Wind is blowing in France concerning the War. Here we have certain Information of the Death of the old Queen of England,⁵ and it is said, moreover, that her Daughter lies very ill.

However it may be, the Bull which was prepared against the King of England to excommunicate him, to interdict and proscribe his Kingdom, as I wrote to you, has not been passed by the Consistory because of the Articles *de comestibus externorum et commerciis mutuis*. These were opposed by my Lord the Cardinal du Bellay and my Lord of Mascon, on behalf of the King, on account of the Interest which he claimed in the Matter. It has been put off till the Emperor's Arrival.

My Lord, I most humbly commend myself to your good Favour, praying our Lord to give you long Life and Prosperity in good Health.

Rome, this 15th of February 1536.

Your most humble Servant,

FRANCIS RABELAIS.

⁴ *Augustin Spinola*, Camerlingo (President of the Apostolic Chamber), created Cardinal in 1527. When the Holy See is vacant the Chamberlain occupies the Pope's apartments, is attended by the Swiss Guards, and has the right of minting money.

⁵ Catharine of Aragon, divorced in 1533, died Jan. 6, 1536. This removed the cause of discord between Henry VIII. and Charles V., and paved the way to the union between them which afterwards was so prejudicial to the King of France.

PETITION ON ACCOUNT OF APOSTASY

MOST BLESSED FATHER,

Whereas on a former occasion, after your humble Petitioner, Francis Rabelais, priest of the diocese of Tours, at that time professed of the Order of the Minor Brothers Observants, had obtained for himself that concession or indult should be granted to him by Apostolic authority from Pope Clement VII., your predecessor of blessed memory, that he should be allowed to transfer himself from the Order of Minor Brothers aforesaid, in which he had been promoted even to the sacred orders of priesthood, and therein had often ministered even at the service of the altar, to the Order of Saint Benedict in the Church of Maillezais of the said order; and whereas the same Petitioner had transferred himself to the said Order of Saint Benedict in the same Church according to the concession or indult aforesaid, and then by the same authority dispensation had been given him that by himself he might undertake and at the same time retain freely and lawfully, as long as he should live, one or more secular charges of the said or of another regular Order then declared, either with or without cure, or with it or them, or without them, ecclesiastical benefices if they should be afterwards canonically conferred on him; the said Petitioner departing from the said Church without leave of his Superior, having laid aside the regular habit and taken that of a secular priest, had long time gone abroad through the world, and during that time devoted himself diligently to the Faculty of Medicine, and taken in it the degrees required for that purpose, publicly professed it and many times actively practised the art thereof, in the aforesaid Orders taken by him both in ministering at the service of the altar and celebrating canonical hours, and at other times perchance other divine offices, whereby in straying away for so long a time he incurred the taint of apostasy and the censure of irregularity and ill-repute.

But, Holy Father, when the said Petitioner, returning to his proper feelings, hath grieved and doth most inwardly grieve for the aforesaid, and desireth to return into the Order of such Saint Benedict in some monastery or other regular place of the same Order to the quiet of his mind, the Petitioner aforesaid doth therefore humbly beg, as far as in him lies, that afterwards in a monastery or regular place aforesaid, to

which monastery or place it may be his lot to transfer himself, he may in regular habit for ever pay due service to the most High, and that you, compassionating after the manner of a loving Father and regarding him with special favours and kindnesses, may absolve the same Petitioner from his excesses and the stamp of apostasy or taint thereof, moreover from excommunications and other ecclesiastical sentences, censures and penalties, which in any way he hath incurred on the occasion of the aforesaid, and with him on behalf of the irregularity by him thereby contracted, so that that notwithstanding he may be empowered by the orders undertaken by him, and the dispensation of the aforesaid offences conceded, to minister in the same orders and in the ministration of the altar without let or hindrance, to dispense and put away from him entirely every taint or mark of disability and infamy contracted by him on the said occasion, and that you will restore the Petitioner himself to his former position and that in which he was before the aforesaid, and to give him plenary restitution; and allow him to transfer himself without let or hindrance from the said Church at Maillezais to some monastery or other regular place of the same order of S. Benedict where he should find persons kindly disposed to receive him, and in the meantime after this translation to the said Church of Maillezais or bishop capitulary or convent or persons of that kind he shall not be held or obligated in any way or kind whatever; so that nevertheless he be allowed to use, obtain and enjoy all and every the privileges, prerogatives and indulgences which the brothers or monks of the said Order of St. Benedict use, obtain and enjoy, and shall be able to use, obtain and enjoy in future, after he shall have entered a monastery or any regular place of that kind, and have a voice active and passive therein; and moreover that he be empowered to practise the art of medicine without let or hindrance, with a view to charity, without expectation of lucre or gain, here or wherever he shall be; in no ways requiring the permission of his superior or any other in this behalf; vouchsafe of your special grace to concede and indulge this by your aforesaid authority, and to decree that it be so adjudged in all the aforesaid cases, notwithstanding the aforesaid constitutions and Apostolical ordinations of whatever kind concerning the aforesaid statutes of the Church and monastery, even when confirmed by oath, etc., and by those your privileges, indults and Apostolical letters of whatever kind and however granted, the whole purpose of which, etc., even if, etc., you may be pleased to annul on this occasion, and all others, etc.

And with the absolution, etc., let it be granted that all the hindrances and the real purport of the indult and dispensation of this kind be held as herein expressed, whether they may be expressed in whole or in part, in order that in the matter of absolution, dispensation, rehabilitation, abolition, renewal, concession, indult, that he may be able to enjoy the dispensation by him obtained according to its purport in all points, and by its power he may accept and retain, as long as he shall live, the benefices comprised and qualified in it, if they be at other

times on him canonically conferred, etc., moreover that he be allowed to practise medicine as is aforesaid concerning the license of his superior, and without the use of fire and the knife; and that when a translation and decree have been asked for the same petitioner, in the manner and form premised which are thus held as each and all singly repeated, as can be fully expressed in letters, etc., that they be able to extend altogether or in part in an acceptable form.

And be it granted that all and every of the aforesaid qualities, dioceses, dependent orders, and all of the name and also causes on which and on account of which the petitioner relies for making this translation, in so far as there is need of other necessary matters, a larger and truer specification may be made in writing, to be prepared as shall seem expedient by the brief of the Holy Vicar, seeing that the Petitioner is present in the Court.

TO OUR BELOVED SON RABELAIS,
MONK OF THE CHURCH OF MAILLEZAIS
OF THE ORDER OF S. BENEDICT, PAUL PP. III

BELOVED son, health and Apostolical benediction. The Apostolic See and the holy mother is wont readily and at once to care for those who after straying away return to her with humility, and to succour with gracious favour those who otherwise are thereto commended by the merits of their own virtues. Whereas you have caused to be set forth to us how on another occasion our predecessor of blessed memory, Pope Clement VII., had by Apostolic authority granted an indult that you might be empowered to transfer yourself from the order of Minor Brethren, which you had expressly professed, and abiding therein had been promoted to all the sacred orders and to that of the Priesthood, and in them had often ministered even in the ministry of the altar, to the Church of Maillezais of the Order of S. Benedict and into the aforesaid Order of S. Benedict. And on the strength of that indult you had transferred yourself to the Church and order of S. Benedict aforesaid, and by Apostolical authority had obtained a dispensation that you might accept and retain one or more ecclesiastical benefices by certain qualified means then expressed, if they should be on another occasion canonically conferred on you. You, without license from your superior, departing from the Church at Maillezais itself, put off the regular habit, and taking up the habit of a secular Priest, did for a long time stray among the rough places of the world, and in the meantime gave diligent heed to literature in the faculty of Medicine, and therein were promoted to the degrees of Bachelor, Licentiate and Doctor, and moreover did publicly profess and practise the art of medicine. But when, as the same statement subjoined, you have inwardly grieved and in the present do grieve for the aforesaid, and desire to transfer yourself again to the Order of S. Benedict and to some monastery or some other regular place of that order, where you shall have found persons kindly disposed to receive you, and therein perpetually to do service to the most High, an humble petition on your behalf was made to us that of our Apostolic kindness we should deign to provide for you for the benefit of proper absolution and otherwise fittingly for your estate in the premisses.

We therefore, bearing in mind that the clemency of the Apostolic

See is not accustomed to close the bosom of her affection against those that ask, and wishing otherwise to succour with gracious favour one who hath received manifold commendations for zeal in religion, knowledge of letters, honesty of life and morals, and other merits of probity and virtues, having these things in view, and being stirred by such like petitions of yours in this behalf, do hereby absolve you from excommunication and other sentences, censures and penalties, which you have in any way incurred by the aforesaid, and also from the charge of Apostasy and excesses of that kind, by our Apostolic authority in present circumstances ; and in the matter of irregularity contracted by you in that behalf, and also because with these impediments you did celebrate mass and perchance other divine offices, and did otherwise take part in them, and also in each of the orders aforesaid even to serving in the ministry of the altar ; and moreover to enjoy the aforesaid dispensation and to accept and retain the benefices comprehended under them according to the tenour thereof ; moreover to transfer yourself from the said Church of Maillezais to some monastery or other regular place of the same Order of S. Benedict where you shall have found persons kindly disposed to receive you ; moreover when you shall have been transferred, as is aforesaid, to use, possess and enjoy all and each of the privileges, prerogatives and indults which other monks of the said Order of S. Benedict use, possess and enjoy, and shall be able in any way in future to use, possess and enjoy, and therein to have a voice active and passive ; and with the license of your superior, without the use of cautery or the knife, with a view to charity, without expectation of lucre or gain, in the Roman Court, and wherever you are empowered freely and lawfully to practise the art of Medicine in this way, by Apostolical authority and inclination aforesaid we of our special gift of favour do grant a dispensation, and entirely do away with every stain of disability and infamy, or taint arising from the aforesaid, and restore you to your former state and that in which you were in any way before the aforesaid, and grant you plenary renewal ; decreeing that, after you shall have been transferred to some monastery or other regular place, as is aforesaid, you shall in no way be bound or obligated by the said Church of Maillezais or its bishop for the time being or its beloved sons, chapter or persons, notwithstanding the Apostolical constitutions and ordinations aforesaid, nor moreover the statutes and customs and other matters of any kind of the Church of Maillezais and the Order of S. Benedict aforesaid, confirmed by oath, Apostolical confirmation or any other ratification of any kind, being opposed thereunto. But we desire that you be bound entirely to fulfil the penance to be enjoined upon you for the aforesaid by a suitable confessor, whom you shall have considered eligible, otherwise that the present letter in no wise support you as regards absolution itself.

Given at Rome at St. Peter's under the Ring of the Fisherman on the xvii. day of January MDXXXVI. in the second year of our Pontificate.

PETITION OF RABELAIS

FRANCIS RABELAIS, Priest of the diocese of Tours, who as a young man devoted himself to a religious life and the order of the Minor Brethren, and made his profession therein, and took the Minor and Major Orders and even the Priesthood, and in them celebrated service many times, afterwards by an indult of Clement VII. Pope, and your immediate predecessor, went over from the aforesaid order of Minor Brethren to the order of S. Benedict in the Cathedral Church of Maillezais and remained therein several years. Afterwards without his religious habit he proceeded to Montpellier and there he studied in the faculty of Medicine, read publicly for several years and took all the degrees there, even that of Doctor in the aforesaid faculty of Medicine, and for many years followed its practice there and elsewhere in many places. At length, being pricked in his heart, he approached the threshold of S. Peter at Rome, and from your Holiness, and from the deceased Clement VII. Pope, he obtained pardon for his apostasy and irregularity and leave to approach the head of the order of S. Benedict, where he had found persons kindly disposed to receive him. At that time in the Roman Court was the Reverend Lord John Cardinal du Bellay, Bishop of Paris and Abbot of S. Maur des Fossés of the aforesaid order of S. Benedict in the diocese of Paris. Having found him kindly disposed, he asked to be admitted by him into the aforesaid Monastery of S. Maur, which was done. Afterwards it happened that the said Monastery by your authority was raised to a Priory and the Monks of that Monastery became Canons. Hereupon the aforesaid Petitioner, Francis Rabelais, was made a Canon with them. But the aforesaid Petitioner is tortured by a scruple of conscience on this account that at the time when the bull of erection was granted by your Holiness, the aforesaid himself had not yet been received as a monk of the aforesaid Monastery of S. Maur, although he had been received at the time of its execution and fulmination, and had consented in the name of his procurator, both to the transactions concerning the aforesaid erection and those which were afterwards carried through, seeing that then he was in the Roman Court, attached to the aforesaid Reverend Lord Cardinal du Bellay.

He therefore prays that by an indult of your Holiness he may be

safe in a Court of conscience as well as in a Court of controversy, and in others of whatsoever kind on the aforesaid points, just as though he had not been received into the said Monastery of Saint Maur as soon as and before the bull had been obtained for raising it to a priory ; and with absolution therein.

Moreover that for the aforesaid all the indults which he hath obtained before from the Apostolic See be valid and profitable just as if, etc.

And that for the aforesaid the degrees in Medicine and the Doctorate may be valid, and that he be empowered to follow up the practice of Medicine everywhere, just as though he had taken them with license from the Apostolical See.

And that the Benefices which he holds and has held, he may be deemed to have obtained them and to obtain them ; to possess them and to have possessed them canonically and legitimately, just as though he had obtained them with license from the said Apostolical See.

DOCTORATE, DUTIES AND TEACHING OF RABELAIS
IN THE FACULTY OF MEDICINE
AT MONTPELLIER

Ego franciscus Rabelesus diocesis Turonensis suscepi gradum doctoratus sub D. Antonio Gryphio in praeclara medicinae facultate die vigesima secunda mensis Maij. Anno domini millesimo quingentesimo trigesimo septimo.

_____ *R*ABELESUS.

Anno domini millesimo quingentesimo trigesimo septimo, facta fuit congregatio per fidem 27^a Septembris in qua comparuerunt: . . .
.
Custodes clavium D. cancellarius, D. Johannes Falco decanus, D. primus procurator, et D. junior doctor Franciscus Rabelaesus.

D. Franciscus Rabelaesus, pro suo ordinario, elegit librum Prognosticorum Hippocratis, quem graece interpretatus est.

EPIGRAMS¹

Φραγκήσκου τοῦ 'Ραβελαιίου.

Βίβλον ἐν οἴκοισιν τήνδ' ἡλυσίοισιν ἰδόντες
 Ἄμμιγα μὴν ἄνδρες θηλυτέραι τ' ἔφασαν·
 Οἷσι νόμοις ὁδ' ἔους Ἀνδρέας τήνγε διδάσκει
 Συζυγίην Γαλάτας, ἥδ' ἑ γάμοιο κλέος,
 Τοὺς ἐδίδαξε Πλάτων ἂν γ' ἡμέας, εἰν ἀνθρώποις
 Κεδνότερος τίς κ' ἂν τοῦγε Πλάτωνος ἔη;

P. AMICI AD F. RABELAESUM

QUEM Rabelaese probas graio latioque polite
 Eloquio, rerum qui monumenta tenes,
 Doctum quis neget esse? Probe mihi cognitus idem
 Doctior hoc multo est, quod, Rabelaese, probas.

F. RABELAESI AD DOLETUM DE GARO SALSAMENTO²

QUOD Medici quondam tanti fecere priores
 Ignotum nostris en tibi mitto Garum.
 Vini addes acidi quantum vis, quantum olei vis:
 Sunt quibus est oleo plus sapidum butyrum.

¹ The two first epigrams are inserted in editions of André Tiraqueau's book, *De legibus connubialibus et jure maritali*. The two last are from Dolet's poems (*Doleti Galli Aurelii Carminum libri quatuor, Lugduni, M.D.XXXVIII.*)

² Cf. Plin. xxxi. 7, § 43: "Aliud etiamnum liquoris exquisiti genus quod garum vocavere, intestinis piscium ceterisque quae abjicienda essent sale maceratis, ut sit illa putrescentium sanies. Hoc olim conficiebatur ex pisce quem Graeci garon

vocabant, capite ejus usto, suffitu extrahi secundas monstrantes; nunc e scombro pisce laudatissimum in Carthaginiis spartariae cetariis: sociorum id appellatur, singulis millibus nummum permutantibus congios fere binos."

Seneca, *Epist.* xv. 3 (95), § 25: "Quid? illud 'sociorum garum' pretiosam malorum piscem saniem non credis urere salsa tabe praecordia?"

There is a ridiculous account of the composition and use of the *garum* by the physician in *Peregrine Pickle*, c. 44.

Dejectam, assiduus Libris dum incumbis, orexim
Nulla tibi melius pharmaca restituent.
Nulla et Aqualiculi mage detergent pituitam :
Nulla alvum poterunt solvere commodius.
Mirere id potius, quantumvis dulcia sumpto
Salsamenta Garo nulla placere tibi.

STEPHANI DOLETI AD FRANCISCUM RABELAESUM
DE GARO SALSAMENTO

Tuo ingenio, Rabelaese, Garum salsamentum
Aetate ab antiqua reductum est. Jam nostris,
Marote, versibus celebretur animosè,
Quando palatum utrique nostrum tam bellè
Inritat, et stomachum recreat tam odorato
Sapore. Res tam grata non est reticenda.

LETTER

TO

THE BAILIFF OF THE BAILIFF OF THE BAILIFFS,
 MASTER ANTHONY HULLET, LORD OF COURT POMPIN,
 IN CHRISTENDOM, AT ORLEANS

*HE, pater reverendissime, quomodo bruslis? Quae nova? Parisius non sunt ova.*¹ These Words set before your Reverences translated from Patelinais into our ordinary Orleans Language mean to say as much as if I were to say: Sir, be very welcome in your Return from the Wedding, from the Festival, from Paris. If the Goodness of God should inspire your Paternity to bring yourself so far as to this Hermitage, you would bring us fine Stories: moreover the Lord of the Place would give you certain Carp-like Fish which tear one another by the Hair. So you will do this, not when it shall please you, but when you shall be brought hither by the Will of the Great, Good, Pitying God, who never created Lent, but rather Salads, Herrings, Codfish, Carp, Pike, Dace, Grayling, Bleak, Sticklebacks, etc. *Item* the good Wines, especially that *de veteri jure enucleando*,² which is kept here against your Coming, as a Holy Graal, a second, nay a fifth Essence. *Ergo veni, Domine, et noli tardare*, I mean *salvis salvandis, id est, hoc est*, without inconveniencing yourself or distracting yourself from your more urgent Affairs.

¹ *He, pater*, etc. These are lines (950-2) spoken by Patelin in the farce when he is pretending to be delirious to avoid paying the draper. They may be rendered: "Ah! most reverend Father, how are you getting on? What's the news? At Paris there are no Eggs." The date of this letter shews that the tradition that Rabelais was at one time at St. Ayl, near Orleans, is

correct. It is mentioned in iv. New Prologue, n. 15.

² *de veteri jure enucleando* is the xviith Title of the First Book of the *Institutes*. It means here to get the { meaning } out of { taste } old { law } { sauce }, and with the double meaning of *jure* would be fully understood by a lawyer who was also a *bon vivant*.

Sir, after having most heartily commended myself to your kind Favour, I shall pray Our Lord to preserve you in perfect Health.

From St. Ay, this first Day of March.

Your humble Governor of the Feast and Friend,

FRANC^s. RABELAIS, *physician*.

The Sheriff Master Pailleron will find here my humble Recommendations to his kind Favour, as also my Lady his Wife, and the Bailiff Master Daniel, and all your other good Friends and yourself. I will beg M. Le Seeleur to send me the Plato which he had lent me. I will send it back to him soon.

LETTER
TO THE CARDINAL DU BELLAY ¹

MY LORD,

If M. de Saint-Ay, on coming here lately, had had the Advantage of taking Leave of you at his Departure, I should not now be in so great Necessity and Anxiety, as he will be able to explain to you more at large. For he assured me that you were well minded to give me some Alms, provided that he could find a trusty Man coming from your Parts. Indeed, my Lord, unless you take Pity on me I know not what I am to do, unless in the Extremity of Despair I take Service with some one about here, to the Detriment and evident Loss to my Studies. It is not possible to live more frugally than I do, and you cannot make me so small a Gift from the abundance of Goods that God hath placed in your Hands but that I can manage, by living from Hand to Mouth, and maintain myself honourably, as I have done up to the present, for the Honour of the House, from which I came on my Departure from France.

My Lord, I commend myself very humbly to your kind Favour, and pray Our Lord to grant you a very happy and long Life with perfect Health.

Your very humble Servant,

FRANCIS RABELAIS, Physician.

From Metz this 6th of February (1546).

¹ M. des Marets, who gives this letter in his edition, has been at pains to look for other correspondence between Rabelais and this Cardinal, but with a negative result. He gives, however, an extract from a letter from Du Bellay to M. Vely (ambassador from the King to the Emperor) as possibly bearing on our author. "At the end not one of your letters was lost, which did not come to me immediately. True it is that that of the 15th had passed through the hands of

the doctor . . . who had examined it."

M. des Marets also gives an extract taken from the library at Metz: "1547 payé à M^{re} Rabellet p. ses gages d'un an, c'est à sçavoir à la Saint-Remy 60 livres, à Pasques darien passé 60 livres, comme plus c'on lui ont p. le quart d'an de Saint Jean 30 livres."

M. de Saint-Ay is mentioned elsewhere as one of the gentlemen attached to the Lord de Langey. His name was Orson Lorens. iv. 27, n. 7.

THE SHAM FIGHT AND FESTIVALS HELD IN ROME
 AT THE PALACE
 OF THE
 VERY REVEREND MY LORD CARDINAL DU BELLAY,
 ON THE
 OCCASION OF THE HAPPY NATIVITY
 OF MY LORD OF ORLEANS

THE WHOLE TAKEN FROM A COPY OF THE LETTER WRITTEN TO MY LORD
 THE VERY REVEREND THE CARDINAL OF GUISE,
 BY MASTER FRANCIS RABELAIS, DOCTOR IN MEDICINE

On the third Day of February 1549, between three and four o'clock in the Morning, was born at the Castle of St. Germain-en-Laye,

¹ Duke of Orleans, second Son of the most Christian King of France, Henry of Valois, Second of that Name, and of the very illustrious Catharine de' Medici his good Consort. That same Day in Rome, there went throughout all the Banks a common Report without any certain Author, of this auspicious Birth, not only of the Place and Day aforesaid, but also of the Hour, that is to say, about nine of the Clock according to the Notation of the Romans. This is a Matter supernatural and wonderful, not, however, for me, who could cite from the Greek and Roman Histories ² Instances of remarkable

¹ The blank space is left for the name of the young prince. He was called Louis, and died very young. Charles IX. is usually called the *second*, whereas he was really the *third* son of Henry II.

² This is probably a special reference to the account in Herodotus ix. 100 of

the rumour which went through the Greek forces at Mycalè that the battle of Plataea had been won, and generally to the Greek and Roman belief in such rumours under the names of *φήμη* (Hes. *Op. et D.* 761), *δοσσα*, *κληδών*, *βάξις*, and *Fama* in Virgil and Ovid. Livy (x. 28, 10) speaks of *lymphaticus pavor*.

News, as of Battles lost or won, at a Distance of more than five hundred Leagues, or of other Events of great Importance, having been propagated on the very same Day, nay even earlier, without a known Author.

Also we have seen at Lyons like News of the Battle of Pavia, in the person of the late Lord de Rochefort, and recently at Paris on the Day when the Lords de Jarnac and Chastaigneray fought together; and many other Instances. And it is a Point on which the * Platonists have founded their Doctrine of the Participation of the Divinity in the tutelary Gods, whom our Theologians call guardian Angels.

* Plato, *Tim.*
90 A; Plut. *de*
genio Sacr. c. 23,
591 E.

But this Subject would exceed the proper Measure of a Letter. However, it is the Case that throughout the Banks this News was believed so firmly, that several in the French Quarter made Bonfires in the Evening, and marked this auspicious and happy Day with white Chalk on their Calendars. Seven days after, this good News was more fully confirmed by some Bank-couriers coming, some from Lyons, others from Ferrara.

My Lords the most reverend French Cardinals, who are at the Court of Rome, and with them the Lord of Urfé, his Majesty's Ambassador, still delayed declaring their Joy and Delight at this most looked-for Nativity, not having other special Notice until Lord Alexander Schivanoia, a Mantuan Nobleman, arrived on the first Day of this Month of March, sent expressly from his Majesty, to inform the Holy Father, the French Cardinals and Ambassador of what is above recorded. Then were held on all sides Festivities and Bonfires the three following Evenings.

My Lord the most reverend Cardinal du Bellay, not contented with all these small and ordinary Demonstrations of Joy on the Birth of so great a Prince, destined to so high Feats in the matter of Chivalry and heroic Exploits, as appears by his Horoscope, if once he escape a certain unlucky Aspect in the western Corner of the seventh House,³ wished, so to speak, to do as was done by Lord John Jordan Orsini, when King Francis of blessed Memory obtained the Victory at Marignano. This Lord, seeing that by the hostile Faction Fires were lighted in the Streets of Rome, as though the aforesaid King had lost the Battle, some days afterwards, being assured of the Truth of this Success and of his Victory, purchased five or six Houses that adjoined one another in the Form of an Island, near to Mons Jordanus,⁴ had them filled with Brushwood, Faggots and Casks, with a quantity of Gunpowder, and then put Fire within. It was a new *Halôsis* and unusual Bonfire. In the same manner the aforesaid most reverend Lord, to declare the Greatness of his Delight at this good News, wished, at

³ The *seventh House* in the old astrology was the house of marriage.

⁴ Monte Giordano is an artificial hill made in the Middle Ages by the ruins of

some vast building, perhaps the *Amphitheatrum Statilii* (Burn's *Rome and the Campagna*, pp. 12, 342). It stands in the Via di Panico near the Ponte S. Angelo (*Pons Aelius*).

whatever Cost, to make some remarkable Spectacle, not yet seen in Rome within our Memory. Not being able, however, to execute it to his Fancy and Satisfaction, on account of some Sickness or other, which at this time befell the aforesaid Lord Ambassador, whom the Matter touched as nearly, by reason of his Position, he was relieved from this Perplexity by means of the Lord Horace Farnese, Duke of Castres, and Lords Robert Strozzi and de Maligni, who were as much fired with this Wish. They all four laid their Heads together, and at last, after discussing several Proposals, they resolved on a Sciomachy, that is, a Mimicry and Representation of a Battle, by Water as well as by Land.

The Naumachia, that is the Sea-fight, was prepared above the Aelian Bridge, exactly in front of the private Garden of the Castle of Saint Angelo, which the late William du Bellay, Lord de Langey, of undying Memory, had, together with his Troops, fortified, guarded and defended for a very long time against the Lansquenets, who afterwards sacked Rome. The Arrangement of this Fight was of this kind, that fifty small Vessels such as Foists, Galiots, Gondolas and armed Frigates should attack a huge monstrous Galleon made up of the two largest Vessels in that Navy, which they had caused to be drawn from Ostia and Porto⁵ by means of Buffaloes. And after several Stratagems, Assaults, Repulses and other Events usual in naval Warfare, they were to set fire to the said Galleon in the Evening. There would have been a terrible Bonfire, seeing the great Number and Quantity of Fireworks that had been put within. The Galleon was all ready to fight, the small Vessels ready to attack, and were painted in accordance with the Liveries of the attacking Captains, with the Target-fence⁶ and Crew, very handsome. But this Fight was prevented, by reason of a horrible Rising of the Tiber and exceeding dangerous Whirlpools; for you know that it is one of the most uncertain Rivers in the World, and it rises suddenly, not only from Torrents of Water falling from the Mountains at the Melting of the Snows, or otherwise by Rains, or by the Overflowing of the Lakes which discharge into it, but also in a stranger Fashion, by the South-west Winds, which blowing right into its Mouth near Ostia, hold up its Course⁷ and give it no Room to flow into the Etruscan Sea there, and so make it swell and flow backwards, causing pitiable Distress and Devastation to the adjacent Lands. There was also added to this, that two Days before one of the Gondolas had been wrecked, in which had got together some Matachini unacquainted with Seamanship, purposing to play the Mountebank and Buffoon on the Water, which

⁵ *Porto* (*Portus Trajani*), a harbour founded by Trajan to take the place of Ostia, which had been silted up. It is now a shallow lake.

⁶ Fr. *Pavesade*, a fence of sail-cloth put up to screen the rowers from the sight of

the enemy. Called also "Quarter-Cloth."

⁷ *hold up its Course*. The difference of the level between Rome and Ostia being only about 16 feet, this might well happen. There must have been a flood caused in some similar way mentioned in Horace, *Car.* i. 2, 13-20.

they succeed well in doing on *terra firma*. This Naumachia was fixed for Sunday the tenth of this Month.

The Sham Fight by Land took place on the following Thursday. To understand it the better, it should be remarked, that to carry it out fittingly the Piazza of Saint Apostolo⁸ was chosen, because, after that of Agona,⁹ it is the finest and longest in Rome; and also principally because the Palace of the said most reverend Lord is on the Side of that Piazza. It was in this Piazza then, before the great Gate of the Palace, that there was erected from the Designs of Captain John Francesco de Monte Melino, a quadrangular Castle, each Face of which was about twenty-five Paces long, and half as high, including the Parapet. At each Angle was erected a Turret with four sharp Corners, three of which projected outwards; the fourth was mortised in the Angle of the Castle-wall. They were all pierced for Ordnance at each of the Sides and interior Angles, in two Places, to wit below and above the Plinth. The Height of these with their Parapet was the same as that of the Wall; on the principal Face, looking on the longer Side of the Piazza, and the Circumference of its two Turrets, there were stout Planks and iron Clamps up to the Plinth. The Part above was of Brick, for the Reason which you shall hear later. The other two Faces with their Turrets were all of Beams and Boards; the Wall of the Palace made the fourth Side. At the Corner of this, within the Castle, was erected a square Tower of similar Material, three times as high as the other Turrets. Outside, all was closely joined, glued and painted to resemble Walls of large Stones worked roughly, as is seen in the large Tower¹⁰ at Bourges. The whole Circuit was girdled with a Fosse four Paces wide, half a Fathom and more deep. The Gate was in keeping with the Approach to the great Gate of the Palace, raised for the Machicolation about three Feet higher than the Wall, from which was let down a Drawbridge right to the Counterscarp of the Fosse.

On the Day aforesaid, the 14th of this Month of March, the Sky and the Air seemed to shew Favour to the Festivity. For a long time there had not been seen a Day so clear, serene and radiant as this was through its whole Duration. The Crowd of People was incredible; for not only the most reverend Lord Cardinals, nearly all the Bishops, Prelates, Officers, Lords and Ladies, and the Common People of the

⁸ The Piazza SS. Apostoli is a little N.E. of Trajan's forum and of the Via Nazionale, just east of the bottom of the Corso. South of it is the Palazzo Colonna, which is now in great part occupied by the French ambassador.

⁹ *Piazza Agona*. This name was derived from its ancient name *Circus Agonalis* (it is now officially known as the *Circo Agonale*). It was the circus or stadium of Domitian, but is now known as the *Piazza Navona*, a little W. of the Pantheon. It

has been used as a market since 1447. In the hot months the fountains are sometimes stopped and the piazza flooded—supposed to be a recollection of the Naumachiae that were formerly held there.

¹⁰ *large Tower*. There are two towers on the sides of the façade of the Cathedral of St. Etienne at Bourges—the *Tour Sourde*, which is 190 ft.; and the *Tour de Beurre*, 210 ft. high, built in the 16th century with money paid for permission to use butter in Lent.

City had gathered together there, but also from the neighbouring Country for more than fifty Leagues around, there had come together a marvellous Number of Lords, Dukes, Counts, Barons and Noblemen, with their Wives and Families, at the Report that had been current of this novel Tournament; also there had been seen some Days preceding, all the Embroiderers, Tailors, Trimmers, Feather-workers and other such Tradesmen employed and occupied in preparing the Decorations required for the Festival. In such wise was it that not only the Palaces, Houses, Balconies, Galleries and Scaffoldings were filled with People closely packed together, although the Piazza was one of the largest and most spacious that can be seen, but also the Roofs and Coverings of the Houses and neighbouring Churches. In the middle of the Piazza were suspended the Armorial of my Lord of Orleans with a large Border and wrought on both Sides, encircled with a gay Festoon of Myrtle, Ivy, Laurel and Orange, daintily interwoven with Gold Tinsel with the following Inscription:

Cresce, infans, fatis nec te ipse vocantibus aufer.

At the 18th Hour according to the Notation of the Country, which is between one and two in the Afternoon, while the Combatants were putting on their Armour, there came into the Piazza the two Chiefs of the Colonna with their Men, furnished with Weapons, poorly enough equipped. Then came up the Swiss of the Pope's Guard with their Captain, all armed in white, with their Pikes in their Hands, in very good order, to guard the Place. Then in order to pass the Time and to amuse the magnificent Assembly, there were let loose four terrible and fierce Bulls. The first and the second were given up to the Gladiators and *Bestiarii* with their Sword and Mantle. The third was attacked by three great Corsican Hounds, in which Combat there was great Pastime. The fourth was given over to the long Weapons, that is, to Pikes, Partisans, Halberds, Spears,¹¹ Bolognese Rapiers, because he seemed too furious, and might have done much Damage among the common People.

The Bulls despatched and the Piazza cleared of the People as far as the Barriers, there came up Le Moret, Chief Buffoon of Italy, mounted on a very powerful white Charger and holding in his Hands four Lances bound together, and hafted in one, boasting that he would break them all in a single Course against the Earth. This he essayed, fiercely spurring his Charger, but he only broke the Handle, and arranged his Arm like a Buffoon running a Tilt. This done, there came into the Piazza, to the sound of Fifes and Drums, a Company of Foot all gorgeously accoutred, armed with Harness gilded nearly all over, Pikemen as well as Arquebusiers, to the number of three hundred and more. These were followed by four Trumpets and a Squadron of Horsemen, all Servants of his Majesty, and on the French side, the most gorgeous that could be wished for; Horses to the number of fifty and

¹¹ Fr. *corseques*. Cf. iv. 34, n. 2.

more. These, with their Vizors raised, made two Rounds of the whole Length of the Piazza in high Mettle, making their Horses curvet, leap and caracole one among another, to the great Delight of all the Spectators. Then they retired to the End of the Piazza to the Left, towards the Monastery of Saint Marcellus.¹² Of this Company the Captain of the Foot-soldiers was Lord Astorre Baglion; the Ensign and Scarves of his Men were of the Colours white and blue. The Lord Duke Horace was in command of the Men-at-arms, whose Names I have gladly put down here below for their Honour:

His Excellency the aforesaid Duke,
 Paul Baptista Fregoso,
 Flaminio de Languillare,
 Alexander Cinquin,
 Luca d' Onane,
 Theobaldo de la Molare,
 Philip de Serlupis,
 Dominique de Massimis,
 P. Loïs Capisucco,
 P. Paul de la Cecca,
 Bernardin Piovene,
 Ludovic Cosciari,
 Jean Paul, Esquire to his Excellency.

All were in gilded Harness, mounted on mighty Chargers, with their Pages mounted on Jennets and Turkish Horses, prepared for the Fight with Swords.

The Livery of his Excellency was white and carnation, which was to be seen on the Clothes, Housings, Caparisons, Plumes, Pennons, Lances, Scabbards, of the said Knights, as well as of their Pages and Lackeys, who followed them in goodly Number. His four Trumpeters were clad in Tunics of crimson Velvet pinked and lined with Cloth of Silver. His Excellency was richly apparelled over his Armour with an Accoutrement made in the ancient Fashion, of crimson Satin brocaded with Gold, covered with Crescents raised in rich Embroidery of Cloth and silver Purl. With this Bravery were likewise clad and covered all the Men-at-arms aforesaid, and their Horses in like manner. And it must not be omitted that, between the said Crescents of Silver in alt-relief, there were placed in certain Squares four Garbs richly embroidered, wrought in green Colour, around which was written the Word *FLAVESCENT*: wishing to signify (according to my Opinion) that some great Hope of his was near its Maturity and Enjoyment.

These two Bands being thus removed, and the Piazza remaining empty, there entered at once on the right Side at the lower End a Company of young and beautiful Ladies richly decked and clad in nymphish Guise, as we see the Nymphs in the ancient Monuments.

¹² The Church of S. Marcello is to the N.W. of the Piazza SS. Apostoli, just off the Corso. It was restored in 1519.

The chief of these, taller and more conspicuous than all the others, representing Diana, bore above her Forehead a silver Crescent, with her blond Hair flowing loosely over her Shoulders, her Head bound with a Garland of Laurel all intertwined with Roses, Violets and other beautiful Flowers : she was clad over her Tunic and Vardingale of red crimson Damask with rich Embroidery, with fine Cyprus Cloth quite covered with gold Lacquer, curiously twisted as though it had been a Cardinal's Rochet, coming half-way down her Leg, and over that a Leopard's Skin very rare and costly, fastened with large gold Buttons on the left Shoulder. Her Buskins were gilt, cut and bound on in nymphish Fashion, with Bands of Cloth of silver. Her ivory Horn hanging under her left Arm, her Quiver with costly Embroidery and Work in Pearls, hung from her right Shoulder, with thick Cords and Hoops of white and crimson Silk. In her right Hand she carried a silvered Dart. The other Nymphs differed but slightly in their Accoutrements, except that they had not the silver Crescent on their Foreheads. Each had a very beautiful Turkish Bow in her Hand, and a Quiver like the first. Some on their Tunics wore Tiger-skins ; others Skins of Spotted Lynxes ; others Skins of Calabrian Martens. Some held Greyhounds in a Leash, and others sounded their Horns. 'Twas a fine Sight to behold them. As they were thus proceeding along the Piazza with pleasant Carriage, as though they were going to the Chase, it happened that one of the Troop, as she was diverting herself apart from the Company, to tie up a String of her Buskin, was taken by some Soldiers, who sallied unexpectedly from the Castle. At this Capture there was a terrible Fright in the Company. Diana cried out loudly that she should be restored, the other Nymphs likewise uttered piteous Cries and Lamentations. No Answer was given them by those who were in the Castle. Then, shooting a certain number of Arrows over the Parapet and fiercely threatening those within, they came back with Faces and Gestures on their return, as sad and piteous as they had been gay and joyful when they went.

At the Bottom of the Piazza, as they met his Excellency and his Company, they set up all together frightful Cries. Diana having set forth to him the Mishap, as though to her Darling and Favourite—this was testified by the Device of the silver Crescents, set here and there on his Accoutrements—she requested his Aid, Succour and Vengeance ; which was promised and assured to her. Then the Nymphs went out of the Piazza. Then his Excellency sent a Herald to those who were within the Castle requiring that the Nymph, who had been carried off, should be forthwith restored, and, in case of Refusal or Delay, threatening roundly and stoutly to put them and the Fortress to Fire and Sword. Those in the Castle made Answer, that they wanted the Nymph for themselves, and that if the others wished to recover her they must needs make play with their Weapons, and use all the Devices they knew. So far were they from giving her up at this Summons, that they took her up to the highest Point of the square Tower in sight

of the invading Party. The Herald returned, and, when the Refusal was heard, his Excellency at once took Counsel with his Captains. There it was resolved to demolish the Castle and all who were within.

At this Moment, on the right Side at the lower End of the Piazza there entered to the Sound of four Trumpets, Fifes and Drums, a Squadron of Cavalry and a Company of Foot, marching furiously as though they intended forcibly to enter the Castle in succour of those who held it. The Lord Chappin Orsini was Captain of the Infantry, who were all gallant Men superbly armed, Pikemen as well as Arquebusiers, to the number of three hundred and more. The Colours of his Standard and Scarves were white and orange. The Horsemen, making up the number of fifty Horses and more, all in gilded Harness richly clothed and caparisoned, were led by the Lords Robert Strozzi and Maligni. The Livery of the Lord Robert in the Accoutrement over his Armour, of the Housings, Caparisons, Plumes, Pennons, and that of the Knights under his Command, of the Trumpeters, Pages and Lacqueys, was of the Colours white, blue and orange. That of the Lord de Maligni and of the Men led by him was of the Colours white, red and black. And if those of his Excellency were well and splendidly mounted, and richly accoutred, these last did not yield to them in anything. The Names of the Men-at-arms I have here put down to their Honour and Praise :

The Lord Robert Strozzi,
The Lord de Maligni,
Ser Averso de Languillare,
Ser de Malicorne the Younger,
M. Jean Baptiste de Vittorio,
Ser de Piebon,
M. Scipio de Piovene,
Ser de Villepernay,
Spagnino,
Baptiste, Pikeman to the Lord Ambassador,
The Esquire of the Lord Robert,
Jean Baptiste Altoviti,
Ser de la Garde.

These last two were not at the Fight, because some days before the Festival, as they were practising in the Baths of Diocletian¹³ with their Company, the first got his Leg broken and the other had his Thumb cut right down. These two Bands then, coming fiercely into the Piazza, were encountered by his Excellency and his Companies. Then took place a skirmishing Attack, one amongst another, in honourable Rivalry, without, however, breaking Lances or Swords. The last Comers ever retired towards the Fort : those first come ever pursuing them, until they were close to the Fosse. Then from the Castle

¹³ Baths of Diocletian, in the N.E. convent near there. The railway station of Rome. There is now a Carthusian is to the south.

were fired a great number of Pieces of Artillery, large and small, and his Excellency and his Bands retired to their Camp: the two last Bands entered the Castle.

This Skirmish over, a Trumpeter came forth from the Castle, sent to his Excellency, to learn whether his Knights would make trial of their Prowess in single Combat, that is to say, Man for Man against the Defenders. To which, Answer was made that they would very willingly do so. When the Trumpeter had returned, there came forth from the Castle two Men-at-arms, each with his Lance in rest and his Vizor lowered. And they stationed themselves on the Ravelin of the Fosse facing the Assailants, from whose Band likewise two Men-at-arms stood at Defence, Lance in rest and Vizors lowered. Then as the Trumpets on both Sides sounded, the Men-at-arms met, furiously spurring their Chargers. Then when their Lances were broken on one Side as well as the other, they took their Swords in their Hands and slashed¹⁴ one another so roundly that their Swords flew in Pieces. When these four had retired, four others came forth, and fought two against two, like the first; and so successively all the Horsemen of the two opposing Bands contended.

This Single Combat over, while the Foot-soldiers covered the Retreat, his Excellency and his Company, changing Horses, took fresh Lances and presented themselves in a Body before the Front of the Castle. The Foot-soldiers on the right Flank, covered by some Targeteers,¹⁵ brought Ladders, as though to carry the Fort by surprise; and they had already planted some Ladders on the side of the Gate, when from the Castle so much Artillery was fired, so many Bricks,¹⁶ Grenades, Fire-pots and Fiery-darts were hurled that the whole Neighbourhood resounded, and all around nothing was seen but Fire, Flame and Smoke, with horrible Thunderings made by such a Cannonade. By this the Invaders were compelled to retire and abandon their Ladders. Some Soldiers of the Fort sallied under cover of the Smoke, and charged the invading Foot-soldiers, so that they took two Prisoners. Then following up their Fortune, they found themselves entangled with a Squadron of Invaders, concealed as in Ambuscade. Upon this, fearing that the Main-body was following them, they trotted back and lost two of their Men who were similarly led off Prisoners. As they retreated, the Horsemen came out of the Castle by fives in a Row with Lance in rest. In like manner the Invaders presented themselves and broke their Lances in a general Charge of several Courses, which is a Matter mighty dangerous. So much so was it, that the Lord de Maligni, having made a Charge without success at his Excellency's Esquire, in the Return charged him with such Violence that he dashed him to the Earth, Man and Horse. The Horse died on the spot; he was a fine powerful Charger. That of Ser Maligni aforesaid remained with his Shoulder put out.

During the Time that they were drawing out the dead Horse, the

¹⁴ Fr. *chamaillèrent*.

¹⁵ Fr. *rondeliers*.

¹⁶ Fr. *mattons*.

Companies of the Musicians sounded another and more joyous Harmony. They had been placed on different Scaffoldings on the Piazza, Hautboys, Cornets, Sackbuts, German Flutes, Dulcimers, Pipes and other Instruments, to enliven the Spectators at each Scene of this pleasant Tournament. The Place empty, the Men-at-arms on one Side as well as on the other (the Lord de Maligni mounted on a fresh Jennet and his Esquire on another, for they were slightly wounded), leaving their Lances, fought with Swords in the Press, one among another, furiously enough ; for there were some who broke three or four Swords ; and although they were completely protected, still several of them were disarmed.

At last, one Band of invading Arquebusiers charged the Defenders with Shots from Petronels,¹⁷ at which they were constrained to retire to the Fort, and dismounted. In the meantime, at the Sound of the Castle Bell, a great Number of Artillery were fired and the Invaders retreated ; they likewise dismounted and prepared to give Battle, when they saw all the Defenders issue forth in Battle-array. However, each one of them took in his hand a blunted Pike, and with Ensigns displayed, and with steady Step and slow, they presented themselves in sight of the Defenders, to the Sound of Fifes and Drums alone, the Men-at-arms being stationed in the first File and the Arquebusiers on the Flanks. Then, marching forward yet five or six Steps, they all fell on their Knees, Invaders as well as Defenders, keeping Silence for the Space of time that it would take to say the Lord's Prayer.

Through the whole Course of the preceding Tournament the Noise and Applause of the Spectators was great all round ; but at this Offering of Prayer there was Silence in all Parts, not without some Alarm, especially on the part of the Ladies and those who had not before been in Battle. The Combatants, having kissed the Earth, suddenly arose at the Sound of the Drums, and with their Pikes lowered and with frightful Cries came to the Onset ; at the same time, on the Flanks the Arquebusiers kept shooting indefatigably. And there were so many Pikes broken that the Square was quite covered with them. The Pikes being broken, they took their Swords in hand ; and there was so much hacking and slashing right and left, that at one time the Defenders drove back the Invaders more than two Pikes' length, and at another time the Defenders were driven back right to the Ravelin of the Turrets. Then they were saved by the Artillery firing from all the Angles of the Castle, at which the Invaders retired.

This Combat lasted a fairly long Time, and some Contusions both by Pikes and Swords were caused, without Anger, however, or Ill-will. The Retreat being made on both sides, there remained on the Place, among the broken Pikes and the smashed Harness, two Men dead : they were, however, Men made of Hay, one of whom had his left Arm cut off and his Face covered with Blood, the other had a Fragment of a Pike through his Body under the Crack in his Harness.

¹⁷ *Fr. escoulpettes.*

Around these was a new Recreation while the Music played. For Frerot¹⁸ with his Apparel of scarlet Velvet embossed with Cloth of Silver in the Form of Bats'-wings, and Fabritio with his laurel Crown, came up to them. One admonished them for their Salvation, confessed and absolved them, as though they were Men who had died for the Faith, the other groped at their Gussets¹⁹ and Cod-piece to find their Purse. At last, uncovering and stripping them, they shewed to the People that they were only Men of Straw; whereat there was great Laughter among the Spectators, who wondered how they had been thrown and placed there while the furious Combat had been going on.

After this Retreat, when the Air had been cleared and cleansed of the Smoke and Smother of the Artillery, there appeared in the Middle of the Square, eight or ten Gabions in a Row and five Pieces of Artillery on Wheels. These had been pushed forward during the Battle by his Excellency's Gunners. When this was perceived by a Sentinel, perched on the high Tower of the Castle, at the Sound of the Bell there arose and was heard a great Scare and Hubbub made by those within. And then there was so much Shooting of Artillery in all Quarters of the Fort, as well as of Muskets, Rockets, Fire-balls and Darts against the Gabions placed there, that Thunder from Heaven could not have been heard. This notwithstanding, the Artillery stationed behind the Gabions fired two furious Shots against the Castle, to the great Terror of the People standing by. Upon this the Wall, which was of Brick as high as the Plinth, as has been said, fell outwards. The Result was that the Fosse was filled by it. At its Fall the Artillery within was discovered, and a Bombardier fell dead from the top of the great Tower, but it was only a Bombardier of Hay dressed up. Then those within began to make a Rampart behind the Breach with great Efforts and all Diligence. Meantime the Invaders made a Mine, by which they set Fire to two Turrets of the Castle, which falling in halves to the Earth made a horrible Noise. One of them kept burning continually; while the other made so hideous and thick a Smoke that it was no longer possible to see the Castle.

The Storming was again renewed, and the five large Pieces shot twice at the Castle; at which the whole Scarp of the Wall fell down, built, as I have said, of Boards and Beams. By this, as it fell outwards, there was made, as it were, a Bridge quite covering the Fosse, right to the Ravelin. So there remained only the Barrier and the Rampart which the Defenders had set up. Then to keep off the Assault of the Invaders, who were all arranged at the End of the Square, there were thrown down ten Fire-bombs, Fusee-guns, Fire-balls, Bricks and Fire-pots; and from the Rampart was thrown a most huge Ball on to the

¹⁸ *Frerot* and *Fabritio* seem to have been two standing figures or possibly known characters of the time.

¹⁹ *Gussets*. Money was often carried under the left arm-pit in a sort of pocket attached to a lace. Cf. Des Periers, *Nov.* 80, 81.

Square; from which suddenly shot forth thirty Mouths of Fire, more than a thousand Fusees, together with thirty Catherine-wheels. And the said Ball ran all over the Square, throwing Fire on all sides, which was a frightful Affair. It was made by the Invention of Messer Vincentio of Rome and Francesco of Florence, Bombardiers to the Holy Father. Frerot, playing the Goodfellow, ran after the Ball and called it Hell's Throat and Lucifer's Head; but from a Blow he gave it above with a Fragment of a Pike he suddenly became quite covered with Fire, and he yelled like a Madman, running hither and thither, and setting fire to those whom he touched. Then he turned as black as an Ethiopian, and so well scarred in his Face that Marks will appear of it three Months hence.

At the Conclusion of the huge Ball, the Assault was sounded on the side of his Excellency, who with his armed Foot-soldiers covered with large brass Shields gilded in antique Fashion, and followed by the rest of his Bands, entered over the aforesaid Bridge. Those within made Head against them on the Rampart and the Barrier, at which point the Fight was maintained more furiously than it had yet been. But by sheer Force they at least cleared the Barrier, and made their way on to the Rampart. At this Moment were seen on the high Tower the Armorials of his Majesty set off with gay Festoons; on the Right whereof, a little lower down, were those of my Lord of Orleans, on the Left those of his Excellency. This took place about two o'Clock in the Night.²⁰ The Nymph who had been carried off was presented to his Excellency, and at once given up to Diana, who was there on the Square, as though returning from the Chase.

The Bystanders, great and small, Nobles and Commons, Priests and Laymen, Men and Women, all alike, thoroughly delighted, pleased and satisfied, gave Plaudits of Joy and Pleasure on all sides in a loud Voice, calling out and singing: Long live France, France, France! Long live Orleans! Long live Horace Farnese! Some added: Long live Paris! Long live Bellay! Long live the Race of Langey! We can say what was formerly sung at the Proclamation of the Secular Games:²¹ "We have seen what no one living in Rome ever saw; what no man living in Rome shall see again!"

The Hour was already late and timely for Supper. While his Excellency was disarming and changing his Clothes, and with him all the valiant Champions and noble Combatants, this was made ready with a Sumptuousness and Magnificence so great that it might outdo the celebrated Banquets of several ancient Emperors, Roman and Barbarian,

²⁰ *two o'Clock.* Eight o'clock in the evening. The day began at 6 P.M.

²¹ The *Ludi Saeculares*, which had been celebrated by Augustus, were again celebrated within a few years by the stupid Claudius, on which Suetonius remarks:

"Quare vox praeconis irrisa est, invitantis more sollenni ad ludos, quos nec spectasset quisquam nec spectaturus esset" (v. 21). He also records (vii. 2, *Vit.*) that Vitellius, congratulating Claudius on this event, remarked: "*Saepe facias!*"

may, surely even the Dish and Cooking of Vitellius,²² so celebrated that it came into a Proverb, at one of whose Banquets were served a thousand Pieces of Fish.

I will not speak of the Number and rare Kinds of the Fish served here, it is far too excessive. Rather I will tell you that at this Banquet were served more than one thousand five hundred Pieces of Pastry; I mean Pies, Tarts and Meat-rolls. If the Viands were plentiful, so also were the Tipplings numerous. For thirty Puncheons of Wine, and a hundred and fifty dozen Rolls were soon consumed, besides other white and common Bread. Also the House of my most Reverend Lord was open the whole of that Day to all Comers, whosoever they might be.

At the first Table in the Middle Hall were counted twelve Cardinals, that is to wit:

The most Reverend Cardinal Farnese,	
„	of Sant Angelo,
„	Santa Fiore,
„	Sermoneta,
„	Rodolfi,
„	du Bellay,
„	de Lenoncourt,
„	de Meudon,
„	d'Armagnac,
„	Pisano,
„	Cornare,
„	Gaddi.

His Excellency the Lord Strozzi, the Ambassador of Venice, and many other Bishops and Prelates.

The other Halls, Chambers and Galleries of the Palace were quite full of Tables served with the same Bread, Wine and Meats. When the Cloths were removed, for washing the Hands were placed before the Guests two artificial Fountains quite festooned with scented Flowers, with Compartments in the ancient Fashion. Above them burned pleasing and sweet-smelling Fire composed of burning Spirits scented with Musk. Below, by divers Channels issued ^bAngel-water, Orange-flower-water and Rose-water. After Grace had been said with solemn Music, there was pronounced by Labbat, accompanied by his great Lyre, the Ode which you will find at the End of this, composed by my most Reverend Lord and Master.

^b Cf. i. 55 *fin.*

Then, when the Tables were cleared, all the Lords entered into the Great Hall, which was well hung with Tapestry and decked. There it was believed that a Comedy was played; but it was not so, because it was past Midnight. Indeed, at the Banquet which the most Reverend Lord Cardinal d'Armagnac had given before, a Comedy had been

²² "Vitellius in principatu suo X̄ H̄S patinarum paludis Vitelli memoriae." (about £85) condidit patinam cui faci- Plin. xxxv. 12, § 46 (163). Cf. also Suet. endae fornax in campis exaedificata erat vii. 13, *Vitell.*
... Propter hoc Mutianus exprobravit

played, which wearied rather than pleased the Spectators, as much by its Length and its tasteless Bergamesque Posturings, as by the Frigidity of its Invention and the Triviality of its Argument.

Instead of a Comedy, there came in to the Sound of Cornets, Haut-boys, Sackbuts, etc., a Company of new Matachins,²³ who greatly delighted all the Spectators. After them were introduced several Bands of Masks, Gentlemen as well as Ladies of Honour, with rich Devices and sumptuous Habiliments. Upon this commenced the Ball, and lasted till Daylight; during which the most Reverend Lords, the Ambassadors and other Prelates retired with great Jubilation and Content.

In this Tournament and Festival I noted two remarkable Things. One is, that there was no Quarrel, Debate, Dissension or Tumult of any kind: the other that, of the Quantity of silver Plate, on which so many people of different Conditions were served, there was nothing lost or missed. The two following Evenings Fireworks were given on the public Square, before the Palace of the most Reverend Lord Cardinal, with a quantity of Artillery and such a Diversity of artificial Fire that it was something marvellous: such as huge Balls, huge Mortars casting each time more than five hundred Rockets and Fusees, Fire-wheels, Fire-mills, Clouds of Fire full of flashing Stars, Catherine-wheels, some loaded, others reciprocating and a hundred other Kinds. Everything was produced by the Invention of the aforesaid Vincentio and Bois le Court, the great Saltpetre-manufacturer in Maine.

ODE SAPPHICA

R. D. JO. CARDINALIS BELLAI

MERCURI, interpres superum, venusto
Ore qui mandata refers vicissim,
Gratus hos circum volitans et illos,
Praepete cursu,

Adveni sanctis Patribus, senique,
Praesidet qui consilio deorum,
Quem sui spectat soboles Quiritum
Numinis instar.

Dic jubar, quod Sequanidas ad undas
Edidit Gallis Italisque mixtim
Diva, quam primum Tiberi tenellam
Credidit Arnus,

²³ *Matachins* are Spanish dancers grotesquely arrayed, who fenced and hacked at each other in their dancing.

Tritonum post hanc comitante turba
Phocidum celsas subiisse turres,
Nec procellosum timuisse vidit
Nereis aequor.

O diem Hetruscis populis colendum,
Et simul Francis juveni puellam
Qui dedit, forma, genio, decore,
Ore coruscam !

Fauste tunc in quos Hymenaeae, quos tu
In jocos Cypri es resoluta ! vel quas
Juno succendit veniente primum
Virgine taedas !

Ut tibi noctes, Catharina, laetas,
Ut dies, Errice, tibi serenos,
Demum ut ambobus, sobolisque fausta est
Cuncta precata !

Ut deam primo dea magna partu
Juvit ! ut nec defuerit subinde,
Quartus ut matri quoque nunc per illam
Rideat infans.

Quartus is, quem non superi dedere
Galliae tantum : sibi namque partem
Vindicat, festisque vocat juvenus
Nostra choreis.

Laeta si Franciscum etenim juvenus
Hunc petat, cui res pater ipse servat
Gallicas, et cui imperium spocondit
Juppiter orbis :

Provocet divos hominesque : tentet
Pensa fatorum : fuerit Latinis
Et satis Tuscis apibus secundos
Carpere flores.

Nam sibi primos adimi nec ipsae
Gratiae Errici comites perennes,
Nec sinat raucis habitans Bleausi
Nympha sub antris.

Nec magis vos, o Latio petitae
Celticis, sed jam Laribus suetae, et
Vocibus Musae, ac patriis canentes
Nunc quoque plectris.

Et puellarum decus illud, una
 Margaris tantum inferior Minerva,
 Ac Navarraeae specimen parentis
 Jana reclamet.

Ne quidem nymp̄ha id probet illa, ab imis
 Quae Padi ripis juvenem secuta est,
 Si Parim forma, tamen et pudicum
 Hectora dextra.

Nec tuos haec quae patefecit ignes
 Ignibus praeclare aliis Horati,
 Cuncta dum clamant tibi jure partam
 Esse theatra.

Tu licet nostro a genio tributam ob
 Gratiam nil non, Catharina, nobis
 Debeas, nostro ab genio tuoque heic
 Ipsa repugnes,

Spe parum nixis igitur suprema
 Sorte contentis media, faveto,
 Et recens per te in Latios feratur
 Flosculus hortos.

At nihil matrem moveat, quod ipsis
 Vix adhuc ex uberibus sit infans
 Pendulus, nullae heic aderant daturae
 Ubra matres?

Nec tamen lac Romulidum parenti
 Defuit : neve heic quiriteris, esse
 Lustricas nondum puero rogatum
 Nomen ad undas,

Nominis si te metus iste tangit,
 Sistere infantem huc modo ne gravere,
 Dique, divaeque hunc facient, et omnis
 Roma Quirinum.

Tέλος.

COLLATION
TO THE
PARISH CHURCH OF ST. MARTIN OF MEUDON

ON the eighteenth day of January in the year 1550,¹ the Collation of the Parish Church of St. Martin of Meudon in the Diocese of Paris was made on the collation of the Bishop of Paris, being in his full rights, being vacant by the clear, free and simple resignation this day of Master Richard Berthe, the last Rector or Curé of that Church, and peaceful possessor thereof, into the hands of the Reverend Father, Doctor John Ursin, Bishop of Trier, Vicar-General of the most illustrious Lord Cardinal Bellay, Bishop of Paris, made by Master John Halon, Clerk, his Procurator, and admitted by the said Lord. It was made with full legality by the said Lord Vicar to Master Francis Rabelais, Priest, Doctor in Medicine, of the Diocese of Tours, in the presence of Masters Benedict Bleruc, Priest, Vicar of the Parish Church of Saint Landeric in Paris, and René Duhaubois, Canon resident in the cloister of Saint Benedict in Paris, being witnesses for the Diocese of Beauvais and Paris respectively.

¹ It must be remembered that till the year 1563 the French year began with Easter, so that the date of this document, according to our computation, would be 1551, and that of the two following documents 1553. Some confusion may be

caused unless we remember that the Roman computation at that time made the year begin on the 1st of January, according to the present almost universal practice.

RESIGNATION
OF THE
PARISH CHURCH OF ST. MARTIN OF MEUDON

ON the ninth day of January in the year of our Lord 1552, Master Remigius Doulsin, Clerk, Procurator of the Diocese of Carnot, and under the title of Procurator of Master Francis Rabelais, Clerk of the Diocese of Tours, Rector or Curé of the Parish Church of Saint Martin of Meudon in the Diocese of Paris, resigned, ceded and gave up, purely, freely and simply, the said Parish Church with its rights and all its belongings, into the hands of Lord John Moreau, Canon of the Church of Paris, Vicar-General of the most Reverend Lord Cardinal Bellay, lately most Reverend Bishop of Paris, for whom the collation and disposition of the Ecclesiastical Benefices of the Bishopric of Paris hath been reserved by Apostolic authority. This resignation thus made the same Lord Vicar admitted and acknowledged that he admitted, and conferred the said Parish Church, vacant as is aforesaid, on Giles Duserre, Clerk, of the Diocese of Beauvais, in the presence of the noble and eminent Master Eustache de la Porte, Councillor in the Parliament Court of Paris, and Master Denis Gaillart, Priest, Almoner of the most Reverend Lord Cardinal of Meudon, of the Diocese of Orleans, witnesses.

RESIGNATION
OF THE
PARISH CHURCH OF ST. CHRISTOPHER OF JAMBET

ON the ninth day of January in the year one thousand five hundred and fifty-two, Master Remigius Doucin, Clerk, Procurator of the Diocese of Le Mans, and under the title of Procurator of Master Francis Rabelais, of the Parish Church of Saint Christopher of Jambet of the Diocese of Le Mans, on the collation of the Lord Bishop of Le Mans, being in his full rights, resigned, ceded and gave up, purely, freely and simply, the Parish Church of the said Saint Christopher with its rights and all its belongings, into the hands of Lord John Moreau, Canon of the Church of Paris, Vicar-General of the most Reverend the Lord Cardinal Bellay, Bishop of Le Mans. This resignation the same Lord Vicar admitted and acknowledged that he admitted, and conferred with full rights the Parish Church of this Saint Christopher, vacant, as is aforesaid, whether in any other manner, or for any cause or person, on Master Claude de Bise, Clerk, of the Diocese of Anjou, in the presence of the noble and illustrious Master Eustache de la Porte, Royal Councillor in the Parliament Court of Paris, and Master Denis Gaillart, Priest, Almoner of the most Reverend Lord Cardinal of Meudon, of the Diocese of Orleans, witnesses.

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